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635 [VORAGINE (Jacobus de) The Golden Legend, translated by William Caxton], printed in double columns in BLACK LETTER, *with numerous woodcuts and printer's device on verso of last leaf*, folio, *calf* (*the first leaf with woodcut and printer's device in facsimile, and a few margins slightly cut away, folios* A *and* 3 *remargined*), [s] *Imprynted at London in Flete strete at the sygne of the sonne by Wynkyn de Worde,* 1527

*S.T.C.* 24880. Five copies recorded.

First printed by William Caxton in 1483, this translation was made by Caxton at the command of William, Earl of Arundel.

This famous book of the Lives of the Saints was compiled by Jacobus de Voragine, Archbishop of Genoa who composed it under the title of "Legenda Aurea" in the Latin tongue, about the year 1290. In the following century it was translated into French by Jean de Vignay, and from this French translation it was converted into our own language by Caxton.

The translator in his version has forestalled the famous Genevan Breeches Bible by translating—"They knewe that they were naked and then they toke fygge leves and sowed them togyder for to cover theyr membres in maner of breches."

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Here folowyth a lytell table contey nynge the lyues and hystoryes shortly taken out of the byble.


The lyfe of Adam. Fo.ii.
The lyfe of Noe. Folio.v.
The lyfe of Abraham. Fo.vj.
The lyfe of ysaac. Fo.x.
The lyfe of Joseph. Fo.xv.
The hystory of Moyses. Fo.xxij.
The hystory of Saul. Fo.xxxij.
The hystory of Dauid. Fo.xxxvj.
The hystory of Salomon. Fo.xl.
The hystory of Roboas. Fo.xliij.
The hystory of Job. Fo.xliij.
The hystory of Thobye. Fo.xliiij.
The hystory of Judith. Fo.xlix.
The table of all the legende. Fo.lij.


Thus endeth the table.

The sonday of Septuagesime begynneth the storye of the byble. In whiche is redde the legende and storye of Adam whiche folowyth.

In the begynnynge god made and created heuen and erth. The erth was voyde and voyde and couered with derkenes. And ỹ spiryte of god was borne on the waters. And god sayd Be made lyght / and anone lyght was made. And god sawe ỹ lyght was good and dyuyded the lyght fro derknes / and called the lyght daye / & derknes nyght. And thus was made lyght with heuen and erth fyrst / and euen and mornynge was made one daye. The second daye he made the fyrmament / and dyuyded the waters that were vnder the fyrmament fro them that were aboue / and called the firmament heuen. The thyrde daye were made on the erth herbes and fruytes in theyr kynde. The fourthe daye god made the sonne and mone / and sterres. &c. The fyfthe daye he made the fyshes in the water / and byrdes in the ayre. The syxthe daye god made the beestes on the erth euerych in his kynd and gendre. And god sawe that all these werkes were good and sayd. Faciamus homine. &c. Make we man vnto our symylytude & ymage / here spake the fader to the sone & holy ghost / or elles as it were the comyn voyce of thre persones / whan it was sayd make we / and to our / in plurell nombre. Man was made to the ymage of god in his soule / here is to be noted ỹ he made not onely the soule without the body / but he made bothe body & soule / as to the body he made male and female. God gaue to man the lordshyp & power vpon all lyuynge beestes. Whan god had made man it is not wryten. Et vidit quod esset bonum: quia in proximo sciebat eum lapsurum. For yet he was not perfyte tyll ỹ woman was made. And therfore it is redde / it is not good the man to be alone. Thus in syx

dayes was heuen & erth made/& all the ornacyon of them. ¶And than he made the seuenth day in whiche he rested/not for that he was wery/but ceased of his operacion/& shewed the.vij.day whiche he blysshed. Thus ben shortly shewed the generacyons of heuen & erth. For here be determynate ỹ werkes of the.vj. dayes and ỹ seuenth daye he sanctifyed & made holy. ¶God had planted in ỹ begynnyng paradyse a place of delyte & delices. And man was made in ỹ felde of Damaske/ he was made of ỹ slyme of the erth. Paradyse was made the thyrde daye of the creacyon/ and was besette with herbes plantes & trees/ and is a place of moost myrth & ioye/ in the myddes wherof ben set two trees/ that one is the tree of lyfe/ and that other ỹ tree of knowynge good and euyll. And there is a welle whiche casteth out water for to water the trees and herbes of paradyse. This welle is ỹ moder of all waters/ whiche well is dyuyded in to foure partyes. One parte is called Phison/ this gothe aboute ynde. The seconde is called Gyon/ otherwyse called Nilus/ and that renneth aboute Ethiope. The other two ben called Tigris & Eufrates. Tigris rēneth toward assiryens/ & Eufrates is called fruytfull whiche renneth in Caldee. These foure flodes comen & spryngen out of the same welle and departe/ and yet in some place some of them mete agayne. Than god toke man from the place of his creacyon and brought hym in to paradyse for to werke there/ not to labour nedely/ but in delytynge and recreatynge hym/ & that he sholde kepe paradyse. For lyke as paradyse sholde refresshe hym/ so sholde he labour to serue god. And there god gaue hym a cōmaūdement. Euery cōmaunde mēt standeth in two thynges/ in doynge or forbedynge. In doynge he cōmaūded hym to ete of all ỹ trees of paradyse. In forbedyng he cōmaunded that he sholde not ete of ỹ tree of the knowlege of good and euyll. This cōmaūdement was gyuen to the man/ & by the man it went to the woman. For whā the woman was made/ it was cōmaūded to them bothe. And hereto he setted a payne/ sayenge. What someuer daye thou etest therof/ ỹ shalt dye by deth. God said/ it is not good a man to be alone. Make we to hym an helper lyke to hymselfe for to bryge forth chyldren. Adam supposed ỹ some helper to hym had bē amonge ỹ beestes whiche had bē lyke to hym. Therfore god brought to Adam all lyuyng beestes of the erth & ayre/ in whiche bē vnderstāde them of ỹ water also/ whiche wt one cōmaūdement all came tofore hym. They were brought for two cause. One was bycause man sholde gyue to eche of them a name/ by whiche they sholde knowe ỹ he shold domyne ouer them. And the seconde cause was ỹ Adam sholde knowe ỹ there was none of them lyke to him. And he named them in hebrewes tongue/ whiche was onely ỹ language & none other at the begynnynge. And so none beynge foūde lyke to hym/ god sent in Adam a lust to slepe/ whiche was no dreme/ but as is supposed in a extasi or ī a traūce in whyche was shewed to hym ỹ celestyal courte/ wherfore whā he awoke he ꝓphecyed of ỹ conuēcyon of Chryst to his chirche/ & of ỹ flode ỹ was to come/ & of ỹ dome & destruccion of ỹ worlde by fyre he knewe/ whiche afterward he tolde to his children. Whyles ỹ Adam slepte god toke one of his ribbes bothe flesshe & bone/ & made ỹ a womā/ & set her tofore Adam/ whiche than sayd/ this is now a bone of my bones/ & flesshe of my flesshe. And Adā gaue her a name lyke as her lord & sayd/ she shall be called Virago/ whiche is as moche to saye/ as made of a man/ and is a name taken of a man. And anone the name gyuynge he ꝓphecyed sayenge/ bycause she is taken of the syde of a man/ therfore a man shall

forsake & leue fader & moder & abyde & be adherent to his wyfe/& they shall be two in one flesshe/& though they be two persones/yet in matrymony and Wedlocke they be but one flesshe/& in other thynges twayne/for Why neyther of them hath power of his owne flesshe. They were bothe naked & were not asshamed/they felte no thynge of meuyng of theyr flesshe ne to refrayne them as we now doo/for they stode bothe in ỹ state of Innocency. Than ỹ serpent whiche was hoter than ony beest of ỹ erth/& naturally deceyuable/for he was full of ỹ deuyll. Lucyfer whiche was deiecte & cast out of heuen/had grete enuye to man ỹ was bodyly in paradyse/and knewe well yf he myght make hym to trespace & breke goddes cõmaũdement ỹ he sholde be cast out also/yet he was aferd to be taken or espyed of the man/he went to ỹ Woman not so prudent/& more prone to slyde & bowe/& in ỹ fourme of the serpent/for than ỹ serpent was erecte as a man. Bede sayth ỹ he chase a serpẽt hauyng a maydens chere. For lyke ofte apply to lyke/& spake by ỹ tongue of the serpẽt to Eue & sayd. Why cõmaũded you god that ye sholde not ete of all ỹ trees of paradyse/this he sayd to fynde occasyon to say ỹ he was come for. Than the womã answered & sayd. Ne forte moriamur. Leest happely we dye/whiche she sayd doubtynge/for lyghtly she was flexyble to euery parte. Wherto anone he answered. Nay in no wyse ye shall dye/but god wold not ỹ ye shold be lyke hym in science & knowyng/ỹ whan ye ete of this tree/ye shall be as goddes/knowynge good & euyll/he as enuyous forbade you. And anone ỹ Woman elate in pryde wyllyng to be lyke to god/accorded therto & byleued hym. The Woman sawe that the tree was fayre to loke on and clene and swete of sauour/toke & ete therof/and gaue vnto Adam of the same happely delyrynge hym by fayre wordes And Adam anone agreed. For whan he sawe ỹ Woman not deed/he supposed ỹ god had sayd that they sholde dye to fere them with/& than ete of ỹ fruyte forboden. And anone theyr syght was opened that they sawe theyr nakednes/& than anone they vnderstode ỹ they had trespaced. For anone theyr flesshe begã to meue & stere to concupyscence/for tofore ỹ they had eten of the forboden fruyte/tho meuynges were repressed and closed as in yonge children. And than after they had synned they were opened lyke sprynges of water and began to meue/& than they were expert & knewe them. And lyke as they were inobedyent vnto theyr superyour/right so theyr membres began to meue agaynst theyr superyour/whiche is reason/& they felt theyr fyrst meuyng in theyr preuy membres/& therof they were asshamed/& thus they knewe than that they were naked/& than they toke fygge leues & sowed them togyder for to couer theyr mẽbres in maner of breches. And anone after they herde the voyce of our lorde god walkyng/and anone they hyd them. Our lorde called the man and sayd. Adam where art ỹ/callynge hym in blampnge hym/& not as knowynge where he was/but as who sayd. Adam se in what mysery ỹ art. Whiche answered/I haue hyd me lord for I am naked Our lorde sayd/Who tolde the that thou were naked/but that thou hast eten of ỹ tree forboden. He than not mekely cõfessynge his trespace/but layd the faute in his wyf & in hym as gyuer of ỹ woman to hym & sayd. The woman whom ỹ gaueste to me as a felowe gaue to me of the tree/and I ete therof. And than our lord sayd to the Woman/Why dydest thou so Neyther she accused her selfe/but layd ỹ synne on the serpent/& pryuely she layde the faute in the maker of hym. The serpẽt was not demaũded/for he dyd it not of hymselfe but the deuyll by hym. And

our lorde curſyng them began at the ſerpent kepyng an ordre & congruc nombre of curſes. The ſerpent was the fyrſt and ſynned mooſt/for he ſynned in thre thynges. The woman nexte and ſynned leſſe than he/but more than the man/for ſhe ſynned in two thynges. The man ſynned laſt & leeſt/for he ſynned but in one. The ſerpent had enuy/he lyed/& he deceyued For theſe thre he had .iii. curſes/bycauſe he had enuy at ꝑ excellẽce of man/it was ſayd to hym/thou ſhalt go & crepe on thy breſt/& bycauſe he lyed/he is punyſſhed in his mouth/Whan it was ſayd ꝑ ſhalt ete erth all the dayes of thy lyfe/alſo he toke away his voyce & put venym in his mouth. And bycauſe he deceyued it was ſayd/I ſhal put enemyte betwene the & woman/and thy ſeed & her ſeed/ſhe ſhall breke thy heed. &c. In two thynges the womã ſynned/in pryde & etyng ꝑ fruyte bycauſe ſhe ſynned ī pryde he meked her ſayenge/thou ſhalt be vnder ꝑ power of man/& I ſhall haue lordſhyp ouer the/& I ſhall put the to affliccyon. Now is ſhe ſubiecte to a man by condicyon and dede Whiche tofore was but ſubiecte by loue. And bycauſe ſhe ſynned in ꝑ fruyte/ſhe is punyſſhed in her fruyte Whan it was ſayd to her/ꝑ ſhalt bringe forth chyldren in ſorowe/in ꝑ payne of ſorowe ſtandeth the curſe/but in bryngynge forth of chyldren is a bleſſyng. And ſo in punyſſhyng god forgate not to haue mercy/Whiche is to be noted. &c. And bycauſe Adam ſynned but onely in etynge of ꝑ fruyte/therfore he was punyſſhed in ſechynge his meet/as it is ſayd to hym. Accurſed be ꝑ erth in thy werke/ꝑ is to ſay for ꝑ werke of thy ſynne/for Whiche is made/that ꝑ erth ꝑ brought forth good & holſom fruytes plenteouſly/fro hens forth ſhall bryngе forth but ſelde/and alſo none without mannes labour/& alſo ſomtyme wedes breres & thornes ſhall growe. And he added therto/ꝑ ſhalt ete herbes of the erth/as who ſayth/ꝑ ſhalte be lyke a beeſt/or iument. He curſed ꝑ erth bycauſe ꝑ treſpace was of ꝑ fruyte of ꝑ erth/& not of ꝑ water/he added therto to hym of labour In the ſwete of thy body ꝑ ſhalt ete thy breed vnto the tyme thou returne agayn in to the erth/that is to ſay tyll thou dye for thou arte erth/& in to erth thou ſhalt go agayne. Than Adam waylyng & ſorowynge ꝑ myſtery that was to come of his poſterite/named his wyfe Eue/whiche is to ſaye moder of all lyuynge folke. Than god made to Adam & Eue two leythcren cotes of ꝑ ſkynnes of dede beeſtes to the ende that they bere with them the ſygne of mortalyte & ſayd. Loo Adam is made as one of vs knowynge good and euyll. Now leſt he put his hande & take of ꝑ tree of lyf & lyue euer/as who ſayth Beware & caſt hym out leſt he take & ete of the tree of lyfe. And ſo he was caſt out of paradiſe & ſet in the felde of Damaſke where as he was made & take fro for to werke & labour there. And our lorde ſet Cherubin to kepe paradyſe of delyte wꝫ a brennynge ſwerde & plyaunt/to ꝑ ende ꝑ none ſholde entre there ne come to ꝑ tree of lyfe. Than after that Adam was caſt out of paradyſe and ſet in to the worlde he knewe his wyf and engendred Cayn the .xv. yere after he was made and his ſyſter Calmana. They came out of paradyſe virgins/as Methodius ſayth. And whan Adam was made/he was made a perfyte man/as a man of .xxx. yere of age whan he was but one day olde/& he myght well haue gotē many chyldren to fore Cayn/but after other .xv. yere was Abell borne & his ſyſter Delbora. Whan Adam was an .C. xxx. yere of age Cayn ſlewe Abel his broder. Trouth it is after many dayes Cayn and Abel offred ſacrefyce & gyftes vnto god/it is to be byleued that Adã taught his ſones to offre vnto god theyr tythes & firſt fruytes. Cayn offred fruytes/for he was a ploughman &

tyller of erth. And Abel offred mylke & ỹ fyrst of the lambes. Moyses sayth of the fattest of ỹ flocke. And god beheldе ỹ gyftes of Abell/for he & his sacrefyces were acceptable to our lord. And as to Cayn & his sacrefyces god beheldе them not/for they were not to hȳ acceptable/he offred wedes & thornes. And as some doctours saye/fyre came from heuen & lyghted ỹ sacrefyce of Abell/& the gyftes of Cayn pleased not our lord/for ỹ sacrefyce wold not be lyght ne brenne clere in ỹ lyght of god/wherof Cayn had grete enuy vnto his broder Abell/whiche arose agaynst hym & slewe hym. And our lorde sayd to hym/where is Abell thy broder. He answered & sayd/I wote not/am I keper of my broder. Than our lord sayd. What hast ỹ done/ỹ voyce of ỹ blode of thy broder cryeth to me fro the erth/wherfore ỹ arte cursed/& accursed be ỹ erth ỹ receyued the blode of thy broder by his mouth of thyn handes/whan ỹ shalte werke & labour the erth/it shall brynge forth no fruyte/but ỹ shalt be fugytyf/vacabond & voyde on ỹ erth. This Cayn deserued well to be cursed/knowyng ỹ payne of ỹ fyrst trespace of Adam/yet he added ther to murdre and slaughter of his broder. Than Cayn dredyng ỹ beestes shold deuour him/or yf he went forth he shold be slayne of ỹ men/or yf he dwelled w̄ them they wold slee hȳ for his synne dampned hymself & in despayre sayd. My wyckednes is more than I can deserue to haue forgyuenes/who so fyndeth me shall slee me/this he sayd of drede or els wysshynge/as who sayth wold god he wold slee me. Than our lorde sayd. Nay not so/ỹ shalt dye but not soone. For who so euer sleeth Cayn shal be punysshed. vij. tymes more/for he sholde delyuer hym fro drede fro labour & mysery/& added ỹ he sholde be punysshed personally. vij. folde more. This punycyon shall endure to hym in payn vnto the seuenth Lameth. Who so euer shall slee Cayn shall loose. vij. venge aūces. Some hold ỹ his payne endured vnto ỹ seuenth generacyon. For he cōmysed. vij. synnes he departed not truly/he had enuy vnto his broder/he wrought gylefully/he slewe his broder falsely/he denyed it/he despayred & dampned/he dyd no penaūce. And after he went in to the eest fugytyue and vacabunde. Cayn knewe his wyfe whiche bare Enoch/& he made a cyte & named it Enoch after ỹ name of his sone Enoch. Here it sheweth wel ỹ this tyme were many mē/though they generacyon be not sayd/whome Cayn called to his cyte/by whose helpe he made it/whome he enduced to theefte & robbery. He was ỹ fyrst that walled or made cytees/dredyng them ỹ he hurted for surete/& brought his people in to the townes. Than Enoch gate Jrath/and Jrath Manahel/and he gate Matusale. Lameth whiche was the seuenth fro Adam and worst. For he brought in fyrst bygamye/& by hym was cōmysed fyrst auoutry agaynst the lawe of god and of nature/& agaynst ỹ decree of god. This Lameth toke two wyues Ada & Sella/of Ada he gate Jabel whiche foūde fyrst the craft to make foldes for shepeherdes and to chaūge theyr pasture/& ordeyned flockes of shepe/& departed the shepe fro the gheet/after the qualyte of ỹ lambes by themselfe/and the older by themselfe and vnderstode ỹ fedynge of them after the season of the yere. The name of his broder was Jubal fader of syngers in ỹ harpe & organes/not of the instrumētes for they were foūde after/but he was ỹ fynder of musyke/that is to saye/of consonantes of accord suche as shepeherdes vse in theyr delices & sportes. And for as moche as he herde Adam ꝓphecy of two iudgemētes by the fyre & water that all thynge sholde be destroyed therby/& that his crafte newe foūde shold not perysshe he dyd do wryte it in two pyllers or co-

lompnes/one of marble/and an other of
claye of the erth/to the ende ꝑ one shulde
endure agaynst the Water/& that other
agaynst ꝑ fyre. ¶ Josephus sayth ꝑ the
pyller of marble is yet in ꝑ lōd of Siriac
Of Sella he begate Tubalcam/whiche
foūde fyrst the crafte of smythery & wer-
kynge of yron/& made thyṅges for warre
and sculptures & graueynges in metall
to the pleasure of the eyen/Whiche he so
werkyng/Juball tofore sayd had delyte
in ꝑ sowne of his hamers/of Whiche he
made the cōsonantes & tunes of accorde
in his songe. Noema sister of Tubalcam
foūde fyrst the crafte of dyuerse texture.
Lameth was a shoter & vsed for to shote
at Wylde beestes/for none vse of ꝑ meet
of them/but onely for to haue ꝑ skynnes
for theyr clothyng/& he lyued so longe ꝑ
he was blynde/and had a chylde to lede
hym. And on a tyme by auenture he slewe
Cayn. For Cayn was alway aferde and
hydde hym amonge bussshes and breres
And the chylde that ladde Lameth had
supposed it had ben some Wylde beest/&
directed Lameth to shote therat/and so
weenynge to shote at a beest slewe Cayn.
And Whan he knewe that he had slayne
Cayn/he wt his bowe slewe the chylde/&
thus he slewe them bothe to his dāpna-
cyon/therfore ꝑ synne of Cayn was pu-
nysshed. vij. tymes/so was the synne of
Lameth. lxx. tymes and. vij. ꝑ is to saye
lxxvij. soules ꝑ came of Lameth were pe
rysshed in ꝑ deluuye of Noes flode. Also
his wyfe dyd hym moche sorowe & euyl
entreated hym. And he beynge wrothe
sayd ꝑ he suffred ꝑ for his double homy-
cyde & mā slaughter/yet neuertheles he
fered hym by payne sayenge. Why wyll
ye slee me/he shall be more & sorer punys-
shed ꝑ sleeth me/than he ꝑ slewe Cayn.
¶ After that Abel was slayne Strabus
sayth ꝑ Adam auowed no more to haue
to do With his wyfe/but by an aūgell he
brake his vowe bycause a sone shulde be
borne to god. Yet neuertheles Josephus
sayth ꝑ Whan Abel was slayne & Cayn
fledde away/Adam thought of procrea-
cyon of chyldren. And so Whan he was
an hondred & .xxx. yere olde he engendred
Seth lyke to his symylytude/& he to the
ymage of god. This Seth was a good
man/& he gate Enos/& Enos Caynam/
and Caynam begate Malael/& Malael
Jareth/and Jareth Enech/and Enoch
Matusale/& Matusale Lameth/& La-
meth Noe. And lyke as in ꝑ generacyon
of Cayn the seuenth was ꝑ worst/so in ꝑ
generacyon of Seth ꝑ seuenth Was the
best/& ꝑ was Enoch/Whome god toke &
brought him in to paradyse vnto ꝑ tyme
that he shall come wt Helye for to cōuerte
the hertes of the faders in to the sones.
And Adam lyued after ꝑ he had begoten
Seth. viij. C. yere/and engendred sones
and doughters. Some holde oppynyon
xxx. sones and. xxx. doughters/and some
fyfty of that one/and fyfty of that other/
We fynde no certaynte of them in ꝑ bible
But all ꝑ dayes of Adams lyuynge here
in erth amount to the somme of. ix. hon-
dred and. xxx. yere. And in ꝑ ende of his
lyfe Whan he shulde dye (it is sayd/but
of none auctorite) that he sent Seth his
sone in to paradyse for to fetche ꝑ oyle of
mercy/Where he receyued certayn gray
nes of the frupte of ꝑ tree of mercy of an
aungell. And Whan he came agayne/he
foūde his fader Adam yet alyue/& tolde
him what he had done. And than Adam
laughed fyrst/& than dyed. And than he
layde ꝑ graynes or kernelles vnder his
faders tongue/& buryed him in ꝑ vale of
Ebron/and out of his mouth grewe thre
trees of the thre graynes/of Whiche the
crosse that our lorde suffred his passyon
on Was made/by ꝑ vertue of Whiche he
gate very mercy/& Was brought out of
derknes in to very lyght of heuen. To ꝑ
Whiche he bryngе vs ꝑ lyueth & regneth
god Worlde Without ende. Amen.

Here foloweth the hystory of Noe/the fyrst sondaye in Sexagesime.

After that Adam was deed dyed Eue and was buryed by hym. At the begynnynge in the fyrst age ỹ people lyued longe. Adam lyued.ix.C.xxx. yere/& Matusale lyued.ix.C.lxix.yere. Saynt Jherom sayth that he dyed the same yere ỹ flode was. Than Noe was the tenth fro Adam in the generacyon of Seth/in whome ỹ fyrst age was ended The.lxx. interpretours saye ỹ this fyrst age dured. M.M.CC.xliij.yere. Saynt Jherom sayth not fully. M.M. and Methodius full. M.M.&c. Noe than was a man perfyte and ryghtwyse and kepte goddes commaũdement. And whan he was.v.C.yere old he gate Sem/Cham and Japhet. This tyme men began to multyply on the erth/and the chyldren of god/that is to saye of Seth/as relygyous sawe the doughters of men/that is to saye of Cayn/and were ouercome by cõcupyscence/and toke them to theyr wyues. This tyme was so moche synne on the erth in the synne of lechery/whiche was mysused agaynst nature/wherfore god was displeased/& determyned in his presyence to destroy man that he had made & sayd. I shal put man away that I haue made/& my spirỹte shal not abyde in man for ever. For he is fleshe/as who sayth/I shall not punysshe man perpetually as I do the deuyll/for man is fraple. And yet or I shall destroy hym I shall gyue hym space & tyme of repentaunce & to amende hym yf he wyll/the tyme of repentaunce shall be.C.xx.yere. Than Noe rightwyse & perfyte walked with god/that is in his lawes/& ỹ erth was corrupte by synne & fylled. Whan god sawe the erth to be corrupte/& ỹ euery man was corrupte by synne vpon the erth/he sayd to Noe. The ende of all people is come tofore me/except them ỹ shal be saued/& the erth is replenysshed with theyr wyckednes. I shall destroye them with the erth/ỹ is/w̃ the fertilite of the erth. Make to the an arke of tree hewen polysshed & squared/and make therin dyuerse places/& lyme it w̃ clayе & pytche within & without/ỹ is to wyte/w̃ glewe whiche is so feruent that ỹ tymbre may not be ioised/& thou shalte make it.iij.C. cubytes of length/fyfty in brede/&.xxx. of heyght/& make therin dyuerse distincyons of places & chambres/& of wardrobes. And ỹ arke had a dore for to entre in & come out/& a wyndowe was made theron/whiche that the hebrewes saye was of crystall. This arke was on makynge fro the begynnynge that god commaunded fyrst to make it.C.xx.yere/in whiche tyme Noe ofte delyred ỹ people to leue theyr synne/and how he had spoken with god/and that he was cõmaũded to make the shyppe or arke/for god sholde destroye them for theyr synne/but yf they lefte it. And they mocked hym/& sayd that he raued & was a fole/& gaue no fayth to his sayenge/and contynued styll in theyr synne & wyckednes. Than whan ỹ arke was perfytely made/god badde hym to take in to it of all ỹ beestes of the erth/and also of the foules of the ayre/of eche two/male and female/that they may lyue/and also of all the metes

of the erth that ben comestible that they may serue and fede the & them. And Noe dyd all that our lorde cõmaunded hym. Than sayd our lorde to Noe/ entre thou and all thy housholde in to the arke/ that is to saye/ thou and thy Wyfe & thy thre sones & theyr thre Wyues. I haue seen that ỹ art ryghtfull in this generacyon. Of all beestes that ben clene ỹ shalt take seuen/ & of vnclene beestes but onely two And of the byrdes seuen & seuen male & female/ that they may be saued on ỹ face of the erth. Yet after seuen dayes it shall rayne vpon ỹ erth. xl. dayes & xl. nyghtes/ and shall destroye all the substaunce that I made on the erth. And Noe dyd all thynges ỹ our lorde cõmaũded hym/ he Was. vj. C. yere olde Whan the flode began on the erth. And than Noe entred in and his sones/ his Wyfe & the Wyues of his sones all in to the arke to eschewe the Waters of the flode. Of all ỹ beestes and the foules / and of all that moued & had lyfe on erth male & female Noe toke in to hym as our lorde had boden. And seuen dayes after they Were entred the Water began to encreace. The Welles of the abysmes Were broken/ and the cataractes of heuen Were opened/ ỹ is to say the cloudes / and it rayned on ỹ erth. xl. dayes and. xl. nyghtes. And ỹ arke was eleuate and borne vpon the Waters on heyght aboue the moũtaynes & hylles. For the Water Was growen hyer. xv. cubytes aboue all ỹ moũtaynes/ ỹ it sholde purge & wasshe the fylth of ỹ ayre. Than Was consumed all ỹ Was on the erth lyuynge man Woman & beestes & byrdes/ & all that euer bare lyfe/ so ỹ no thynge abode vpon the erth/ for the Water Was xv. cubytes aboue the hyest moũtayn of the erth. And Whan Noe Was entred he shette the dore fast Wout forth & lymed it With glewe. And so ỹ Waters abode eleuate in heyght an hondred & fyfty dayes fro the daye that Noe entred in. And our lorde than remembred Noe and all them that Were in ỹ arke With hym/ & also on the beestes & foules/ & ceased ỹ Waters. And the Welles and ỹ catharactes Were closed/ & the raynes Were prohybyted & forboden to rayne no more. The. vij. moneth the. xxvij. day of ỹ moneth the arke rested on the hylles of Armenye. The. x. moneth the fyrst daye of the moneth the toppes of the hylles appered fyrst. After these. xl. dayes after ỹ lessyng of the Waters/ Noe opened the WyndoWe & desyred fore to haue tydỹges of ceasynge of ỹ flode/ and sent out a rauen for to haue tydynges/ & Whan she Was gone she returned no more agayn/ for peraventure she foũde some deed carayn of a beest swymmyng on the Water/ & lyghted theron to fede her and Was lefte there. After this he sent out a doue Whiche flewe out/ and Whan she coude fynde no place to rest ne set her fote on/ she returned vnto Noe/ & he toke her in/ yet thã Were not ỹ toppes of the hylles bare. And. vij. dayes after he sent her out agayne/ Whiche at euen returned/ berynge a braũche of an olyue tree burgynge in her mouth. And after other. vij. dayes he sent her agayn/ Whiche came no more agayne. Than in the yere of Noe fyre hondred & one/ the fyrst daye of the moneth Noe opened the couerynge of the arke/ and sawe that the erth Was drye/ but he durst not goo out/ but abode ỹ cõmaũdement of our lorde. The seconde moneth the. xxvij. daye of ỹ moneth/ our lord sayd to Noe. Go out of the arke thou and thy Wyfe/ thy sones & the Wyues of thy sones/ he cõmaũded them to go coniunctly out/ Whiche dysiunctly entred/ & let go out With the all ỹ beestes and foules lyuynge and all the reptyle eueriche after his kynde and gendre. To Whome our lorde sayd/ growe ye & multyply vpon the erth. Than Noe yssued out and his wyfe & his sones With theyr Wyues & all ỹ beestes ỹ same daye a ye-

re after they entred in/eueriche after his gendre. Than Noe edyfyed an awter to our lorde & toke of all the beestes ỹ were clene and offred sacrefyce vnto our lorde. And our lorde smelled the swetenes of ỹ sacrefyce/& sayd to Noe. Frō hens forth I shall not curse the erth for man/for he is prone & redy to fall fro ỹ begynnynge of his youthe. I shall no more destroye man by suche vengeaūce. And than our lorde blysted them & sayd/growe ye and multyply the erth/& be ye lordes of all ỹ beestes of the erth/& of the fowles of the ayre and of the fyshes. I haue gyuen al thynges to you/but ete not flesshe w̄ the blode. I cōmaūde you to slee no man/ne to shede no mannes blode. I haue made man after myne ymage/Who someuer shedeth his broders blode/his blode shal be shedde. Go ye forth & growe & multyply & fyll the erth. This sayd our lorde to Noe and his sones. Loo I haue made a couenaūt with you & with them ỹ shall come after you/ỹ I shal no more brynge suche a flode to slee all people. And in token therof I haue set my rayne bowe in the cloudes of heuen. For who ỹ trespaceth I shall do iustyce otherwyse on hȳ. Noe lyued after that flode. CCC.l.yere. Fro the tyme of Adam vnto after Noes flode ỹ tyme & season was alway grene and tempred/& all that tyme men ete no flesshe/for the herbes and fruytes were than of grete strength and effecte/they were pure & nourysshynge. But after ỹ flode the erth was weyker and brought not forth so good fruyte/wherfore flesshe was ordeyned to be eten. And than Noe began to labour for his lyuelode w̄ his sones/& began to tyll the erth/destroyed breres & thornes/& to plante vynes. And so on a tyme Noe had dronke so moche of the wyne that he was dronke/and laye and slepte/and his preuy membres laye bare & open. Cham his myddelmest sone espyed it & lough & scorned his fader/and called his bretherne to se/whiche came backwarde for to couer theyr fader and wolde not loke on it/& rebuked Cham of his foly & synne/& whan Noe was couered w̄ the mantell/anone he awoke. And whā he vnderstode how Cham his sone had scorned hym/he cursed hym and also his sone Canaan. And blysted Sem and Japhet bycause they couered hym. All ỹ dayes of Noe were. ix. hondred & .l. yere/and than dyed/& after his deth his sones dealed all ỹ worlde bytwene them. Sem had all Asye. Cham had all Affryke/& Japhet all Europe. Thus was it departed. Asye is the best parte/& is as moche as ỹ other two/& that is in ỹ eest. Affryke is the south parte/and therin is Cartage & many ryche coūtrees/therin ben blewe and blacke men/Cham had that to his parte Affrica. ¶ The thyrde parte is Europe whiche is in the northy and west/therin is Grece/Rome/& Germanye. In Europe regneth now moost the chrysten lawe & fayth/wherin is many ryche realmes. And so was ỹ worlde departed to the thre sones of Noe.

¶ Here folowe the lyfe of Abrahaam.

The sonday called quinquagesme is redde in ỹ chirche ỹ hystory of the holy patriarke Abrahã Whiche was sone of Thare. This Thare was ỹ tenth fro Noe in ỹ generacyon of Sem. Japhet had. vij. sones / & Cham four sones. Out of ỹ generaciõ of Cham Nembroth came Whiche was a wycked man & cursed in his Werkes / & began to make the toure of babylon Whiche was grete & hye / & at ỹ makyng of this toure god chaũged ỹ lãguages / in suche wyse that no man vnderstode other. For tofore the buyldyng of ỹ tour was but one maner of speche in al ỹ Worlde / & there were made. lxxij. speches. the tour was grete it was. x. myle aboute / & .v. M. lxxxiij. steppes of height. This Nembroth was the fyrst man ỹ foũde maWmettry & ydolatry / Whiche endured longe & yet doth. Than I turne agayn to Thare Whiche had. iij. sones / Whiche Was Abram / Nacor & Aram. Of Nacor came Us / Bus & Batuel. Of Us came Job / of Bus came Balam / & of Batuel Rebecca & Laban. Of Aram came Loth & tWo doughters Melcha & Sara. NoW I shall speke of Abram of Whom our blyssed lady came / he wedded Sara doughter of his broder Aram. Abram Was euer faythful & true he Was. lxv. yere olde Whan his fader dyed / for Whom he mourned tyl our lord conforted hym / Whiche sayd to Abram. Abram make ỹ redy & go out of thy lond & kynrede / & also fro ỹ hous of thy fader & come in to ỹ londe ỹ I shall shewe to ỹ. I shal make ỹ growe in to moche people I shall blysse the and shall magnyfy thy name / & ỹ shalt be blyssed / & I shal blysse them ỹ blysse the / & curse them ỹ curse ỹ & in the shall be blyssed all ỹ kynredes of the erth. Abram Was. lxx. yere old Whã he departed fro the londe of Aram / & he toke Wt hym Sara his Wyfe & Loth the sone of his broder & theyr meyny and his catell & substaunce & came in to the londe of Canaan and came in to the dale of Sichem / in Whiche were yll people Whiche Were ỹ people of Canaan. And our lorde sayd to Abram / I shall gyue to the this lond & to thyn heyres. Than Abram dyd reyse an aWter on Whiche he dyd sacrefyce & blyssed & thanked our lord. Abram beheld all the londe toWarde ỹ south / & sawe the beaute therof & foũde it lyke as our lorde tolde hym. But he had not be longe in the londe but ỹ there fell a grete hungre therin / Wherfore he lefte ỹ countree & Went in to egypt / & toke With him Sara his Wyfe. And as they Went by ỹ Waye Abram sayd to his Wyfe / I fere & drede sore ỹ Whã We come to this people Whiche ben laWles / that they shall take the for thy beaute & slee me / bycause they Wolde vse the / Wherfore saye ỹ thou art my syster & I thy broder. And she agreed therto / & Whan they Were comen in to ỹ coũtree / the people sawe that she Was so fayre / anone they tolde ỹ kynge / Whiche anone cõmaũded ỹ she sholde be brought to his presence. And Whan she was come god of his grace had so purueyed for her that no man had poWer to vse ony lechery Wt her / ne to do her vylany / Wherfore the kyng Was aferde ỹ god Wolde haue taken vengeaũce on hym for her / & sente for Abram / & sayd to hym that he sholde take his Wyfe / & that he had euyll done to saye ỹ she Was his syster. And so delyuered her agayne / and gaue hym golde and syluer / & badde that men shold Worshyp hym in all his londe / and he sholde frely at his pleasure depart With all his goodes. Thã after this Abram toke his Wyfe Sara & Went home agayne / and came in to Bethel & sette there an aWter of stone / and there he adoured and Worshypped the name of god / than his store & beestes began to multyply. And Loth With his meyny Was also there / & theyr beestes began so sore to encreace & to multyply that vneth ỹ coũtree myght suf-

lyfe to theyr pasture/in so moche that rumour & grutchynge began to sourde and ryse bytwene ỹ herdmen of Abram and the herdmen of Loth. Thã Abram sayd to Loth. Loo this countree is grete and wyde/I praye the to chese on whiche hande thou wylte go/and take it for thy meyny and thy beestes/& let no stryfe be bytwene me & the/ne bytwene my herdmen and thyn herdmen. Loo beholde all the countree is tofore the/take whiche thou wylt/yf thou go on the ryght syde I shall go on the lyfte syde/and yf thou take the lyfte syde/I wyll go on ỹ ryght syde. Than Loth beheldе the countree & sawe a fayre playne toward flom Jordan whiche was pleasaũt/and the flode ranne toward Sodom & Gomor/whiche was lyke a paradyse/and toke that parte for hym. And Abram toke toward the weste/whiche was besyde ỹ people of Canaan/at the fote of moũt Mambre And Loth dwelled in Sodom/the people of Sodom were worste of all people. Our lorde sayd to Abram/lyfte vp thyn eyen & se dyrectly fro the place that thou arte now in/fro the north to the south/& fro the eest to the west/all this londe that thou seest I shal gyue to the & to thy seed for euermore/I shall make thy seed lyke as pouder and dust of the erth/who that may nombre the dust of the erth/he shall nombre thy seed. Aryse therfore & walke the londe in length & in brede/for I shall gyue it to the. ¶ Abram meued than his tabernacle & dwelled in ỹ baley of Mambre whiche is in Ebron/and set there his tabernacle. It happed soone after that there was a warre in ỹ londe that foure kynges warred agaynst other fyue kynges whiche were of Sodom/Gomor/& other. And the foure kynges ouerthrewe the fyue & slewe them/and spoyled and toke all the substaũce of the coũtree. And toke also with them Loth & all his good And a man gate away fro them & came to Abram/and told hym how that Loth was taken and ladde awaye. And than anone Abram dyd doo gadre his people togyder the nombre of. CCC. xviij. And folowed after/and departed his people in to two partyes/bycause they sholde not escape. And Abram smote in among them and slewe the kynges & rescowed Loth and all his goodes/and delyuered the men of Sodom that were taken and the women. And they of Sodom came agaynst hym/and Melchisedech came & mette with hym/& offred to hym brede & wyne. This Melchisedech was kyng and preest of Jherusalem & all ỹ coũtree and blysſed Abram/& there Abram gaue to him the tythes of all that he had. And the kynge of Sodom wolde that Abram sholde haue had suche praye as he toke/but he wolde not haue as moche as ỹ latchet of a shoo. And thus gate Abram moche loue of all ỹ people. ¶ After this our lorde appered to Abram in a vysyon and sayd. Abram drede the no thynge/I am thy protectour/and thy rewarde & mede shall be grete. Abram answered. Lorde god What wylt thou gyue me/thou wotest well I haue no children/and syth I haue none/I wyl well ỹ Eleazar ỹ sone of my bayly be myn heyre. Nay sayd our lorde he shall not be thyn heyre/but he ỹ shal yssue & come of thy seed shal be thyn heyre. Our lorde ladde hym out & badde hym beholde the heuen & nombre ỹ sterres yf thou mayst/& sayd to hym/so shal thyn ofspryngе & seed be. And Abram beleued it & gaue fayth to our lordes wordes/& it was reputed to hym to iustyce. And our lorde sayd to hym/I am ỹ lorde that ladde the out of the londe of Hur of the Caldees for to gyue to the this londe in to thy possessiõ. And Abram sayd/lord how shall I knowe ỹ I shall possede it. A voyce sayd to Abram/thy seed after ỹ shall be exiled in to egypte by the space of cccc. yere/and shall be there in seruytude

and after I shall bringe them hyther a-
gayn in ỹ fourth generacyon/ thou shalt
abyde here vnto thy good age/ & shalt be
buryed here & go vñ thy faders in peas.
Sara was yet vñout chylde/ she had an
handmayde named Agar an egipcyen/ &
she on a day sayd to Abram her husbond
Thou seest I may bere no chylde/ Wher
fore I wold ỹ toke Agar my mayde & lye
by her ỹ thou myght gete a chylde whi-
che I myght kepe & holde as for myn/ &
x. yere after that Abram had dwelled in
that londe/ he toke Agar & gate her with
childe/ & anone as she felte her selfe with
childe she despised her maystresse. Than
Sara sayd to Abram/ thou dost euyll/ I
gaue ỹ lycence to lye with my seruaũt/ &
now syth she is cõceyued by the she hath
me in despyte/ god iudge this bytwene
the & me. To whome Abram answered
thyn handmayde is in thyn handes cha
styse her as it pleaseth ỹ. After this Sa
ra chastised Agar & put her to so grete af
flictyon ỹ she went away/ & as she went
an aũgell mette vñ her in the wyldernes
by a well/ & sayd. Agar whens comest &
whyther goost thou. She answered/ I
flee away fro the face of my lady Sara.
To whom ỹ aũgell sayd/ returne agayn
and submytte ỹ by humblenes vnto thy
lady/ and I shall multyply thy seed/ & so
moche people shall come of it ỹ it can not
be nombred for multytude/ & he sayd fer-
thermore/ thou hast conceyued and shalt
bere a chylde/ & shalt call hym ysmaell/ he
shall be a fyers man/ he shall be agaynst
all men/ and all men agaynst him. Than
Agar returned home & serued her lady/
and soone after she was delyuered of ys-
mael. Abram was. lxxvj. yere old Whã
ysmael was borne. Whan Abram was
lxxxix. yere olde our lorde appered to hỹ
and sayd. Abram loo I am the lorde al-
myghty/ walke thou before me & be per-
fyte/ and I shall kepe couenaũt bytwene
me & the/ and I shall multyply thy seed
gretly. And Abram fell downe lowtynge
lowe to the erth & thanked hym. Than
our lorde sayd/ I am & my couenaunt I
shall kepe to the/ thou shalte be fader of
moche people/ thou shalt no more be cal-
led Abram but Abraham/ for I haue or-
deyned the fader of moche people. I shal
make ỹ to encreace mooste haboũdaũtly/
kynges & prynces shall come of the/ and
shall stablisshe my couenaũt bytwene me
and the and thy seed in thy generacyons
I shall gyue to the & to thy seed after the
the londe of thy pylgrymage/ all ỹ londe
of Canaan in to theyr possessyõ/ & I shall
be theyr god. Yet sayd god to Abraham.
And thou shalt kepe thy couenaũt to me
and thyn heyres after the in theyr gene-
racyons/ & this shal be the couenaũt ỹ ye
shal kepe & thyn heyres after the. Euery
man chylde & male shall be circũcysed in
his prepuy membre that it be a token by-
twene me and you. Euery chylde mascu
lyne ỹ shall be borne/ shall be circumcised
whan he is. viij. dayes olde/ & I wyll ỹ
this sygne shall be in your flesshe/ and se
that ỹ men in your generacyon be circũ-
cysed/ begyn at thy selfe & thy chyldren &
all that dwell in thy kynrede/ who of you
that shall not be circũcysed in his flesshe
shall be cast & put out for euer fro my peo
ple/ bycause he obeyed not my statute &
ordynaũce. And thy wyfe Saray shal be
called no more Saray/ but shall be called
Sara/ & I shall blysse her/ & shall gyue
to ỹ a sone of her/ whom I shall blysse al
so/ I shall hym encreace in to nacyons/ &
kynges of peoples shall come of hỹ. Abra-
ham fell downe his face toward ỹ erth
& laughed in his herte/ sayenge. May it
be ỹ a womã of. lxxxx. yere may cõceyue
& bere a chylde/ I beseche the lorde ỹ ys-
mael may lyue to fore the. Our lord sayd
to Abraham. Sara shall bringe forth a
sone whom ỹ shalt name ysaac/ & I shall
kepe my couenaũt to hym for euermore/
& to his heyres after hym. And I haue

herde thy request for Ysmael also I shall blysse hȳ & encreace & shall multyply his seed in to moche people.xij.dukes shal come of hym. I shall kepe my couenaūt to Ysaac whom Sara shall brynge forth ẏ nexte yere. Whan these wordes were fynysshed Abrahā toke Ysmaell his sone/& all ẏ men small & grete straūgers & other that were in his hous & circūcysed them Ysmael was.xiij.yere olde whā he was circūcised/& Abraham was.lxxxxix.yere whan he hymselfe was circūcysed. And thus ẏ same daye he & his sone Ysmael & all ẏ men in his hous as well straūgers of what degree they were receyued this newe lawe of circūcysyon/wherby they were knowē frō other people. After this on a tyme as Abraham sate besyde his hous in ẏ valey of mambre in ẏ hete of ẏ day/& as he lyft vp his eyen/he sawe.iij yonge men comynge to hym/& anone as he sawe these thre standyng by hym/he ran to them & worshypped one alone/he sawe.iij.& worshipped but one. That betokeneth the trinite/& prayed them to be herborowed w̄ hym/& toke water & wasshed theyr fete/& prayed them to tary vnder ẏ tree/& he wold brȳge breed to them for to cōforte them. And they badde hym do as he had sayd. He went & bad Sara to make thre asshy cakes/and sente his childe for a tēdre fatte calfe/whiche was soden & boyled/& he serued them w̄ butter & milke & the calfe & set it tofore them he stode by them/& whan they had eten they demaūded hȳ/where is Sara thy wyfe. And he sayd/yonder in ẏ tabernacle. And he sayd/I shall go & come agayne/& Sara thy wyfe shall bere a chylde. And Sara stode behynde ẏ dore & herde it & lough/& sayd softly to her selfe/how may it be ẏ my lorde is so olde & I also ẏ I sholde bere a chylde/she thought it impossyble. Than sayd our lord to Abrahā why laugheth Sara thy wyfe/sayenge in scorne/shall I bere a chylde/but as I sayd to the tofore/I shall returne & come agayne & she shall haue a chylde in that tyme. And he asked Sara why she smyled in scorne. And she sayd she smyled ne laughed not. And our lord sayd/it is not so/for thou laughedest. Whan they had rested Abraham conuayed them on the waye. And our lorde sayd to Abraham/I shall not hyde fro ẏ that I purpose to do. The crye of Sodom & Gomor is multiplyed/& theyr synne is moche greuous I shal descende & se yf ẏ synne be so grete the stenche therof cometh vnto heuen/I shall take vengeaūce and destroye them. Than Abraham sayd/I hope lord thou wylte not destroye the iust & ryghtwyse man with the wicked synner/I beseche the lorde to spare them. Our lorde sayd/yf there be fyfty good & ryghtwyse men amonge them/I shall spare them. And Abrahā sayd/good lord yf there be foūde xl. I praye the to spare them. Our lorde sayd/yf there be.xl. I shall spare them/and so fro.xl.to.xxx. and fro.xxx.to.xx. & fro.xx.to.x. And our lorde sayd/yf there be founde.x.good men amonge them/I shall not destroye them. Than our lorde went fro Abraham/& he returned home agayne. That same euentyde came two aūgels in to Sodom/& Loth sate at his gate. And whan he sawe them he went and worshipped them/& prayed them to come & rest in his hous & abyde there/& wasshe your fete. And they sayd nay we shall abyde here in the strete. And Loth constrayned them & brought them in to his hous & made a feest to them. But or they sholde go to bedde the synfull & cursed people of ẏ towne yonge & olde beset & enuyrōned Loths hous/& called Loth & sayd/where ben the men that thou tokest in to thy hous this nyght/brynge them forth ẏ we may knowe & vse them And Loth anone shette the dore & stode behynde and sayd to them. O ye my bretherne I beseche you that ye wyl not do

ne cõmyse this wycked synne on them. I haue two doughters virgins whiche yet neuer knewe mã/ I shall bryge them out to you/ & vse ye them/ but these men I praye you to spare/ they bẽ entred vnder the shadowe of my proteccion. They sayd agayn to hy/ go forth & fetche them Thou arte entred amonge vs as a straũger/ shalt ẏ rule & iudge vs/ we shall put the to more afflyccyon than them. Loth withstode them myghtyly/ & they had almoost broken vp the dores/ but ẏ men set hande to & dyd helpe Loth & brought hym in & dyd shette fast the dore/ & smote them that were without w̃ blyndnes so that they myght not se ne fynde the dore Than sayd ẏ aũgels to Loth/ yf ẏ haue here of thy kynrede sones or doughters all them ẏ longe to ẏ lede out of this cyte we shall destroye this place/ for the crye therof is comen to our lord whiche hath sent vs for to destroye them. Loth went vnto his kynnesmen & sayd/ aryse & take your chyldren & go out of this cyte/ for our lorde shall destroye it. And they supposed ẏ he had raued or iaped. And as soone as it was daye the aũgels sayd to Loth. Aryse & take thy wyfe & thy two doughters & go out of this towne leest ẏ ye perysshe with them/ yet he dyssymylynge they toke hym by the hande & his wyfe & his two doughters bycause that god sholde spare them/ & ladde them out of the cyte. And there they sayd to hym. Saue thy soule/ & loke not behynde the leest thou perysshe also/ but saue the in ẏ moũtayn. Loth sayd to them. I beseche the my lord for as moche as thy seruaũt hath foũde grace before the/ & that thou hast shewed thy mercy to me/ and that perauenture I myght take harme on ẏ hyll that I may goo in to the lytell cyte here by & may be saued there. He sayd to Loth/ I haue herde thy prayers/ & for thy sake I shall not subuerte this towne for whiche thou hast prayed/ hye the & saue thyselfe there/ for I may do no thynge tyll thou be therin. Therfore ẏ towne is called Segor/ so Loth went in to Segor. And the sonne arose/ & our lorde rayned fro heuen vpon Sodom and Gomor sulphure & fyre/ & subuerted the cytees & all ẏ dwellers of the townes aboute that regyon/ & all that was there growynge and burgenynge. Lothes wyfe turned her & loked towarde the cytees/ & anone she was turned in to a statue or ymage of salt/ whiche abydeth so vnto this day Abraham arose in the mornynge erly & loked towarde the cytees and sawe the smoke ascendyng fro ẏ places/ lyke as it had be ẏ layte of a furneys. What tyme our lorde subuerted these cytees he remẽbred Abraham/ and delyuered Loth fro the vengeaunce of the cytees in whiche he dwelled. Than Loth ascẽded fro Segor & dwelled in the mountayne and his two doughters with hym/ he dredde to abyde ony lenger in ẏ towne/ but dwelled in a caue he & his two doughters w̃ hym. Than the elder doughter sayd to ẏ yonger. Our fader is olde/ and there is no man lefte on the erth lyuynge ẏ may do and haue ado with vs after ẏ maner of the worlde/ come & let vs make hym dronke & let vs slepe with hym that we may haue some sede of hym. They gaue theyr fader wyne to drynke that night & made hym dronke/ & the elder doughter went to hym & conceyued of hym he not knowynge of it. And the seconde nyght in lykewyse conceyued ẏ yonger doughter/ & Loth was not knowynge therof/ they cõceyued bothe of theyr fader. The more had a sone & called hym Moab/ he is fader of ẏ Moabytes vnto this daye. The yonger doughter brought forth another sone & called hy Amon/ he is fader of ẏ Amonytes vnto this day. Abraham departed fro thens & went southwarde and dwelled bytwene Cades & Sur/ & went a pylgrymage to Geraris/ he sayd

that his wyfe was his syster. Abymelech ꝑ kyng of Geraris sent for her & toke her. God came to Abymelech in his slepe & sayd. Thou shalt be deed for ꝑ woman that ꝑ hast taken/she hath an husbonde. Abymelech touched her not & sayd. Lord wylt ꝑ slee a man ignoraũt & ryghtfull/she sayd that she was his syster/in the symplenes of my herte & clennes of my hãdes I dyd this. And god sayd to hym I knowe well that with a symple herte thou dydest it/& therfore I haue kepte ꝑ fro hauynge to do w̃ her/now yelde the woman to her husbond/& he shall praye for the/he is a prophete/and thou shalte lyue/& yf ꝑ delyuer her not/ꝑ shalt dye & all they that bẽ in thy hous. Abymelech arose vp the same nyght & called all his seruaũtes & tolde them all these wordes and they all dredde sore. Also Abymelech called Abrahã & sayd to hym/What hast thou done to vs/that we haue trespaced to the/thou hast caused me & my realme to synne gretly/thou hast done that thou sholdest not haue done/what sawest ꝑ for to do so. Abraham sayd/I thought that the drede of god was not in this place/& that ye wolde slee me for my wyfe/& certaynly otherwyse she is also my syster/the doughter of my fader/but not of my moder/& I haue wedded her/and after that I went fro the hous of my fader I sayd to her/where someuer we go/saye thou arte my syster. Than Abymelech toke shepe & oxen/and seruaũtes & maydens & gaue to Abraham/& delyuered to hym Sara his wyfe & sayd/loo ꝑ londe is here tofore the where someuer ꝑ wylt dwell & abyde. And he sayd to Sara/loo I haue gyuen to thy broder a thousande peces of syluer/this shall be to ꝑ a beyle of thyne eyen/& where someuer thou go remembre ꝑ thou were taken. Abraham prayed for Abymelech & his meyny/and god heled hꝑ his wyfe & all his seruauntes & conceyued. Our lord had closed the place of engendryng of all ꝑ hous of Abymelech for Sara the wyfe of Abraham. Our lorde than visyted Sara/& she conceyued & brought forth a sone in her olde age/ꝑ same tyme that god had ꝓmysed. Abraham called his sone ꝑ she had borne Ysaac/& whan he was. viij. dayes olde he circũcised hym as god had cõmaũded And Abraham was than an. C. yere old Than sayd Sara/who wold haue supposed that I sholde gyue souke vnto my chylde beynge so olde/I laughed whan I herde our lord saye so/& all they ꝑ shall here of it may well laugh. The chylde grewe & was wened fro the pappe/and Abraham made a grete feest at ꝑ daye of his wenynge. After this on a day whan Sara sawe the sone of Agar her handmayde playe w̃ her sone Ysaac/she sayd to Abraham. Cast out this handmayde & her sone/the sone of ꝑ handmayde shal not be here w̃ my sone Ysaac. Abraham toke this worde hard & greuously for his sone. Than god sayd to hym/let it not be harde to the for thy sone & handmayde/what someuer Sara saye to ꝑ here her voyce. For in Ysaac shall thy sed be called/yet shall I make the sone of ꝑ handmayde growe in to grete people/for he is of thy seed. Abraham arose erly in ꝑ mornynge & toke breed & a botell of water & layde it on her sholder/& gaue to her the chylde and let her go. Whiche whan she was departed erred in the wylderne of Berlabee. And whan ꝑ water was consumed that was in the botell/she lefte ꝑ chylde vnder a tree ꝑ was there & went thens as ferre as a bowe shote & set her downe & sayd/I shall not se my sone dye and there she wepte. Our lord herde the voyce of ꝑ childe/& an aũgell called Agar sayenge/what doest thou Agar/be not aferde/our lorde hath herde the voyce of the chylde fro ꝑ place whiche he now is in/arise & take ꝑ chylde & holde hym by the hande/for I shall make hym to en-

creace in to moche people. God opened her eyen & she sawe a pyt with water & anone she went & fylled the botell & gaue the chylde to drynke & abode with hym whiche grewe & dwelled in ꝑ wyldernes & became there a ponge man & an archer & dwelled also in the deserte of Pharam And his moder toke to hym a wyfe of ꝑ londe of egypte. That same tyme sayd Abymelech and Phicol the prince of his hoost vnto Abraham. Our lorde is with the in all thynges ꝑ thou doost. Swere thou by ꝑ lorde that thou greue not me/ ne them that shall come after me/ne my kynrede/but after ꝑ mercy that I haue shewed to the/ so do to me & my londe in whiche thou hast dwelled as a straũger. And Abraham sayd I shall swere/ & he blamed Abymelech for the pyt of water whiche his seruaũtes had taken away by strengthe. Abymelech answered/ I knowe not who hath done this thyng/ & thou toldest me not therof/ and I neuer herde therof tyll this daye. And than after this they made couenaũt togyder/ & pmysed eche to other to be frendes togyder. After all these thynges god tempted Abraham & sayd to hym. Abraham Abraham. He answered & sayd/ I am here/ & he sayd to hym/ take ꝑ thyne onely sone that ꝑ louest Ysaac & go in to the londe of vysyon and offre hym in sacrefyce to me vpon one of the hylles ꝑ I shall shewe to the. Than Abraham arose in ꝑ nyght & made redy his asse & toke with hym two ponge men & Ysaac his sone. And whan they had hewen & gadred ꝑ wood togyder to make sacrefyce/they wente to the place ꝑ god cõmaũded hym. The thyrde day after he lyfte vp his eyen & sawe fro ferre the place/ & he sayd to his childrẽ. Abyde ye here with ꝑ asse/ I & my sone shall go to yonder place/ & whan we haue worshipped there/ we shall returne to you. Than he toke the wood of the sacrefyce & layd it on his sone Ysaac/ & he bare in his handes fyre & the swerde. And as they went bothe togyder/ Ysaac sayd to his fader/fader myn. What wylte thou my sone sayd Abraham. And he sayd/ lo here is fyre & wood/ where is the sacrefyce ꝑ shall be offred. Abraham answered/ my sone god shall prouyde for hym a sacrefyce wel ynough. They went forth & came to the place ꝑ god had ordeyned/ & there made an awter & layde the wood theron/ and toke Ysaac & set hym on the wood on the awter/ & toke his swerde & wold haue offred hym vp to god. And so the aũgell of god cryed to hym fro heuen sayenge. Abraham Abraham/ whiche answered/ I am here/ & he sayd to hym Extende not thy hande vpon thy chylde & do no thynge to hym/ now I knowe ꝑ thou dredest god/ & hast not spared thyn onely sone for me. Abrahã loked behynde hym & sawe amonge the breres a rãme fast by ꝑ hornes whiche he toke & offred hym in sacrefyce for his sone. He called ꝑ place/the lorde seeth. The aungell called Abrahã ꝑ second tyme/sayenge. I haue sworne by my selfe sayth ꝑ lord/bycause thou hast done this thyng/ & hast not spared thyn onely sone for me/ I shall blysse the & shall multiply thy seed as ꝑ sterres of heuen/ & lyke the grauel that is on the see syde. Thy seed shal possede the gates of theyr enemyes/ and in thy seed shal be blysfed all the people of the erth/ for thou obeydest to me. Abraham than returned to his seruaũtes & went vnto Bersabee and dwelled there. Sara lyued an hondred and. xxvij. yere/ & dyed in the cyte of Arbee whiche is Ebron in ꝑ londe of Canaan/ for whome Abrahã made sorowe and wepte/ & bought of the chyldren of Heth a felde & buryed her worshypfully in a double spelunke. Abraham was an olde man and god blysfed hym in all his thynges. He sayd to ꝑ eldest & vppermost seruaũt of all his hous/ I charge & coniure the by the name of god of heuen & of

erth that thou ſuffre not my ſone Iſaac to take no Wyfe of the doughters of Canaan among Whome I dWell/but go vnto ỹ coũtre Where my kynrede is/& take of them a Wyf to my ſone. And ỹ ſeruaũt anſWered/yf no Womã there Wyll come With me in to this coũtre/ſhal I bryng thy ſone in to that coũtre fro Whens ỹ comeſt. Abraham ſayd/beware that ỹ lede not my ſone thyder. The lord of heuen & of erth that toke me fro ỹ hous of my fader/& fro the place of my natyuyte hath ſayd & ſWorne to me ſayenge/to thy ſeed I Wyl gyue this lõde/he ſhall ſende his aũgell tofore the/& thou ſhalt take there a Wyfe for my ſone/yf no Woman Wyll come Wt the thou ſhalte not be boũden by thyne othe/but in no Wyſe lede my ſone thyder. His ſeruaunt than ſWore & promyſed to hym ỹ he Wold ſo do. He toke .x. camels of ỹ flocke of his lorde/& of all his goodes bare With hym & Went in to meſopotany vnto the towne of Nachor/and he made the camels to tary Without the towne by a pyttes ſyde at ſuche tyme as the Women ben Wonte to come out for to drawe Water. And there he prayed our lord ſayenge. Lord god of my lord Abraham I beſeche the to helpe me this day & do mercy vnto my lord Abraham. Loo I ſtande here nygh by ỹ Welle of Water and the doughters of ỹ dWellers of this towne come hyther for to drawe Water. Therfore ỹ mayde to Whome I ſaye ſet downe thy potte that I may dryke/and than ſhe ſet downe her potte and ſaye/I Wyll gyue to the drynke & to thy camels that I may vnderſtande therby ỹ ſhe be the mayde ỹ thou haſt ordeyned to thy ſeruaũt Iſaac/& thou ſheweſt thy mercy to my lorde Abraham. He had not fully fynyſſhed theſe Wordes Within hymſelfe but ỹ Rebecca doughter of Batuell ſone of Melche Wyf of Nachor broder of Abraham came out of the towne/haupnge a potte on her ſholder Whiche was a right fayre mayde & moche beauteuous & vnknoWen to ỹ man. She Wente doWne to the Well & fylled her potte Wt Water & returned. The ſeruaũt of Abraham ranne to her & ſayd. I praye the to gyue me a lytell of ỹ Water in thy potte for to dryke Whiche ſayd/drynke my lord/& lyghtly toke ỹ potte fro her ſholder & helde it and gaue hym drynke/& Whan he had dronken ſhe ſayd/yet ſhall I gyue to thy camels dryke & drawe Water for them tyll all haue dronken/& ſhe poured out ỹ Water in to a veſſell ỹ Was there for beeſtes to dryke/& ran to ỹ pyt & drewe Water ỹ euerych dranke his draught. He than thought in hymſelfe ſecretely ỹ god had made hym to haue a proſperous iourney. After they had dronke he gaue her tWo rynges to hange on her eres Weyenge .ij. ſycles/& as many armylles Weyenge .x. ſycles/& aſked her Whoſe doughter ſhe Was/& yf there Were ony rome in her faders hous to be lodged. And ſhe anſWered/I am doughter of Batuel Nachors ſone/& in my faders hous is place ynough to lodge ỹ & thy camels & plente of chaffe & hey for them. And the man enclyned to the groũde & Worſhypped god ſayenge/blyſſed be ỹ lorde god of my lord Abrahã Whiche hath not taken away his mercyne his trouth fro my lord & hath brought me in my iourney right in to the hous of my lordes broder. The mayde Rebecca ran & tolde at home all ỹ ſhe had herd. Rebecca had a broder named Laban/Whiche haſtely Went out to ỹ man Where as he Was/Whan he had ſeen ỹ rynges on his ſyſters eeres & her poynettes or armylles on her hãdes & had herde her ſay all ỹ the man ſayd/he came to the man ỹ ſtode by ỹ Well yet & ſayd to hym. Come in ỹ blyſſed of god/Why ſtandeſt ỹ Without/I haue made redy ỹ hous for the/& haue ordeyned place for thy camels/and brought hym in & ſtroWed his camels & gaue them chaf & hey & Water to Waſſhe

the camels fete/ & the mēnes fete ẏ came with hȳ. And they set forth brede tofore hym/ whiche sayd/ I shall not ete tyll I haue done myn erande & sayd wherfore I am comen/ & it was answered to hym saye on/ & he sayd. I am seruaūt to Abraham/ and god hath blyssed & magnifyed hym gretly/ & hath gyuen to hym oxen & shepe/ syluer & gold/ seruaūtes men and women/ camels & asses. And Sara his wyfe hath brought hym forth a sone in her olde age/ & he hath gyuen to hym all that he had. And my lorde hath charged & adiured me sayenge/ in no wyse let my sone ysaac haue no wyfe of ẏ doughters of Canaan/ in whose londe he dwelleth/ but go vnto ẏ hous of my fader & of my kynrede/ & of them ẏ shalte take a wyfe to my sone/ wherfore I am comē hyther & told all how he had prayed god of some token/ & how Rebecca dyd to him. And in cōclusyō desyred to haue Rebecca for his lorde ysaac/ & yf he wold not ẏ he myght departe & go in to some other place on ẏ ryght syde or the lyfte to seke a wyfe for his lordes sone. Than Batuell & Laban sayd to hȳ. This worde is comen of god agaynst his wyl we may no thynge do. Loo Rebecca stādeth tofore ẏ/ take her & go forth ẏ she may be wyfe vnto the sone of thy lorde as our lorde hath sayd. whiche wordes whan Abrahams seruaunt had herd/ fell downe to ẏ groūde & thanked our lorde/ & anone toke forth syluer vessell & of golde/ & good clothes & gaue them to Rebecca for a gyfte/ & to her bretherne & moder he gaue also gyftes/ and anone made a feest & ete and were ioyful togyder. On the morne betymes the seruaūt of Abraham arose/ & desyred to departe & take Rebecca w̄ hym & go to his lord. Than ẏ moder & her bretherne sayd let ẏ mayde abyde with vs but onely. x. dayes/ and than take her & go thy way. I praye you sayd he reteyne ne lette me not/ our lorde hath adressed my waye/ & acheued myn erand/ wherfore let me go to my lorde. And they sayd/ we shall call the mayde & knowe her wyll. And whā she was demaūded yf she wold go with that man/ she sayd. ye I shall go with him. Than they let her go & her nouryce with her/ and so she departed. And they sayd to her/ thou art our syster we praye god that thou may encrease in to a thousande thousand/ & that thy seed may possede the gates of theyr enemyes. Than Rebecca & her maydens ascended vpon ẏ camels & folowed ẏ seruaūt of Abraham whiche hastely returned vnto his lorde. That same tyme whā they came/ ysaac walked by the waye without forth and loked vp and sawe the camels comynge fro ferre. Rebecca espyed & demaūded of the seruaūt who that he was that came in ẏ felde agaynst them. He answered & sayd/ that is my lorde ysaac/ & anone she toke her pall or mantell and couered her. The seruaūt anone tolde vnto his lorde ysaac al ẏ he had done/ whiche receyued her & ladde her in to ẏ tabernacle of Sara his moder and wedded her/ & toke her vnto his wyf/ & so moche loued her ẏ the loue attempered the sorowe ẏ he had for his moder. Abraham after this wedded an other wyfe/ by whom he had dyuerse children. Abraham gaue to ysaac all his possessyons/ and to his other children he gaue mouable goodes/ & departed ẏ sones of his cōcubynes fro his sone ysaac whyles he yet lyued. And all ẏ dayes of the lyfe of Abrahā were an. C. lxxv. yere and than dyed in good mynde & age/ and ysaac & Ismaell buryed hym by Sara his wyfe in a double spelunke.

¶ Thus endeth the lyfe of Abraham.

¶ Here foloweth the lyfe of ysaac/ with the hystory of Esau and of Jacob/ whiche is redde in ẏ chyrche the seconde sondaye of Lente.

Saac was.xl.yere old whā he wedded Rebecca/ and she bare hym no childzen/Wher fore he besought our lorde ꝑ she myght cōceyue & brynge forth fruyte. Our lord herd his prayer & she cōceyued of hym & had two sones at ones/Whiche two or they were borne fought often in theyr moders bely. For whiche cause she prayed god to coūseyle her & to gyue her confort/ Whiche appered & sayd to her/ two maner people ben in thy bely/ and two maner folke shall be deuyded fro thy wombe/people shall ouercome people/ & the more shall serue the lesse. Thus sayd our lorde to her. After this whan tyme came that she sholde be delyuered/ there were twayne to be borne. The fyrst that yssued was rough fro the herd to ꝑ fote/ & he was named Esau/ & forthw̄ folowed that other holdyng the plante of his bro ders fote in his hande/ & he was named Jacob. ysaac the fader was.lx.yere olde whan these childzen were borne. And af ter this whan they were growen to rea sonable age. Esau became a plowman & a tyller of ꝑ erth/ & a hunter. And Jacob was symple and dwelled at home w̄ his moder. ysaac the fader loued well Esau bycause he ete often of the venyson that Esau toke. And Rebecca the moder loued Jacob. Jacob on a tyme had made good potage/ and Esau his broder had ben a huntynge all the daye & came home sore an hongred/ and foūde Jacob hauynge good potage/ & prayed hym to gyue him some/ for he was wery & moche hungry To whome Jacob sayd/ yf thou wylte sell to me thy patrymony and herytage I shal gyue the some potage. And Esau answered/ loo I dye for hungre/ What shall auayle me myne enherytaūce yf I dye/ & What shall profyte me my patry= mony. I am cōtent that thou take it for this potage. Than sayd Jacob/ swere ꝑ to me that thou shalte neuer clayme it/ & that thou arte cōtent that I shall enioye it. And Esau swore it/ & so solde away his patrymony/ & toke the potage & ete it & went his waye/ settynge no thynge therby that he had solde his patrymony This afore sayd is for to brynge in my mater of the hystory ꝑ is redde. For now folowth the legend as it is redde in the chirche. ¶ ysaac began to wexe olde and his eyen fayled & dȳmed that he myght not clerely se/ & on a tyme he called Esau his oldest sone and sayd to hym. Sone myne. Whiche answered. Fader I am here redy. To whome the fader sayd/ be holde that I wexe olde & knowe not the daye that I shall dye and departe out of this worlde/ wherfore take thy harneys thy bowe & quyuer with takles and go forth on huntynge/ and whan thou hast taken ony venyson/ make to me therof suche maner of meet as thou knowest ꝑ I am wont to ete/ & brynge it to me that I may ete it/ & that my soule may blysse the or I dye/ Whiche al these wordes Re becca herde/ and Esau went forth for to accomplysshe ꝑ cōmaūdement of his fa= der. And she sayd than to Jacob/ I haue herde thy fader saye to Esau thy broder/ brynge to me of thy venyson and make therof meet ꝑ I may ete/ & that I may blysse the tofore our lorde or I dye. Now my sone take hede to my coūseyle and go forth to the flocke and brynge to me two the best kyddes that thou canst fynde/ & I shall make of them meet suche as thy fader shall gladly ete/ Whiche whā thou hast brought to hym & hath eten he may blysse the or he dye. To whome Jacob answered/ knowest thou not ꝑ my bro= der is rough & heery/ and I smothe/ yf my fader take me to hym and taste me & fele me/ I drede ꝑ he shall thynke that I mocke hym/ and shall gyue me his curse for the blessynge. The moder than sayd to hym/ in me sayd she be this curse my sone/ neuertheles here me/ go to ꝑ flocke

and do that I haue sayd to the. He went and fette his kyddes & delyuered them to his moder. And she wente & ordeyned them in to suche meet as she knewe wel that his fader loued / & toke the best clothes that Esau had & dyd them on Jacob / & the skynnes of the kyddes she dyd aboute his necke & handes there as he was bare / and delyuered to hym breed & the pulment that she had boyled. And he went to his fader and sayd. Fader myn. And he answered I here / Who art ꝑ my sone. Jacob sayd / I am Esau thy fyrst begoten sone / I haue done as ꝑ cõmaunded me / aryse / syt & ete of the venyson of myn hũtyng / ꝑ thy soule may blysse me. Thã sayd ysaac agayn to his sone / howe myghtest thou sayd he so soone fynde & take it my sone. To whom he answered it was ꝑ wyl of god ꝑ suche thynges as I desyred came soone to my hãde. ysaac sayd to hym. Come hyther to me my sone that I may touche & handle the / that I may preue whether ꝑ be my sone Esau or not. He came to his fader / & whan he had felte hym ysaac sayd / the voyce truly is the voyce of Jacob / but ꝑ handes ben the handes of Esau / and he knewe hym not / for his hãdes expressed ꝑ lykenes & symplytude of the more broder. Therfore blyssynge hym he sayd to hym / thou art than my sone Esau. And he answered & sayd / I am he. Than sayd ysaac / brynge to me ꝑ meet of thyn huntynge my sone that my soule may blysse the / Whiche he offred & gaue to his fader / & also wyne. And whan he had eten & dronken a good draught of the wyne he sayd to Jacob / Come hyther to me my sone & kysse me. And he went to hym & kyssed hym. Anone as he felte ꝑ swete sauour & smell of his clothes / blessynge hym he sayd. Loo the swete odour of my sone is as the odour of a felde full of floures / Whome our lorde blysse. God gyue to the of the dewe of heuen & of the fatnes of the erth haboũdaũce of whete / wyne and oyle. And the people serue the / & the trybes worshyp the. Be ꝑ lorde of thy bretherne. And the sones of thy moder shall bowe & knele to the / Who someuer curse the be he accursed / & who ꝑ blysseth ꝑ with blessynges be he fulfylled. Unneth ysaac had fulfylled these wordes / and Jacob gone out / whan ꝑ Esau came wt his meet ꝑ he had goten with huntynge entred in & offred to his fader sayenge. Aryse fader myne and ete of ꝑ venyson that thy sone hath ordeyned for the / ꝑ thy soule may blysse me. ysaac sayd to hym / Who arte thou. To whome he answered / I am thy fyrst begoten sone Esau. ysaac than was gretely abasshed & astonyed / and meruayled more than can be thought credyble. And than he was in a traũce as the mayster of hystoryes sayth / in whiche he hadde knowlege that god wolde ꝑ Jacob shold haue the blyssynge. And sayd to Esau / Who than was he ꝑ ryght now a lytell tofore thy comynge brought to me venyson / & I haue eten of all that he brought to me or thou camest / I haue blysshed hym & he shall be blysshed. Whan Esau herde these wordes of his fader / he cryed with a grete crye and was sore astonyed and sayd. Fader I praye the blysse me also. to whome he sayd. thy broder germayn is comen fraudelently & hathe receyued thy blessyng. Than sayd Esau / certaynly & iustly may his name be called well Jacob. For on an other tyme tofore this he supplanted me of my patrimony / and now secondly he hath vndernome fro me my blessynge. And yet than he sayd to his fader / hast ꝑ not reserued to me one blessynge. And ysaac answered / I haue ordeyned hym to be thy lorde / I haue subdued all thy bretherne to his seruytude / I haue stablysshed hym in whete / wyne / & oyle. And after this what shall I do to the my sone. to whome Esau sayd. Hast thou not fader one blessyng / I beseche ꝑ

to blysse me. Than w̄ a grete syghynge and weppyng ysaac moued sayd to hym. In the fatnes of ỹ erth & in the dewe of heuen shall be thy blessynge/thou shalte lyue in thy swerde and serue thy broder. Than was Esau woo begone/& hated Jacob for supplantyng of his blessynge that his fader had blysshed hym with/& sayd in his herte/ỹ dayes of sorowe shal come to my fader/for I shall slee my broder Jacob. This was tolde to Rebecca/whiche anone sente for Jacob her sone & sayd to hym. Loo Esau thy broder threteneth to slee the/therfore now my sone here my voyce & do as I shall counseyle the. Make the redy & go to my broder in Aran/& dwell there with hym vnto the tyme that his angre and furye be ouer passed/& his indignacyon ceased/& that he forgete suche thynges that thou hast done to hym/and than after that I shall sende for the & brynge the hyther agayn And Rebecca went to ysaac her husbond and sayd. I am wery of my lyfe bycause of the doughters of Heth/yf Jacob take to hym a wyfe of that kynrede/I wyll no lenger lyue. ysaac than called Jacob and blysshed hym/and cōmaūded to hym sayenge. I charge the in no wyse to take a wyfe of the kynrede of Canaan/but go and walke in to Mesopotamye of Sirye vnto ỹ hous of Batuell fader of thy moder/& take to ỹ there a wyfe of ỹ doughters of Laban thyn vncle. God almygh ty blysse the & make the growe & multyply that thou may be encreased in to turbes of people/& gyue to the ỹ blessynges of Abraham & to thy seed after the/that thou may possede & owe the londe of thy pylgrymage/whiche he graūted to thy graūdsyre. Whan ysaac had thus sayd and gyuen hym leue to go/he departed anone & went in to Mesopotamye of Sirye to Laban sone of Batuell broder of Rebecca his moder. Esau seyng that his fader had blysshed Jacob/& sente hym in to Mesopotamye of Sirye for to wedde a wyfe there/& that after his blessynge cōmaunded to hym sayenge/take thou no wyfe of the doughters of Canaan/& he obeyenge his fader went in to Sirye prouyng therby that his fader sawe not gladly ỹ doughters of Canaan/he went to Ismaell and toke hym a wyfe besyde them ỹ he had taken tofore/ỹ was Melech doughter of Ismael sone of Abrahā Than Jacob departed fro berſabee and went forth on his iourney toward Aran Whan he came to a certayne place after goynge downe of the sonne & wolde rest there all nyght/he toke of ỹ stones that were there & layde vnder his heed and slepte in ỹ same place. And there he sawe in his slepe a ladder standynge on ỹ erth and ỹ vpper ende therof dyd touche heuen/& aūgels of god ascendyng & descendynge vpon it/& our lord in the myddes of the ladder/sayenge to hym. I am the lorde god of Abraham thy fader and of ysaac/the londe on whiche thou slepest I shall gyue to the & to thy seed/and thy seed shall be as duste of the erth. Thou shalt sprede abrode vnto the est & to the west/& north & south. And all the trybes of the erth shall be blysshed in the & in thy seed/and I shall be thy keper where so euer thou shalte go/and shall brynge the agayne in to this londe/and I shall not leue tyll I haue accomplysshed all that I haue sayd. Whan Jacob was awaked fro his slepe and dremynge he sayd/verely god is in this place/& I wyst not of it. And he sayd dredyngly/how terryble is this place/none other thynge is here but the hous of god and the gate of heuen. Than Jacob arose erly & toke the stone that lay vnder his heed & reysed it for wytnes/pourynge oyle theron/& called the name of ỹ place Bethel/whiche tofore was called Luza/& there he made a vowe to our lorde sayenge/yf god be w̄ me & kepe me in the waye that I walke

and gyue me breed to ete/and clothes to couer me/& may returne prosperously in to the hous of my fader/the lord shall be my god/& this stone that I haue reysed in wytnes of this shall be called ꝑ hous of god. And the good of all thynges that thou gyuest to me I shall offre to the the tythes & tenth parte. Than Jacob went forth in to the eest/& sawe a pyt in a felde & thre flockes of shepe lyenge by it. For of that pyt were ꝑ beestes watred/& the mouth therof was shette & closed with a grete stone. For ꝑ custome was whan all the shepe were gadred they rolled awaye ꝑ stone/& whan they had dronken they layde the stone agayne at ꝑ pyttes mouth. And than he sayd to ꝑ shepeherdes. Bretherne whens are ye/whiche answered of Aran. Thā he askyng them sayd/knowe ye not Laban sone of Nachor. They sayd/we knowe hym well. How fareth he sayd he/is he all hole. He fareth well sayd they/& loo Rachell his doughter cometh there with her flocke. Than sayd Jacob/it is yet ferre to euen is it yet tyme that the flocke be ledde to drynke/& after be dryuen to pasture. Whiche answered/we may not so do tyll all ꝑ beestes be gadred/& than we remeue the stone fro ꝑ mouth of the pyt & water our beestes. And as they talked Rachel came with the flocke of her fader/for she kepte that tyme the beestes. And whan Jacob sawe her & knewe ꝑ she was his emes doughter/and that they were his emes shepe/he remeued the stone fro ꝑ pyttes mouth/& whā her shepe had dronken he kyssed her/& weppynge he tolde her ꝑ he was cosyn to her fader & sone of Rebecca Than she hyed her & tolde it to her fader whiche whā he vnderstode that Jacob his systers sone was come/he ranne agaynst hym & embracynge kyssed hym/& ladde hym in to his hous. And whan he had herde the cause of his iourney he sayd/thou arte my mouth & my flesshe.

And whan he had ben there the space of a moneth/he demaunded Jacob yf he wold gladly serue hym bycause he was his cosyn/and what hyre & reward he wolde haue/he had two doughters/the more was named Lya/& the lesse was called Rachel/but Lya was bleareyed/& Rachel was fayre of visage & wel fauoured/whome Jacob loued & sayd. I shall serue ꝑ for Rachel thy yonger doughter vij. yere. Laban answered/it is better ꝑ I gyue her to the than to a straūge man dwell & abyde wt me/& thou shalte haue her. And so Jacob serued him for Rachel vij. yere/and hym thought it but a lytel whyle bycause of ꝑ grete loue ꝑ he had to her. And at the ende of. vij. yere Jacob sayd to Laban/gyue to me my wyfe/for the tyme is come that I shold haue her. And than Laban called al his frendes & made a feest for ꝑ weddynge/& at nyght he brought in Lya the more doughter/& delyuered to her an handmayde named Zelpha. Than Jacob wenynge ꝑ it had ben Rachel went to her as the maner is And whan the morynge came & sawe that it was Lya/he sayd to Laban her fader/what hast thou done/haue I not serued ꝑ for Rachel/why hast ꝑ brought Lya to me. Laban answered/it is not ꝑ vsage ne custome of our coūtree to gyue the yonger fyrst to be wedded/but fulfyl and make an ende of this couplement & maryage this weke/& thā shall I gyue to the Rachel my doughter for other. vij yere that thou shalt yet serue to me. Jacob agreed gladly/& whan ꝑ weke was passed/he wedded Rachel to his wyfe/to whom Laban her fader gaue a handmayde named Bala/neuertheles whan the weddynge of the yonger was fynysshed/bycause of ꝑ grete loue that he had to her/hym thought that the other. vij. yere were but shorte. Our lorde sawe ꝑ he despysed Lya/he let Lya conceyue/& Rachel her syster abode barayn/whiche

than Lya bare a sone and named hym Ruben/sayenge. Our lorde god hath beholden myn humylite & mekenes/now shall my husbonde loue me. She conceyued yet & bare an other sone & sayd/bycause our lord sawe me despysed he hath gyuen to me this sone. And she called hȳ Symeon. She conceyued the thyrde & brought forth an other sone & sayd/now shall my husbonde be coupled to me bycause I haue borne to hym thre sones/& she called his name Leuy. She conceyued the fourth sone & was delyuered of hym & sayd. Now I shall knowlege me to our lorde/& therfore she named hȳ Iudas/& than she ceased of berynge of chyldren. Rachel seynge herselfe bareyn had enuye to her syster/& sayd to Iacob her husbonde. Make me w̄ chylde or elles I shall dye. To whom Iacob was wroth & answered/What weenest þ that I were god/& hath pryued fro the the fruyte of thy bely. Than she sayd/I haue my seruaũt Bala/go to her & let her cõceyue of the on my knees that I may haue of her some sones. She gaue Bala to her husbonde for to knowe her/þ whiche whan Iacob had knowen her she conceyued & bare a sone. Than sayd Rachel. Our lord hath herde my peticyon gyuynge to me a sone/& she named him Dan. And after that Bala conceyued agayne & bare an other sone/for whom Rachel sayd. Our lorde hath compared me to my syster/& haue auayled/& she named him Neptalim. Than Lya felynge that she conceyued no more/she gaue zelpha her handmayde to her husbonde/whiche conceyued & bare a sone/whome Lya named Gad. After zelpha conceyued an other sone/for whome Lya sayd. This is for my blysfednes/and certaynly all generacyons shall saye that I am blysfed/therfore she called hym Azar. It happened that Ruben wente out in haruest tyme in to the felde/& toke there a mandrake whiche he brought home & gaue to his moder. Than Rachel sayd to her syster Lya. Gyue me some parte of þ mandrake of thy sone. Lya answered/is it not ynough to take fro me my husbond/but that also þ wylt haue parte of the mandrake of my sone. Than sayd Rachell to her/he shall slepe w̄ the this nyght for þ mandrake of thy sone. At euen whã Iacob came home fro the felde/Lya wente agaynst hym & sayd to hym. Thou shalt this nyght slepe w̄ me/for I haue bought the for the mede of the mandrake of my sone/& he slepte with her þ nyght. And our lorde herde her prayers/and she conceyued and brought forth the fyfth sone And she sayd/god hath rewarded me bycause I gaue my handmayde to my husbonde/and she called his name Ysachar. Yet Lya cõceyued & bare the syxth sone/and sayd. God hath endowed me with a good dower/yet shall my husbond abyde with me bycause I haue borne to hym vj. sones/and she called his name zabulon. After this she conceyued and bare a doughter named Dyna. Than our lorde remembred Rachel & herde her & opened the place of conceyuyng/whiche conceyued and bare a sone sayenge. Our lorde hath taken away myn oppreobrye & shame/& named his name Joseph sayenge I praye god to send me an other. Whan Joseph was borne Iacob sayd to Laban his wyues fader. Gyue me leue to departe that I may go in to my cõtree and my londe/gyue to me my wyues & chyldren for whome I haue serued the that I may go hens. Thou knowest w̄ what seruyce I haue serued the. Laban sayd to hym/I haue founden grace in thy syghte/I knowe it by experyence that god hath blysfed me for thy sake/I haue ordeyned the reward that I shall gyue vnto the. Than Iacob answered. Thou knowest how I haue serued the & how mochе thy possessyon was in my

handes. Thou haddest but lytell whan I came to the/and now ꝑ art ryche/god hath blyssed the at myn entre/it is now ryght that I prouyde & gete somwhat towarde my hous. Laban sayd/what shall I gyue to the. Jacob answered/I wyll no thynge but ꝑ thou do that I demaunde/I shall yet fede and kepe thy beestes/& departe asondre all ꝑ shepe of dyuerse colour. And all ꝑ euer shall be of dyuerse colours & spotty/as well in shepe as in gheet/let me haue them for my rewarde & mede. And Laban graunted therto. Than Jacob toke grene roddes & toke parte of the ryndc away & made tho roddes to be of two colours/and set them tofore the shepe and beestes whan they sholde engendre/& the beestes conceyued seynge the roddes of varyable colour/in lyke wyse all the lambes ꝑ came forth that were white & blacke & of dyuerse colours. Thā Laban sawe that Jacob had the moost parte/& chaunged the couenaūt ꝑ nexte yere/& wolde haue all them of varyable colour/and Jacob sholde haue all them that were of one colour. And Jacob than set roddes of one colour tofore them whan the shepe and beestes conceyued. Than at the tyme of departynge Laban toke them of two colours/and Jacob them that were of one colour. Thus was Jacob made moche ryche out of mesure & had many flockes seruaūtes bothe men & women/camels & asses. After that Jacob had herde Labans sones saye/Jacob hath taken all that was our faders from hym/& of his faculte is made ryche/he was abasshed and vnderstode well by Labans lokyng that he was not so frendly to hymward as he had ben tofore. And also our lorde sayd to hym that he sholde returne in to the londe of his faders and to his generacyon/and that he wolde be with hym. Than he called Rachel and Lia in to the felde where as he fedde his flockes and sayd to them. I se well by your faders vysage that he is not towarde me as he was yesterdaye or that other daye. For sothe the god of my fader was w̄ me/& ye knowe well how I haue serued your fader with all my might & strength/but he hath deceyued me/& hath chaunged myn hyre & mede. x. tymes. And yet our lorde hath not suffred hym to greue me/whan he sayd ꝑ beestes of party colour sholde be myn/than all the ewes brought forth lambes of varyable colours. And w̄ han he sayd ꝑ contrary/they brought forth all white. God hath taken the substaunce of your fader & hath gyuen it to me. And now god hath cōmaūded me to departe/wherfore make you redy & let vs departe hens. Than answered Rachel & Lya/shall we haue no thynge els of our faders falulte & of the herytage of his hous/shall he repute vs as straungers/and he hath eten & solde our good. Syth god hath taken the goodes of our fader and hath gyuen it to vs and to our chyldren/wherfore all ꝑ god cōmaūdeth to ꝑ do it. Jacob arose & set his chyldren & his wyues vpon his camels & went his waye/& toke all his substaūce & flockes & all that he had goten in Mesopotamye & went toward his fader ysaac in to the londe of Canaan. That tyme was Laban gone to shere his shepe/& Rachel stale awaye the ydolles of her fader. Jacob wolde not let Laban knowe of his departynge/& whan he was departed w̄ all ꝑ longed to hȳ of ryght/he came to ꝑ mount of Galaad/it was tolde to Laban ꝑ thyrde day after ꝑ Jacob was fledde & gone who anone toke his brethern & pursued hym by ꝑ space of. vij. dayes/& ouertoke hym in ꝑ mount of Galaad. He sawe our lorde in his slepe sayenge to hȳ. Beware that ꝑ spcke not angerly ne harde wordes to Jacob. That tyme Jacob had set his tabernacle on the hyll/and whan he came thyder with his bretherne he sayd

to Jacob/Why hast ꝑ done thus to me to take away my doughters as pysoners taken by swerde/Why fleddest ꝑ fro me & woldest not let me haue knowlege therof thou hast not suffred me to kysse my sones & doughters/ꝑ hast done folysshely/ now may I do the harme & cuyll/but ꝑ god of thy fader sayd to me yesterdaye/ Beware ꝑ thou speke no harde wordes agaynst Jacob. Thou delyrest to go to ꝑ hous of thy fader/Why hast ꝑ stolen my goddes. Jacob answered/that I departed thou not knowynge/I dredde ꝑ violently ꝑ woldest haue taken fro me thy doughters/& where thou reprouest me of theste/Who someuer hath stolen thy goddes let hym be slayne tofore our bretherne. seche & what ꝑ fyndest ꝑ is thyne take w̄ the. He sayenge this knewe not ꝑ Rachell had stolen her faders goddes. Than Laban entred ꝑ tabernacle of Jacob and Lya & sought & foūde no thyng. And whan he came in to the tabernacle of Rachell/she hyed her & hyd ꝑ ydolles vnder the lytter of the camel & sate vpon it. And he sought & foūde nought. Than sayd Rachell/let not my lorde be wrothe for I may not aryse to the. For now suche sekenes as women bē wont to haue is fallen to me. And so she deceyued her fader. Than Jacob beynge angry and grutchynge sayd to Laban. What is my trespace & what haue I synned to the ꝑ thou thus hast pursued me and hast serched euery thynge/What hast thou now foūden of all the substaunce of thy hous lay it forth tofore my bretherne & thy bretherne ꝑ they iudge betwene me & the. I haue serued the. xx. yere and haue ben with the/thy shepe & thy gheet were neuer barayne/I haue eten no wethers of thy flocke/nor beest hath destroyed none I shall make all good/What was stolen I payed therfore/daye & nyght I labored bothe in hete & in colde/slepe fledde from myn eyen. Thus I serued ꝑ in thy hous. xx. yere. xiiij. for thy doughters/& syxe for thy flockes. Thou hast chaūged myn hyre & rewarde. x. tymes/but yf ꝑ god of my fader Abraham & the drede of ysaac had not ben w̄ me/happely ꝑ woldest now haue lefte me naked. Our lord god hath beholden myn affliccyon & the labour of myn hādes & repreued ꝑ yester daye. Laban answered to hym/my doughters & sones & thy flockes & all that thou beholdest are thyne/What may I do to my sones & neuewes/let vs now be frendes & make we a fast leghe & cōfederasy togyder. Thā Jacob reysed a stone & reysed it in token of frendshyp & peas/and so they ete togyder in frendshyp/& swarē ech to other to abyde in loue euer after. And after this Laban rose in ꝑ nyght & kyssed his doughters & sones & blysshed them/& returned in to his coūtre. Jacob went forth in his iourney ꝑ he had takē. Aūgels of god mette hym/whiche whā he sawe he sayd/these ben the castelles of god/and called ꝑ place manaym/he sent messengers tofore hym to Esau his brother in ꝑ londe of Seir in ꝑ londe of Edom & bad them say thus to Esau. This sayd thy broder Jacob/I haue dwelled with Laban vnto this daye. I haue oxen and asses/seruaūtes bothe men & women I sende now a legacyon vnto my lord ꝑ I may fynde grace in his syght. These messengers returned to Jacob & sayd/We came to Esau thy broder/& lo he cometh for to mete with ꝑ with. iiij. C. men. Jacob was sore aferde than & deuided his company in to two turmes sayenge/yf Esau come to ꝑ one & destroy that/ꝑ other shal yet be saued. Than sayd Jacob. O god of my fader Abraham & god of my fader ysaac. O lord that saydest to me returne in to thy londe & place of natyuite & saydest. I shall do well to the/I am ꝑ leest in all thy mercyes & in thy trouth ꝑ hast graūted to thy seruaūt/with my staffe I haue gone this ryuer of Jordane/and

now I returne with two turmes. I beseche the lorde kepe me fro the handes of my broder Esau/for I fere hym gretely lest he come & smyte downe the moder wͭ the sones. Thou hast sayd ẏ thou sholdest do well to me/& sholdest sprede my seed vnto the grauell of the see/& that it may not be nōbred for multytude. Than whan he had slepte that nyght he ordeyned gyftes for to sende to his broder/gotes two hondred/kyddes.xx.shepe two hondred/& rammes.xx.kyen.xl.and.xx. bulles.xx.asses/and.x.fooles of ẏ asses. And he sent by his seruauntes all these beestes/& badde them saye ẏ Jacob his seruaūt sent to hym this present/& that he foloweth after. And Jacob thought to please hym with gyftes. The nyght folowynge hym thought a man wrastled with hym all that nyght tyll ẏ mornyng. And whan he sawe he myght not ouercome hym/he hurted the synewe of his thygh/that he halted therof/& sayd to hym/let me go & leue me/for it is in ẏ mornynge. Than Jacob answered/I shall not leue ẏ but yf thou blysse me. He sayd to hym/what is thy name. He answered Jacob. Than he sayd. Nay thy name shall no more be called Jacob/but Israell. For yf ẏ hast bē stronge agaynst god/how moche more shalte ẏ preuayle agaynst men. Than Jacob sayd to hym what is thy name tell me. He answered why demaūdest thou my name whiche is meruaylous. And he blyssed hym in ẏ same place. Jacob called ẏ name of that same place Phanuel/sayenge. I haue seen our lorde face to face/& my soule is made safe. And anone as he was passed Phanuel ẏ sonne arose/he halted on his fote/therfore ẏ children of Israell ete no synewes bycause it dryed in the thygh of Jacob. Than Jacob lyftyng vp his eyen sawe Esau comynge/&.iiij.C.men with hym/and deuyded the sones of Lya & of Rachel/& of bothe theyr handmaydens and set eche handmayd & theyr chyldren tofore in the fyrst place. Lya & her sones in the seconde/and Rachell and Joseph all behynde. And he goyng tofore kneled downe to the grounde & worshyppynge his broder approched hym. Esau ranne for to meet with his broder/& embraced hym straynynge his necke & wepynge kyssed hym/& he loked forth & sawe the women & theyr chyldren/& sayd. What ben these & to whome longen they. Jacob answered/they ben chyldren whiche god hath gyuen to me thy seruaūt/& his handmaydens & theyr chyldren approched & kneled downe/& Lya wͭ her chyldren also worshypped hym/& last of all Joseph and Rachell worshypped hym. Than sayd Esau/whose ben these turmes ẏ I haue mette. Jacob answered/I haue sent them to the my lorde/to the ende ẏ I may stande in thy grace. Esau sayd/I haue many my selfe/kepe these & let them be thyne. Nay sayd Jacob/I praye the to take this gyfte whiche god hath sent me/ẏ I may fyde grace in thy sight/for me semeth I se thy visage lyke the vysage of god/& therfore be ẏ to me mercyfull and take this blyssyng of me. Unneth by cōpellynge he takyng it sayd let vs go togyder/I shal accōpany the & be felowe of thy iourney. Jacob thā sayd thou knowest wel my lorde that I haue yonge chyldren & tendre/& shepe & oxen/whiche yf I ouerlaboured sholde dye all in a day/wherfore please it you my lord to go tofore/& I shall folowe as I may with my children and beestes. Esau answered/I praye ẏ than let my felowes abyde & accompany the what someuer nede thou haue. Jacob sayd it is no nede I nede no more but onely ẏ I may stāde in thy fauour my lorde. And Esau returned than ẏ same way & iourney ẏ he came in to seir/& Jacob came in to Sochot & buylded there an hous/& fro thens he went in to Salem the towne of Sychy-

mys whiche is in the londe of Canaan & bought there a parte of a felde in whiche he fyxed his tabernacles of the sones of Emor fader of Sychem for an hondred lambes/ & there he reysed an awter and worshypped vpon it the strongest god of Israel. ¶ It happed ỹ Dyna doughter of Lya went out for to se the women of ỹ regyon/whiche whan Sychem sone of Emor prynce of ỹ londe sawe/anone loued & rauisshed & slepte with her/oppressed synge her by strength/& was assotted on her in suche wyse ỹ he went to his fader Emor & sayd. Gyue me this damoysel in mariage ỹ she may be my wyfe. Whiche whan Jacob knewe and herde how his doughter was rauysshed/his sones thā beynge absent in occupacyō of fedyng of theyr beestes in ỹ felde/he helde it secrete tyl they returned. Than Emor went for to speke of this mater to Jacob/ & that tyme his sones came fro ỹ felde & herde what was happened & done/ and were passynge wroth & angry bycause he had so defouled theyr syster. Thā sayd Emor to them. Sychem my sone loueth your doughter/ gyue her to hym in maryage and let vs alye eche with other/ let our doughters be gyuen to you/ and yours to vs/and dwell ye with vs. All the cōtree is in your power/exercyse and occupye it/ bye and sell and take ye it. Than sayd Sychem to his fader & bretherne/ what someuer ye ordeyne I wyll do/ & what ye demaunde gyftes or dower I shall gladly gyue it/so that I may haue this damoysell vnto my wyfe. Than answered the sones of Jacob to Sychem & his fader in gyle/dyssymelynge as they hadde not knowen the rauysshement of theyr syster. We may not do that ye desyre/ne gyue our syster to a man incircūcysed/it is a thynge vnlawfull & grete synne to vs/yf ye wyl be circumcysed in euery man amonge you and man childe and be lyke as we be/we shall take your doughters and ye ours/and shall dwell togyder and be one people/yf ye wyl not be circumcysed/ We shall take our syster & go hens. This offre pleased to Emor & Sychem his sone/ and there was no ponge man but anone he was agreed to that they asked. He loued so moche ỹ damoysell/that anone he went in to the cyte and tolde all this to the people/ & that these men were peasyble people & wyll dwell amonge vs/ and that there was no lette but that we be not circumcysed as they be/to whiche they assented/and forthw̄ were circumcysed. And ỹ thyrde daye after whan the moost payne of the wounded greued them/than twayne of Jacobs sones Symeon and Leuy bretherne of Dyna drewe out theyr swerdes and entred in to the cite hardyly and slewe all the men/bothe Emor and Sychem/ and toke Dyna theyr syster with them fro Sichems hous. And this done the other sones of Jacob fell on the remenaunt and slewe all that they founde/in auengyng the shame and rauysshement of theyr syster/wastynge oxen and shepe asses and other beestes/ and toke theyr wyues & chyldren in to captiuite. Whiche thynges thus done Jacob sayd to Symeon & Leuy/ye haue troubled me/ and haue made me hatefull to the cananees & pharysees dwellers in this countree/we ben but a fewe/they shall gadre them togyder and destroye me and my hous. They answered/sholde we suffre our syster to be holden as a comyn woman. After this our lorde appered to Jacob and sayd. Aryse vp and go to Bethel and dwell there/and make there an awter to the lorde that appered to the in the waye whan thou fleddest fro thy broder Esau. Jacob than called all them of his hous and sayd. Cast awaye fro you all your straunge goodes that ben amonge you/ and make you clene & chaūge your clothes/ aryse and let vs go in to Bethel

and make We there an awter to our lord that herde me in the daye of my trybulacyon/and was felowe of my iourney. Than they gaue to hym all theyr straūge goodes and the golde that henge on theyr eeres/and he dalfe a pyt behynde the cyte of Sichem/and threwe them therin. And whan they departed/all the countrees there aboute were aferde and durste not purswe them. Than Jacob came to a place called Luza whiche is in the londe of Canaan/and all the people with hym/whiche otherwyse is called Bethel/he edifyed there an awter to our lorde/and named that place the hous of god. Our lorde appered to hym in that place whan he fledde from his broder Esau. That same tyme dyed Delbora the nourice of Rebecca/& was buryed at the rote of Bethel vnder an oke. Our lord appered agayne to Jacob after that he was returned fro Mesopotampe of Syrye/and was comen in to Bethel/& blyssed hym/sayenge. Thou shalte noo more be called Jacob/but Israell shall be thy name/and called hym Israell/& sayd to hym. I am god almyghty/growe and multyplye/folkes and peoples of nacyons shall come of the/kynges shall come of thy lendes/the londe that I gaue to Abraham and Ysaac I shall gyue to the and thy seed/& so vanysshed awaye fro hym. He than reysed a stone for a remembraunce in the place where as god spake to hym/and enoynted it with oyle callynge the name of the place Bethell. He wente thens and came in veer tyme vnto the londe that goth to Effratam/in whiche place Rachel trauayled & began for cause of chyldynge to dye/the mydwyfe sayd to her/be not aferde for thou shalt haue a sone. And ỹ deth drawynge nere she named hym Bennony/whiche is as moche to saye as the sonne of my sorowe/the fader called hym Beniamin that is to saye/the sone of the right hande. There Rachel dyed and was buryed in the waye toward Effratam/that is Bethleem. Jacob reysed a tytle vpō her tombe. This is the tytle of the monument of Rachell vnto this present daye. Jacob wente thens & came to Ysaac his fader in to Mambre a cite of Arbee/that is Ebron in whiche dwelled Abraham and Ysaac. All the dayes of Ysaac were complete whiche were an hondred and foure scoze yere/and he consumed & dyed in good mynde/and Esau and Jacob his sones buryed hym.

¶ Thus endeth the hystory of Ysaac & his two sones Esau and Jacob.

¶ Here begynneth the hystory of Joseph and his bretherne/whiche is redde the thyrde sondaye in Lente.

Joseph whan he was.xvj. yere olde began to kepe and fede ỹ flocke with his bretherne/he beynge yet a chylde/and was accōpanyed with the sones of Bala and Zelpha wyues of his fader. Joseph cōplayned on his bretherne & accused them to theyr fader of ỹ mooste cuyll synne. Israell loued Joseph aboue all his sones/for as moche as he had goten hym in his olde age/& made for hym a motley cote. His bretherne than seynge that he was beloued of his fader more than they were/hated him & myght not speke to hym a peasyble worde It happed on a tyme ỹ Joseph dremed & sawe a sweuen & tolde it to his bretherne whiche caused them to hate hym ỹ more. Joseph sayd to his bretherne/here ye

my dreme that I had. Me thought ẏ we boūde sheues in ẏ felde/ & my chefe stode vp/ & yours standynge rounde aboute & worshipped my chefe. His bretherne answered/ shalt ẏ be our kynge/ & shall we be subget & obey thy cōmaūdemēt/ & for this cause of dremes & of these wordes mynistred ẏ more fume of hate & enuye. Joseph sawe an other sweuen & tolde it to his fader & bretherne. Me thought I sawe in my slepe ẏ sonne/ the mone & .xj. sterres worshippyng me/ whiche whan his fader & his bretherne had herde/ the fader blamed hym & sayd. What may be token this dreme ẏ thou sawest/ trowest thou that I/ thy moder/ & thy bretherne shall worshyp the vpon the erth/ his bretherne had grete enuye here at. The fader thought & cōsydered a thynge secretly in hymselfe. On a tynle whan his bretherne kept theyr flockes of shepe in Sichem/ Israel sayd to Joseph. Thy bretherne fede theyr shepe in sichem/ come & I shall sende ẏ to them/ whiche answered/ I am redy/ & he sayd/ goo & se yf all thynge be well & prosperous at thy bretherne & beestes/ & come agayne and tell me what they do. He wente fro the vale of Ebron & came to Sichem/ there was a man foūde hym errynge in the felde/ & asked hym what he sought. And he answered/ I seche my bretherne/ tell me where they fede theyr flockes. The man sayd to hym/ they ben departed fro this place/ I herde them saye/ let vs go in to Dothaim/ whiche than whan his bretherne sawe hȳ come fro ferre/ tofore he approched to them they thought to slee hym/ & spake togyder/ sayenge. Loo se ẏ dremer cometh/ come & let vs slee hym & put hym in to this olde cysterne/ and we shall say ẏ some wylde beest hath deuoured hym/ & than shall appere what his dremes shall ꝓfyte hym. Ruben heryng this thought for to delyuer hȳ fro theyr handes and sayd. Let vs not slee hym ne shede his blode/ but kepe your hādes vndefouled. This he sayd wyllyng to kepe hym fro theyr handes/ and rendre hym agayne to his fader. Anone than as he came/ they toke of his motley cote/ & set hym in to an olde cysterne where no water was in. As they sate for to ete breed/ they sawe ysmaelytes come fro Galaad and theyr camelles bryngynge spyces & reysyns in to egypt. Than sayd Judas to his bretherne/ what sholde it profyte vs yf we slewe our broder and shede his blode/ it is better that he be solde to Ismaelytes/ & that our handes be not defouled/ he is our broder and our flesshe. His bretherne agreed to his wordes/ & drewe hym out of the cysterne and solde hym to the Madianytes marchauntes passyng forth by to Ismaelytes for .xxx. peces of syluer/ whiche ladde hym in to egypte. At this tyme whā he was solde his broder Ruben was not there/ but he was in an other felde with his beestes. And whan he returned & came vnto the cysterne & founde not his broder Joseph he tare his clothes for sorowe/ and came to his bretherne and sayd/ the chylde is not yonder/ whyther shall I go to seche hym/ he hadde supposed his bretherne had slayne hym in his absence/ they tolde hym what they had done/ & toke his cote and besprencled it with the blode of a kydde whiche they slewe/ & sente it to theyr fader/ sayenge. Se whether this be the cote of thy sone or not/ this haue we founden. Whiche anone as the fader sawe it sayd. This is my sones cote/ an euyll wylde beest hath deuoured hym/ some beest hath eten hym/ and than he rente his clothes/ & dyd on hym a sacke cloth bewaylyng & sorowynge his sone a longe tyme. All his sones gadred them togyder for to cōforte theyr fader and to aswage his sorowe/ but he wold take no conforte but sayd. I shall descende to my sone in to hell for to bewayle hym there.

And he thus abydynge in sorowe ꝑ madianytes caryed Joseph in to egypt and solde hym to Putiphar eunuche of Pharao mayster of his knyghtes/thus was Joseph ledde in to egypt/and Putiphar ꝓpce of ꝑ hooste of Pharao an egyptyan bought hym of ꝑ handes of Ismaelytes Our lorde god was alway w̄ Joseph/& he was wyse/redy/and ꝓsperous in all maner thynges. He dwelled in his lordes hous & pleased so well his lorde that he stode in his grace/ꝑ he made hym vpper most & aboue all other/& betoke hym the rule & gouernaūce of all his hous/whiche well & wysely gouerned ꝑ housholde and all that he had charge of. Our lorde blyssed ꝑ hous of egypte for Josephs sake & multyplyed as well in theyr beestes as in feldes & all his substaūce. Joseph was fayre of vysage and wel fauoured. After many dayes ꝑ lady his maysters wyfe beheldc & cast her eyen on Joseph and sayd to Joseph/come & slepe w̄ me/whiche anone refused that/and wolde not attend ne lysten vnto her wordes/ne wolde not cōsent to so synfull a werke/& sayd to her. Loo hath not my lorde delyuered to me all that he hath in his hous & he knoweth not what he hath/& there is no thynge therin but that it is in my power & at my cōmaūdement/except ꝑ whiche arte his wyfe/how may I do this euyll & synne to my lorde/suche maner or semblable wordes he sayd dayly to her/& the woman was ꝑ more desyrous & greuous to the ponge man/& he alway forsoke & refused ꝑ synne. It happed on a daye that Joseph entred in to ꝑ chambre aboute certayne nedes ꝑ he had to do/& she caught hym by his mantel & helde it fast & sayd to hym/come & lye with me. Who anone wolde not agree to her/but fledde forth out of the dores and lefte his mantel behynde hym in her hande. And whan ꝑ lady sawe that she was refused and his mantel in her hande/she cryed & called the men of ꝑ hous & sayd to them. Lo this hebrewe is comē in to my chambre & wolde haue enforced & lyen by me/& whan I cryed he fledde out of ꝑ chambre & lefte for hast his mantell ꝑ I helde behynde hym/& in wytnes of trouth she shewed to her husbonde ꝑ mantel whan he came home & sayd. Thy seruaūt ꝑ hebrewe whome ꝑ hast brought in to this hous is entred in to my chambre for to haue lyen by me/& whan I cryed he left his mantell that I helde & fledde away. Whan ꝑ lorde herde this/anone he gaue fayth & byleued his wyfe/& bynge sore wrothe set Joseph in pryson where as ꝑ prysoners of the kynge were kepte/& he was there fast set in. Our lord god was with Joseph & had mercy on hꝑ & made hym in ꝑ fauour & grace of ꝑ chefe keper of the pryson/in̄ so moche ꝑ he delyuered to Joseph the kepyng of all ꝑ prysoners & what he dyd was done/& ꝑ chefe iayler was pleased withall. Our lord was with hꝑ & directed all his werkes. After this it fell so ꝑ two officers of ꝑ kynges trespaced vnto theyr lorde/wherfore he was wrothe w̄ them & cōmaūded them to ꝑ pryson where as Joseph was/that one of them was ꝑ butler/& that other ꝑ baker/& ꝑ keper betoke them to Joseph to kepe/& he serued them. After a whyle ꝑ they had bē in prison they both sawe on one night a dreme/of whiche they were astonyed & abasshed. And whan Joseph was comen to serue them & sawe them heuy/he demaūded them why they were heuyer than they were wont to be. Whiche answered. we haue dremed & there is none to interprete it to vs. Joseph sayd to them/suppose ye ꝑ god may not giue me grace to interprete it/tell to me what ye sawe in your slepe. Than ꝑ butler tolde fyrst & sayd/me thought I sawe a vyne had thre braūches/& after they had flourred ꝑ grapes were rype/& than I toke ꝑ cuppe of Pharao in my hande & toke the

grapes & wrang out of them wyne in to the cuppe ỹ I held & presented it to Pharao to drynke. Joseph answered/the thre braūches ben yet.iij.dayes after whiche Pharao shall remēbre thy seruyce & shal restore the in to thy formest offyce & gree for to serue hym as ỹ were wonte to do. Than I praye ỹ to remēbre me whan ỹ art at thyn aboue & be to me so mercyfull to sue vnto Pharao ỹ he take me out of this pryson. For I was stolen out of the londe of hebrewes/& am innocently set here in pryson. Than the mayster baker sawe ỹ he had wysely interpreted ỹ butlers dreme/he sayd. Me thought I had thre baskettes of mele vpō my heed/& in that one basket ỹ was hyest me thought I bare al ỹ meet of ỹ bakhous/& byrdes came & ete of it. Joseph answered/this is ỹ interpretacyon of thy dreme/ỹ thre baskets ben thre dayes yet to come/after whiche Pharao shall smyte of thy heed & shall hange the on a crosse/& ỹ byrdes shall tere thy flesshe. And the thyrde day after this Pharao made a grete feest to his children/& remembred him amonge the meles on the mayster butler and the mayster baker/he restored his butler to his offyce & to serue hym of the cuppe/& that other was hanged ỹ the trouth of ỹ interpretour was byleued & pued. Notwithstandynge ỹ mayster butler in his welthy forgate Joseph his interpretour. Two yere after Pharao sawe in his slepe a dreme/hym thought he stode vpon the ryuer fro whiche he sawe.vij.oxen ascende to ỹ londe whiche were fayre & fatte & were fedde in a fatte pasture/he sawe other.vij.come out of ỹ riuer poore & lene & were fedde in places plenteuous & bourgenyng. These deuoured ỹ other that were so fatte & fayre/therwō he stert out of his slepe/& after slepte agayn and sawe an other dreme/he sawe.vij.eeres of corne stādyng on one stalke ful & fayre of corne/& as many other eeres boyde & smyten wō drought whiche deuoured the beaute of ỹ fyrst.vij. In the morynge Pharao awoke & was gretely aferde of these dremes/& sent for all ỹ coniectours and dyuynours of egypt & wyse men/& whan they were gadred he told to them his dremes/& there was none ỹ coude interprete it. Than at ỹ last ỹ mayster butler remēbryng Joseph sayd. I knowlege my synne/on a tyme the kynge beynge wroth with his seruaūtes sent me & the mayster of ỹ bakers in to pryson/where we in one nyght dremed both .pdiges of thynges comynge/& there was a childe of the hebrewes/seruaūt to the iayler to whome we told our dremes/& he expowned them to vs & sayd what shold happē I am restored to myne offyce/& ỹ other was hanged on ỹ crosse. Anone by ỹ kynges cōmaūdemēt Joseph was takē out of ỹ pryson & shauen/bayned/& chaūged his clothes & brought tofore Pharao/to whom he sayd. I sawe a dreme ỹ I haue shewed to wyse men/& there is none ỹ can tell me ỹ interpretacyon therof. To whome Joseph answered/god shall answere by me thynges .plperous to Pharao. Thā Pharao told to hȳ his dremes lyke as is tofore wryten of the.vij. fatte oxen &.vij.lene/& how ỹ lene deuoured ỹ fatte/& in lyke wyse of ỹ eeres. Joseph answered ỹ kynges dreme/one thynge god hath shewed to Pharao/ỹ.vij.fatte oxen & the.vij.eeres full betokē.vij.yere to come of grete plente & comodyous/& ỹ vij.lene oxen & the.vij.voyde eeres smytten with drought/betokē.vij.yere after them of grete hūgre & scarcete. Lo there shall come fyrst.vij.yere of grete fertilite and plente in all ỹ londe of egypte/after whome shall folowe other.vij.yere of so grete sterylite/barayne & scarcete/ỹ the haboūdaūce of ỹ fyrst shal be all forgoten the grete hūgre of these latter yeres shal cōsume all ỹ plente of ỹ fyrst yeres. The latter dreme pteyneth to ỹ same bycause

god wold that it shold be fulfylled. Now therfore let ẏ kynge prouyde for a man ẏ is wyse & wytty/that may cõmaunde & ordeyne ꝓuostes & offycers in all places of ẏ realme ẏ they gadre in to garners & barnes the fyfth parte of all ẏ corne and fruytes that shall growe these fyrst plenteuous yeres ẏ ben to come/& ẏ all this whete may be kept in barnes & garners in townes & vyllages/ẏ it may be made redy agaynst ẏ comyng of the.vij.scarce yeres ẏ shall oppresse by hũgre all egypt to ẏ ende ẏ the people be not famysshed. This coũseyle pleased moche to Pharao and to all his minystres. Than Pharao sayd to his seruaũtes/where sholde we fynde suche a man as this is whiche is fulfylled with the spiryte of god/& than he sayd to Joseph. For as moche as god hath shewed to the all ẏ thou hast spoken trowest thou that we myght fynde ony wyser than ẏ or lyke to the. Thou shalte be vppermost of my hous/& to ẏ cõmaũdemẽt of thy mouth all people shall obey I onely shall go tofore the & syt but one sete aboue the/yet sayd Pharao to Joseph. Loo I haue ordeyned the aboue & mayster vpõ all ẏ londe of egypt/he toke a rynge fro his hande & gaue it in to his hande/& cladde hym with a double stole furred w̃ byse/and a golden coller he put about his necke/& made hym to ascende vpon his chayre/ẏ second trõpet cryeng that all men sholde knele tofore hym/& ẏ they sholde knowe hym the vppermost prouost of all the londe of egypte. Than sayd ẏ kyng of egypte to Joseph. I am Pharao/w̃out thy cõmaũdemẽt shall no man meue hande ne fote in all ẏ londe of egypt/he chaũged his name/& called hẏ in ẏ egypcyens tongue the sauyour of ẏ worlde/& he gaue to him a wyfe named Assenech doughter of putiphar preest of Eliopoleos. Joseph wente forth than in to ẏ londe of egypt. Joseph was.xxx.yere olde whan he stode in the fauour and grace of Pharao. And he went roũde aboute all ẏ regyons of egypte. The plenteuousnes & fertylite of ẏ.vij.yere came & sheues & shockes of corn were brought in to the barnes and garners/all the haboũdaũce of fruytes was layde in euery towne. There was soo grete plente of whete ẏ it myght be compared to ẏ grauell of the see/& the plente therof exceded mesure. Joseph had two sones by his wyfe or ẏ famyne & hũgre came whiche Assenech the preestes doughter brought forth/of whome he called ẏ name of the fyrst Manasses sayenge/god hath made me to forgete all my labours/& the hous of my fader hath forgotẽ me. He called ẏ name of ẏ seconde sone Effraim sayenge god hath made me to growe in the londe of my pouerte. And than passed the.vij. yeres of plente & fertylyte that were in egypte/& the.vij.yeres of scarcete & hungre began to come whiche Joseph had spoken of before/& hũgre began to wexe & growe in the vnyuersal worlde/also in all ẏ londe of egypt was grete hungre & scarcete/& whan the people hũgred they cryed to Pharao askyng meet/to whom he answered/go ye to Joseph/& what someuer he saye to you/doo ye. Dayly grewe & encreased the hungre in all the londe. Than Joseph opened the barnes & garners & solde corne to ẏ egypcyens/for the hungre oppressed them sore. All other prouynces came in to egypte for to bye meet of them & to eschewe the hungre. Jacob fader vnto Joseph herde tell that corne and vytaylles were solde in egypte/& sayd to his sones/why be ye neclygent/I haue herde saye ẏ corne is solde in egypte/go ye thyder and bye for vs that is necessary and behoueful/that we may lyue and consume not for nede. Than the.x.bretherne of Joseph descended in to egypte for to bye whete/& Beniamyn was lefte at home with ẏ fader/bycause what someuer happed to ẏ bre-

therne in theyr iourney/thā they entred in to ẏ londe of egypte w̄ other for to bye corne. There was grete famyne in the londe of Canaan/ & Joseph was prynce in ẏ londe of egypte/ also by his cōmaūdement whete was solde to the people. Than whan his bretherne were comen and had adoured & worshypped hym/he anone knewe them & spake to them as to straūgers hard wordes/demaūdyng them sayenge/whens be ye/whiche answered/of the londe of Canaan/ & come hyther to bye that is necessary for vs/ & though he knewe his brethern/yet was he vnknowen of them/he remēbred the dremes that he somtyme had seen & told them/& sayd/ye be spyes & be comen hyther for to espye ẏ weykest places of this londe/whiche sayd to hȳ/it is not so lord but we thy seruauntes ben comen for to bye vytayles/we bē all sones to one man we come peasybly/ne we thy seruaūtes thȳke ne ymagyn none euyll. To whom he answered/it is all otherwyse/ye be comen for to espye & cōsydre ẏ secretest places of this realme. Than they sayd/we were.xij.bretherne thy seruaūtes sones of one man in ẏ londe of Canaan/ ẏ yongest is at home w̄ our fader/& ẏ other is deed. That is sayd he that I sayd/ye be spyes/now I haue of you ẏ experyence/ I swere to you by ẏ helth of Pharao ye shall not departe tyll ẏ your yongest broder come/sende ye one of you for hȳ for to brȳge hȳ hyther/ye shal abyde in fetters in pryson tyll ẏ trouth be ꝓued whether tho thȳges ẏ ye haue sayd be true or fals elles by ẏ helth of Pharao ye be spyes/& delyuered them to be kepte thre dayes/ẏ thyrde day they were brought out of pryson/to whom he sayd. I drede god/yf ye be peasyble as ye say/do as ye haue sayd & ye shall lyue/let one broder be boūde in pryson/& go ye your waye & lede home ẏ whete ẏ ye haue bought in to your houses/& brynge to me w̄ you your yongest broder/that I may preue your wordes that ye dye not. They dyd as he sayd/& spake togyder. We bē worthy & haue wel deserued to suffre this/for we haue synned in our broder/seynge his anguysshe whan he prayed vs & we herde hȳ not/therfore this tribulacyon is fallen to vs. Of whom Ruben sayd/sayd not I to you in no wyse synne not ye in ẏ chylde/& ye wold not here me/now his blode is wroken. They knewe not that Joseph vnderstode them/for as moche as he spake alwaye to them by an interpretour. Than Joseph turned hym a lytell & wepte. After he returned to them & toke Symeon in theyr presence & boūde him & sent him to pryson/& cōmaūded to his minystres to fyll theyr sackes with whete & to put eche mānes money in to theyr sackes/& aboue ẏ to gyue them meet to spende in theyr waye/whiche dyd so. And they toke theyr whete & layde it on theyr asses and departed on theyr way. After one of them on ẏ waye opened his sacke for to gyue his beest meet/& foūde his money in ẏ mouth of his sacke/& sayd to his bretherne/my money is gyuen to me agayne/lo I haue foūde it in my sacke/& they were all astonyed/what is this that god hath done to vs. Than they came home to theyr fader in to the lond of Canaan & tolde to hym all thinges ẏ was fallen to them sayenge. The lorde of the countree hath spoken harde to vs/and had supposed that we had ben spyes of ẏ prouynce To whome we answered that we were peasyble people ne were no suche espyes & that we were.xij.sones goten of one fader/one is deed/& ẏ yongest is with our fader in ẏ lond of Canaan/whiche than sayd to vs. Now shall I preue whether ye be peasyble or no/ye shal leue here one broder with me/& lede home ẏ is necessary for you/& go your waye/& se that ye brynge with you your yongest broder/ẏ I may knowe that ye be no spyes/and

that ye may receyue this broder that I hold in prison/& than forthon What ꝑ ye Wyll bye ye shall haue lycence. And this sayd/eche of them poured out the whete and euery man foũde his money boũden in the mouth of euery sacke. Than sayd Jacob theyr fader/ye haue made me wꝰ out childzen/Joseph is gone & lost/Symeon is boũden in prison/& Beniamyn ye Wyll take awaye fro me/in me comen all these euylles. To Whome Ruben answered/slee my two sones yf I bryngе hym not agayne to the/delyuer hym to me in my handes/& I shall restore hym agayne to the. The fader sayd/my sone shall not go wꝰ you/his broder is deed/& he is lefte now alone/yf ony aduersyte sholde happen to hym in the waye ꝑ ye go vnto/ye shall lede myn olde heres wꝰ sorow We to hell. In the meane Whyle famyne and hungre oppressed all the londe gretly. And Whan ꝑ come that they had brought fro egypte Was consumed/Jacob sayd to his sones. Returne ye in to egypte & bye for vs some meet ꝑ we may lyue. Judas answered. That man sayd to vs vnder Werynge of grete othes/ꝑ ye shall not se my face ne come to my presence but yf ye bryngе your yongest broder wꝰ you. Therfore yf ꝑ Wylte sende hym With vs/We shall go togyder & shall bye for vs ꝑ shal be necessary/& yf ꝑ Wylt not We shall not goo. The man sayd as We ofte haue sayd to the/ꝑ yf We bryngе hym not/We shall not se his vysage. Jsraell sayd to them. This haue ye done to my mysery/that ye tolde to hym ꝑ ye had an other broder. And they answered/ꝑ man demaunded of vs by ordre our progenye yf our fader lyued/& yf We had ony moo bretherne. And We answered hym cõsequently after ꝑ he demaunded/We Wyst not What he Wolde saye ne that he sayd bryngе your broder With you. Sende ꝑ chylde With vs that We may go forth & lyue/& that We ne our chyldzen dye not for hũgre/I shall receyue thy sone/& requyre hym of my hande/yf I lede hym not thyder & bryngе hym agayn I shall be gylty to the of the synne euer after/yf there had ben no delaye of this/We had ben there & comen agayne by this tyme. Than Jsraell theyr fader sayd to them/yf it be so necessary as ye saye/do ye as ye Wyll/& take wꝰ you of the best fruytes of this londe in your vesselles/& gyue ye & present to ꝑ man giftes a lytel reysyns & hony/storax stacten/therebinthe & dates/& bere With you double money/and also ꝑ same money that ye foũde in your sackes lest there be ony errour therfore/and take wꝰ you Beniamyn your broder. My god that is almyghty make hym pleasaũt vnto you/and that ye may returne in sauete With this your broder/& hym also ꝑ he holdeth in prison/I shall be as a man barayne the Whyles Without chyldzen. Than the bretherne toke ꝑ gyftes and double money & Beniamyn/and Went forth in to egypte/and came & stode tofore Joseph. Whome Whan he had seen & Beniamyn/he cõmaunded to the steWarde of his hous ꝑ he sholde do slee shepe & calues and make a feest/for these bretherne shall dyne With me this daye. The steWarde dyd as he Was commaũded/& brought the men in to his lordes hous. Than Were they all aferde & sayd softly togyder/bycause of ꝑ money ꝑ We had in our sackes We ben brought in that he take vs With the defaute/and he shall by vyolence bryngе vs & our asses in to seruytude/Wherfore they sayd to the steWard of the hous in the gate of the hous or they entred in sayenge/We praye the to here vs/the last tyme that We came hyther for to bye vytayle/Whiche Whan We had bought and departed and Were on our Waye/and for to gyue our breestes meet/We than opened our sackes and We founde in the mouthes of our sackes the money that We hadde

payed/ Whiche we now brynge agayne of ẏ same weyght/ & we haue more other for to bye to vs that shall be necessary/ it is not in our conscyence to haue it/ & we wote not who put it in our sackes. The steWarde answered to them/ peas be amonge you/ fere ye no thynge/ the god of your fader hath gyuen to you the tresour that ye foũde in your sackes/ for the money that ye payed to me I haue it redy. And than he brought in Symeon to them/ & brought them in to the hous & wasshed theyr feet/ & gaue meet to theyr asses. They made redy & ordeyned theyr gyftes & presentes agaynst the comyng of Joseph. They herde saye that they sholde dyne and ete there. Than Joseph entred in to the hous/ and they offred to hym the gyftes holdynge them in theyr handes/ and worshypped hym fallynge downe to the groũde. And he debonayrly salewed them/ and demaunded them sayenge. Is your fader in good helth of whome ye tolde me/ lyueth he yet. And they answered/ thy seruaunt our fader is in good helth and lyueth yet/ & kneled downe and worshypped hym. Than he castynge his eyen on his broder Beniamyn that was of one moder & sayd. Is this your yongest broder of whome ye tolde me/ & also sayd/ god be mercyfull to the my sone/ he hyed hȳ fro themWarde for he was meued in all his spirytes/ & wepte on his broder/ and went in to his bedde chambre. After this he wasshed his vysage & came out makynge a good coũtenaũce/ and cõmaunded to set breed on the borde/ & after that he set his bretherne in ordre eche after theyr age and ete togyder/ and Joseph sate & ete with the egypcyens. For it was not lawfull to the egypcyens to ete w̄ the hebrewes and eche of them were well serued/ but Beniamyn had the best parte/ and they ete and dranke so moche that they were dronken. Than Joseph cõmaunded the steward of his hous to fyll theyr sackes with whete as moche as they myght receyue/ and the money of ẏ whete put it in to euery mannes sacke/ & take my cuppe of syluer & the money of the yongest broder & put that in his sacke/ and all this was done. And on the morowe betymes they were suffred to departe with theyr asses. And whan they were gone out of the towne & a lytell on theyr waye/ than Joseph sayd to his steward make ẏ redy and ryde after/ and saye to them/ why haue ye done euyll for good/ the cuppe that my lord is accustomed to drynke in ye haue stolen/ ye myght not haue done a worse thynge. He dyd as Joseph had cõmaunded/ and ouertoke them and sayd to them all by ordre lyke as he had charge/ whiche answered. Why sayth your lorde so/ and doth to vs his seruaũtes suche lettyng/ the money that we foũde in our sackes we brought agayne to the fro the londe of Canaan/ and how may it folowe that we sholde stele ony golde or syluer fro the hous of thy lorde/ loke with whome it be foũde of vs all thy seruauntes/ let hym dye/ whiche sayd to them. Be it after your sentence/ with whome that euer it be foũden he shall be my seruaunt/ and the other shall go free & be not gylty. Than he hyed hym & set downe all theyr sackes/ begynnynge at the oldest vnto the yongest/ and at the laste he founde the cuppe in the mouth of the sacke of Beniamyn. Than they all for sorowe cutte and rented theyr clothes & laded theyr asses agayne and returned all in to the towne agayn. Than Judas entred fyrst with his bretherne vnto Joseph/ and all they togyder fell downe flatte to the groũde. To whome Joseph sayd/ why haue ye done thus/ knowe not ye that there is no man lyke to me in the scyence of knowlege. To whome Judas answered/ what shall we answere to the my

lorde / or What shall We speke or ryghtfully delyre. God hath foūden & remembred the iniquite of vs thy seruauntes / for We all be thy seruauntes / ye We and he With Whome the cuppe was foūden. Joseph answered / god forbede that I shold so do / Who someuer stale the cuppe shall be my seruaūt / & go ye your Waye for ye shall be free and go home to your fader. And than Judas approched nere hym & spake With a hardy chere to hym and sayd. I beseche the my lorde to here me thy seruaunt / þ I may saye to thyne audyence a Worde / & that thou Wylt not be Wroth to me thy seruaunt. Thou art nexte to Pharao my lorde / thou demaūded fyrst of vs thy seruaūtes / haue ye a fader or broder. And We answered to the my lorde. Our fader is an olde man / and We haue a broder a ponge chylde / Whiche Was borne to hym in his olde age / Whose broder of the same moder is deed and he is an onely sone / Whome our fader loueth tenderly. Thou saydest to vs thy seruauntes / bryng hym hyther to me that I may se hym / We tolde to the my lorde for trouth / that our fader may not forgoo the chylde / and yf he forgoo hym / certaynly he shall dye. And thou saydest to vs thy seruauntes / but yf ye bryng hym With you / ye shall no more se my vysage. Than Whan We came to our fader and tolde hym all these thynges / than our fader badde vs to returne agayne in to the londe of egypte and bye more corne. To Whome We answered & sayd / We may not go thyder but yf that our pongest broder go With vs / for yf he be absent & come not With vs / We dare not approche ne come to the presence of the man. And than our fader answered agayne to vs. ye knowe Well that my Wyfe brought to me forth but two sones that one Wente out / and ye sayd to me that the Wylde beestes hadde deuoured hym / and yet vntyll this tyme I herde neuer tydynges of hym / ne he appered not / and yf ye now shold take this my pongest sone / and ony thynge myshapened to hym in the Waye / than shold ye bryng myne hore heere With sorowe to helle / therfore yf that I shold come home vnto my fader and bryng not the chylde With me syth the soule and helth of my fader dependeth of this chylde / and se than that he is not comen With vs / he shall dye / and than We thy seruauntes shold lede his olde age With Waylynge and sorowynge to hell. I my selfe shall be thy propre seruaunt / Whiche haue receyued hym vpon my fayth / and haue promysed for hym sayenge vnto my fader / yf that I bryng hym not agayne / I shall be gylty of the synne to my fader euer after. I shall abyde and contynue thy seruaunt for the chylde in the mynystery & seruyce of the my lorde I may not departe the chylde beynge absent / lest I be Wytnesse of the sorowe that my fader shall take / Wherfore I beseche the for to suffre this chylde to go vnto his fader / and that thou Wylte receyue me in to thy seruyce. Thus sayd Judas With moche more as Josephus antiquitatum reherseth more pytcously And he sayth more ouer that the cause Why he dyd do hyde the cuppe in Beniamyns sacke / Was to knowe Whether they loued Beniamyn or hated hym / as they dyd hym / What tyme they solde hym to the Ismaelytes. Than this requeste made Joseph myght noo lenger forbere / but cōmaunded them that stode therby to Withdrawe them / and than Whan all men Were gone out saue he & his bretherne / he began to saye to them Weppynge. I am Joseph your broder / lyueth yet my fader. Than þ bretherne Were so aferde that they coude not speke ne answere vnto hym. Than he debonayrly sayd to them / come hyther to me And Whan they came nere hym he sayd

to them. I am Joseph your broder that ye solde in to egypte/be ye not aferde/ne thynke not harde vnto you that ye solde me in to these regyons. God hath sente me tofore you in to egypte for your helth and profyte. It is two yere syth the famyne began/& yet ben there fyue yere to come in whiche men may not ere/sowe ne repe. God hath sente me tofore you ỹ ye shulde be preserued on the erth/& that ye may haue meet to lyue by. It is not by your counseyle ỹ I was sent hyther/ but by ỹ wyll of god whiche hath ordeyned me fader of Pharao/and lorde of all his hous/and prynce in all the londe of egypte. Hye you & go to my fader/& saye ye to hym. This worde sendeth to ỹ thy sone Joseph. God hath made me lorde of the vnyuersall londe of egypte. Come to me leste thou dye/and thou shalte dwell in the londe of Jessen/thou shalt be next me/thou & thy sones/& the sones of thy sones/& I shal fede thy shepe thy beestes and all that thou hast in possessyon. Yet resten fyue yere to come of famyne/therfore come lest ỹ perysshe thy hous & all ỹ thou owest. Loo your eyen and the eyen of my broder Beniamyn se ỹ my mouth speketh these wordes to you/shewe ye to my fader all my glory & all that ye haue seen in egypte. Hye you & bryng̃e him to me. This sayd he embraced his broder Beniamyn aboute his necke & wepte/& Beniamyn also wepte on hym. Joseph than kyssed all his bretherne and wepte vpon eche of them. After this they durst better speke to hym. Anone it was tolde & knowen all aboute in the kynges hall that Josephs bretherne were comen/& Pharao was joyfull & glad therof & all his housholde. And Pharao sayd to Joseph that he shold̃ saye to his bretherne lade your beestes & go in to ỹ londe of Canaan/& bryng̃e fro thens your fader and kynrede & come to me/and I shall gyue you all the goodes of egypt that ye may ete the mary of the erth. Cõmaũde also that they take caryage of this londe of egypte for the caryage of chyldren & wyues/and saye to them. Take your fader and come as soone as ye may & leue no thynge behynde you/for all ỹ best thynges shall be yours. The sones of Israell dyd as they were cõmaũded. To whom Joseph gaue caryage after the cõmaundemẽt of Pharao and meet to ete by the waye. He cõmaũded to gyue to eche two garmentes/to Beniamyn he gaue thre hondred peces of syluer with fyue garmentes of ỹ best/& also he sent clothynge to his fader/addynge to them ten asses whiche were laden all with rychesses of egypte/& as many asses laden & beryng breed & vytayle to spende by the waye. And thus he let his brethern departe fro hym sayenge. Be ye not wrothe in the waye. Than they thus departỹge came in to londe of Canaan to theyr fader/and shewed all this to theyr fader and sayd. Joseph thy sone lyueth & he lordeth in al the londe of egypte. Whan Jacob herde this/he awoke as a man had ben awaked sodeynly out of his slepe/yet neuertheles he byleued them not/& they tolde to hym all the ordre of the mater. Whan he sawe ỹ caryage & all that he had sent his spiryte reuyued & sayd. It suffyseth to me yf Joseph my sone yet lyue. I shal go & se hym or I dye. Than Israel went forth with all that he had & came to the pyt where tofore he had swore to god/ and slewe there beestes to make sacrefyces to ỹ god of ysaac his fader/he herde god by a vision that same night sayenge to hym. Jacob/Jacob. To whom he answered. I am here all redy. God sayd to hym. I am ỹ strongest god of thy fader ysaac/drede the not/but descende downe in to egypte. I shall make the to growe there in to grete people/& shall descende with the thyder/and I shall bryng̃e the agayn whan ỹ returnest. Joseph sothly

shall put his handes vpon thyne eyen. Jacob than arose on the morowe erly/& his sones toke hym with theyr children & wyues & set them on ꝑ carpages that ꝑharao had sent to bringe hym and all that he had in the londe of Canaan. And so he came in to egypte with all his progenye sones and children. &c. These ben the names of ꝑ sones of Jsrael that entred with hym in to egypt. The fyrst begoten Ruben with his children foure. Symeon w̄ his. vij. sones. Leuy with his thre sones. Judas & his sones thre. yssachar & his foure sones. zabulon & his sones thre. These were sones of Lya ꝑ Jacob gate in Mesopotampye and Dina his doughter. All these sones & doughters were. xxxiij. Gad also entred w̄ his children. vij. Azar with his children. v. and of his childes children two. These were sones of zelphe/in nōbre. xvj. The sones of Rachell were Joseph & Beniamyn. Joseph had two sones in the londe of egypte by his wyfe Assenech/Manasses & Effraim. The sones of Beniamyn were. x. All these children that came of Rachel were in nōbre. xiiij. Dan entred with one sone/& Neptalim with foure sones. These were ꝑ children of Bala/& they were in nombre. vij. All the soules ꝑ were yssued of his seed that entred in to egypte w̄ hym without ꝑ wyues of his sones were. lxvj. The sones of Joseph ꝑ were borne in egypte twayne. The nombre of all ꝑ soules of the hous of Jacob ꝑ entred in to egypt were in all. lxx. Jacob sente than tofore hym Judas vnto Joseph to shewe to hym his compynge. And he came to Joseph in Jessen. And anone Joseph ascended his chare and went for to mete his fader/& whan he sawe hym he enbraced hym mekely & wepte. And his fader receyued hym ioyously and enbraced hym also. Than sayd the fader to Joseph. Now shall J dye ioyously bycause J haue seen thy visage. Than Joseph sayd to his bretherne and to all the hous of his fader/J shal go and ascende to ꝑharao & shall saye to hym that my bretherne and the hous of my fader that were in the londe of Canaan be come to me/and ben men kepynge shepe and can the maner well for to kepe the flockes of shepe/and that they haue brought with them theyr beestes/& all that euer they had/Whan he shall call you & aske you of what occupacyon ye be/ye shall saye We ben shepeherdes thy seruaūtes from our childhode vnto now/and our faders also. This shall ye saye ꝑ ye may dwell in the londe of Jessen/for the egyptyens haue spite vnto herdmen of shepe. Than Joseph entred tofore ꝑharao and sayd to hym. My fader/my bretherne/theyr shepe and beestes ben comen fro ꝑ londe of Canaan/and be in the londe of Jessen. And he brought fyue of his bretherne to fore the kynge/whome he demaūded of what occupacyon they were of. They answered/We ben kepers of shepe thy seruaūtes/We and our fader be come to dwell in thy londe. For there is no gralle for the flockes of shepe of vs thy seruaūtes/the famyne is so grete in the londe of Canaan/We beseche the that thou cōmaunde vs thy seruauntes to dwell in the londe of Jessen. Than sayd the kyng to Joseph. Thy fader and thy bretherne ben comen to the/the londe of egypte is at thy cōmaūdement/make thou them to dwell in the best place/and delyuer to them the londe of Jessen. And yf thou knowe them for cōynge/ordeyne them to be maysters of my beestes. After this Joseph brought his fader in/and made hym stande tofore ꝑ kynge/whiche blyssed hym/& was demaūded of the kynge how olde he was. He answered. The dayes of the pylgrymage of my lyfe ben an hondred and. xxx. yere small & euyll/& yet J am not comen vnto ꝑ dayes of my faders that they haue lyued/& he blissed

the kynge and went out. Than Joseph gaue to his fader & bretherne possessyon in egypte in the best soyle of Bamesses lyke as Pharao had cõmaũded/ & there fedde them gyuynge to eche of them bytayles. In all ỹ worlde was scarcete of breed/ & hungre & famyne oppressed specyally & mooste ỹ londe of egypt & ỹ londe of Canaan. Of whiche londes Joseph gate all the money for sellynge of whete and brought it in to the kynges tresory. Whan all the people lacked money/ all egypt came to Joseph sayenge/ gyue vs breed/ Why dye we to ỹ lackynge money To whome he answered/ bryngе to me your beestes & I shal gyue you for them bytayles/ yf ye haue no money. Whiche whan they brought he gaue to them bytayles & fode for horses/ shepe/ oxen/ and alles/ & susteyned them one yere for chaũgynge of theyr beestes. Than came they agayne the second yere & sayd. We hyde not fro the our lorde/ that our money is fayled/ and also our beestes ben gone/ & there is no thynge left but our bodyes & our londe/ Why than shall we dye in thy syght/ and we our selfe & also our londe shall be thyn/ bye vs in to bondshyp & servytude of the kyng/ & gyue to vs seed to sowe lest the erth turne in to wyldernes. And than Joseph bought all ỹ londe of egypte/ euery man sellynge his possessyons for the behement hungre ỹ they had he subdued all vnto Pharao/ and all his people fro ỹ last termes of egypte vnto ỹ vttermost endes of the same/ excepte the londe longynge to preestes whiche was gyuen to them by the kynge/ to whome were gyuen bytayles openly out of all ỹ barnes & garners/ & therfore they were not compelled to sell theyr possessyons. Than sayd Joseph to all ỹ people. Loo now ye se & knowe ỹ Pharao oweth & is in possessyon of you & of your londe/ take to you seed & sowe ye the feldes ỹ ye may haue fruyte/ the fyfth parte therof shall ye gyue to the kynge/ & foure partes I ꝓmyse to you to sowe & for meet to your seruauntes & to your chyldren/ whiche answered. Our helth is in thyn handes let our lorde onely beholde vs/ & we shall gladly serue the kynge. Fro ỹ tyme vnto this present daye in all ỹ londe of egypte the fyfth parte is payed to ỹ kynge/ & it is holden for a lawe/ excepte ỹ londe longyng to preestes/ whiche is free fro this cõdicyon. Than Israel dwelled in egypt in the londe of Jessen/ and was in possessyon therof/ he encreaced & multyplyed gretly/ & lyued therin. xvij. yere/ and all the yeres of his lyfe were an hondred & xlvij. yere. Whan he vnderstode that the daye of his deth approched/ he called to hym his sone Joseph & sayd to hȳ. If I may fynde so moche grace in thy syght do to me so moche mercy as to ꝓmyse & swere that thou bury me not in egypte/ but that I may rest with my faders/ & take and cary me fro this londe/ and lay me in ỹ sepulcre of my fayne faders. To whome Joseph answered/ I shall do all that thou hast cõmaunded. Than sayd he/ swere that to me. And so he swore/ & than Israell adoured and worshypped our lorde and turned hym toward his beddes heed. Than this done anone after it was told to Joseph that his fader was sore seke and feble/ Who anone toke his sones Manasses & Effraim & came to his fader. Anone it was tolde to the fader. Loo thy sone Joseph cometh to the. Whiche than was conforted and sate vp in his bedde. And Joseph entred in/ and Jacob sayd. Almyghty god appered to me in Luza whiche is in ỹ londe of Canaan/ and he blyssed me & sayd. I shall encreace and multyply the in to tourbes of people/ I shall gyue to the this londe and to thy seed after the in sempiternall possessyon/ therfore thy two sones ỹ ben borne to the in this londe of egypt tofore I came hyther to the/ shall be my sones

Effraim & Manasses/they shall be reputed to me as Symeon & Ruben/and the other ꝑ thou shalte gete after them shall be thyne/and shall be called in the name of theyr bretherne in theyr possessyons. Than he seynge Josephs sones sayd to hym. Who ben these children. Joseph answered/they be my sones Whiche god hath gyuen to me in this place. Bringe them hyther sayd he to me that I may blysse them. Israels eyen were dymed & myght not se clerely for grete age/he toke them to hym & kysted them/& sayd to Joseph. I am not defrauded fro ꝑ syght of the/& ferthermore god hath shewed to me thy seed. Than Whan Joseph toke them fro his faders lappe/he worshypped hym knelynge lowe to the erth/& set Effraim on his ryght syde & on the lyfte syde of Israel/& Manasses on the ryght syde of his fader Israel/whiche toke his ryght hande & layde it on the heed of Effraim ꝑ yonger broder/& his lyfte hande on ꝑ heed of Manasses whiche was first borne. Than Jacob blysted the sones of Joseph & sayd. God in Whose syght walked my faders Abraham & ꝑ saac. God ꝑ hath fedde me fro my youthe vnto this present daye/the aũgell that hath kepte me from all euylles blysse these chyldren and my name be called on them/and the names of my faders Abraham & ꝑ saac/& growe they in multytude vpon ꝑ erth. Than Joseph seynge that his fader set his right hande vpon ꝑ heed of Effraim the yonger broder/toke it heuyly/& toke his faders hande & Wolde haue layde it on ꝑ heed of Manasses/& sayd to his fader. Nay fader it is not cõuenyent that ye do/for this is ꝑ fyrst begoten sone/set thy ryght hande on his heed. Whiche renyed that and Wolde not do so/but sayd. I Wote my sone/I Wote What I do/& this sone shall encreace in to peoples and multyply/but his yonger broder shall be greter than he/and his seed shall growe in to gentyles. And blisted them sayenge that same tyme. In the shall be blysted Israell & shall be sayd. Make god ꝑ lyke to Effraim and Manasses. And sayd to Joseph his sone. Loo now I dye/& god shall be With you/& shall reduce you and bringe you agayne vnto ꝑ londe of your faders/& I gyue to the one parte aboue thy bretherne Whiche I gate & Wanne fro the hande of Amorrey w̃ my swerde and my bowe. Than Jacob called his sones tofore hym & sayd to them. Gadre ye all togyder tofore me ꝑ I may shewe to you thynges that ben to come/& here your fader Israell. And there he tolde to eche of them his condycyon syngulerly. And Whan he had blysted his. xij. sones he cõmaunded them to bury hym With his faders in a double spelunke Whiche is in the felde of Ephron Ethey agaynst Mambre in the londe of Canaan Whiche Abraham bought. And this sayd he gadred to hym his feet and dyed. Whiche anone as Joseph sawe fell on his visage and kysted hym/he commaunded to his maysters of phisyke & medycynes Whiche Were his seruaũtes/that they sholde enbawme the body of his fader w̃ swete spyces aromatykes/Whiche Was all done/and than Went they sorowynge hym xl. dayes/the egyppeyens Waylled hym lxx. dayes. And Whan ꝑ Waylynge was passed Joseph dyd saye to Pharao how he hadde swore and promysed to bury hym in the londe of Canaan. To Whom Pharao sayd. Goo and bury thy fader lyke as thou hast swore. Whiche toke than his faders body and Went/& With hym Were accompanyed all ꝑ aged men of Pharaos hous/and the noblest men of byrth of all the londe of egypte/and the hous of Joseph With his bretherne Without the ponge chyldren/flockes & beestes Whiche they lefte in the londe of Jessen. He had in his felaWshyp chares cartes and horsmen/and Was a grete

tourbe and company / & came ouer Jor-dan where as they halowed ỹ exequyes by grete waylynge seuen dayes longe. And whan they of the coũtree sawe this playnte & sorowynge / they sayd. This is a grete sorowe to the egypcyens / and that same place is yet named ỹ bewaylynge of egypte. The chyldren of Jsrael dyd as they were cõmaũded & bare him in to the londe of Canaan / & buryed him in the double spelũke whiche Abraham had bought. Than whan Jacob theyr fader was buryed / Joseph with all his felowshyp returned in to egypte. Than his bretherne after ỹ deth of theyr fader spaken togyder pryuely / and dredynge that Joseph wolde auenge the wronge & euyll that they had done to hym / came to hym and sayd. Thy fader cõmaũded vs or he dyed that we sholde saye thus to the / We praye the that thou wylt forgete and not remembre the synne & trespace of thy bretherne / ne ỹ malyce that they executed in the / we beseche the that thou wylte forgyue to thy fader seruaũt of god this wyckednes. Whiche whan Joseph herde wepte bytterly / & his bretherne came to hym knelynge lowe to ỹ grounde & worshypped hym & sayd / We ben thy seruauntes. To whome he answered. Be ye no thynge aferde ne drede you not / wene ye ỹ we may resyst godes wyll / ye thought to haue done to me euyll / but god hath turned it in to good / and hath exalted me as ye se and knowe that he sholde saue moche people. Be ye no thynge aferd / I shall fede you & your chyldren. And cõforted them with fayre wordes / & spake frendly and ioyously to them / & he abode & dwelled styll in egypt with all the hous of his fader / & lyued an hondred & ten yere / & sawe the sones of Effraim in to the thyrde generacyon. After these thynges he sayd to his bretherne. After my deth god shall vysyte you / & shall do you departe fro this londe vnto the londe that he promysed to Abraham / ysaac / & Jacob / whan that tyme shall come / take my bones & bere them with you fro this place / and than dyed / whose body was enbamed with swete spyces and aromatykes / and layde in a cheste in egypte.

Here nexte folowyth the hystory and lyfe of Moyses / whiche is redde in the chirche on mydlent sondaye.

These ben the names of the chyldren of Jsrael that entred in to egypt with Jacob / & eche entred with theyr housholde & meyny. Ruben / Symeon / Leuy / Judas / Ysachar / zabulon / Beniamyn / Dan / Neptalim / Gad / and Azar / they were all in nombre that entred. lxx. Joseph was to fore in egypte And whan he was deed and all his bretherne & kynrede / the chyldren of Jsrael grewe & multyplyed gretly & fylled the erth. Thã was there a newe kyng vpon egypte / whiche knewe no thyge Joseph and sayd to his people. Loo & se ỹ people of ỹ chyldren of Jsrael is greter & stronger than we be / come & let vs wysely oppresse them lest they multyply & gyue to

bs batayle and fyght With bs / & dryue bs out of our londe. Than he ordeyned prouostes & mayſters ouer them to ſet them a Werke & put them to affliccyon of burthens. They buylded to Pharao two townes Phiton & Rameſſes / how moche more they oppreſſed them ſo moche more they encreaced & multyplyed. The egyptyens hated ỹ chyldren of Iſracell / & put them to affliccyon ſcornynge and haunynge enuy at them / & oppreſſed bytterly they lyfe With harde & ſore labours of tyle & clay / & greued all them in ſuche werkes. The kyng of egypte ſayd to ỹ mydWyues of ỹ hebrews / of Whom that one Was called Sephora / & ỹ other Phua / & cõmaunded them / Whan ſo is that the tyme of byrth is / & that ye ſhall do your office in helpynge in ỹ byrth of chyldren / yf it be a man chylde ſlee hym / yf it be a mayde chylde kepe it and let it lyue. The mydWyues dredde god & dyd not as the kyng cõmaũded them / but reſerued and kepte the men chyldren. For Whome the kynge ſent & ſayd. What is the cauſe ỹ ye reſerue & kepe ỹ men chyldren. They anſWered / there ben of ỹ hebrewes Women ỹ can the crafte of mydWyues as Well as We / and or We come the chyldren be borne. God dyd Well ther fore vnto ỹ mydWyues / and the people grewe & Were gretly conforted. And bycauſe the mydWyues dredde god / they edyfyed to them houſes. Than Pharao cõmaũded to his people ſayenge / What ſomeuer is borne of males / caſt ye them in to the ryuer / & What of Women / kepe ye them & let them lyue. After this Was a man of ỹ hous of Leuy that Went out and toke a Wyfe of his kyntrede / Whiche conceyued and brought forth a ſone / and he ſawe hym elegaunt and fayre / hydde hym thre monethes / & Whan he myght no lenger hyde hym / he dyd take a lytell crybbe of ryſſhes and Wykers / and pytched it With gleWe and pytche / and put therin the chylde / and ſet it on the ryuer & let it dryue doWne With the ſtreme / & the ſyſter of the chylde ſtandynge aferre cõſyderyng What ſholde fall therof. And it happened that ſame tyme the doughter of kyng Pharao deſcended doWne to the ryuer for to Waſſhe her in the Water and her maydens Went by the brynke / Whiche than Whan ſhe ſaWe the lytell crybbe or kyſcell / ſhe ſent one of her maydẽs to fetche & take it vp / Whiche ſo fette & brought to her / ſhe ſawe therin lyenge a fayre chylde / & ſhe hauynge pyte on it ſayd. This is one of the chyldren of ỹ hebrewes. To Whom anone ſpake ỹ ſyſter of the chylde / Wylt thou ſayd ſhe ỹ I go & call to the a Woman of the hebrewes ỹ ſhall & may nouryſſhe this chylde. She anſWered / go thy Way. The mayd Went & called his moder. To Whom Pharaos doughter ſayd. Take this chylde & nouryſſhe hym to me / & I ſhall gyue to the thy mede & reWard. The moder toke her chylde & nouryſſhed it. And Whã it Was Wened & coude go alone / ſhe delyuered it to ỹ doughter of kyng Pharao / Whome ſhe receyued & adopted in ſtede of a ſone / & named hym Moyſes / ſayenge that I toke hym out of the Water. And he there grewe & Wexte a pryety chylde. And as Joſephus antiquitatũ ſayth. This doughter of Pharao Whiche Was named Termuthe loued Wel Moyſes / & reputed hyr as her ſone by adopcyon. And on a daye ſhe brought hym to her fader / Who for his beaute toke hym in his armes & made moche of hym / & ſet his diademe on his heed / Wherin Was his ydoll. And Moyſes anone toke it & caſt it vnder his feet & trode on it / Wherfore ỹ kyng Was Wroth & demaũded of the grete doctours & magicyens What ſhold befall of this chylde. And they calked on his natyuyte & ſayd to hym. This is he that ſhall deſtroye thy regne and put it vnder fote / & ſhall rule & gouerne the hebrewes / Wherfore

the kyng anone decreed that he shold be put to deth/but other sayd that Moyses dyd it of childhode/and ought not to dye therfore/& coũseyled hym to make therof a prefe/& so they dyd. They set tofore hym a platter full of brennynge coles/& a platter full of cheryes and badde hym ete/and he toke & put ỹ hote coles in his mouth & brenned his tongue/Whiche letted his speche euer after/& thus he escaped ỹ deth. Josephus sayth that Whan Pharao wold haue slayne hym/Thermuthe his doughter plucked hȳ awaye & saued hym. Than on a tyme as Moyses was full growen he went to his brethern/& sawe the afflicyon of them/& a man of egypte smytyng one of the hebrewes his brethern/& he loked hyther and thyder & sawe no man/he smote the egypcyen & slewe hym & hyd hym in the sonde. And an other daye he went out & foũde two of the hebrewes brawlyng & fyghtyng togyder. Thã he sayd to hȳ ỹ dyd wronge/Why smytest ỹ thy neyghbour. Whiche answered/Who hath ordeyned ỹ prynce & iudge vpon vs/Wylt thou slee me as ỹ slewest that other daye an egypcyen. Moyses was aferd & sayd to hymselfe/how is this dede knowen and made open. Pharao herde therof & sought Moyses for to slee hym/Whiche than fledde fro his syght and dwelled in the londe of Madian/and sate there by a pyttes syde. The preest of Madyan had vij. doughters/Whiche came thyder for to drawe water/& to fyll the besselles for to gyue drynke to the flockes of the shepe of theyr fader. Than came on them the herdmen & put them frõ it. Than arose Moyses and defended the maydens/& let them water theyr shepe/Whiche thã returned to theyr fader Jetro. And he sayd to them. Why come ye nowe erlyer than ye were wont to do. They sayd/a man of egypte hath deliuered vs fro the handes of the herdmen/& also he drewe water for vs & gaue to the shepe drynke Where is he sayd he/Why left ye ỹ man after you/go & call hym that he may ete some breed wt vs. Than Moyses sware that he wolde dwell with hym/and he toke Sephora one of his doughters and wedded her to his wyfe/Whiche conceyued & bare hym a sone whome he called Gersam sayenge/I was a straũger in a straũge lond. She brought to hym forth an other sone whome he named Eleazar sayenge. The god of my fader is my helper/and hath kepte me fro the handes of Pharao. Longe tyme after this dyed ỹ kyng of egypte/& the chyldren of Israel waylynge made grete sorowe for the oppressyon of theyr grete labour and cryed vnto god for helpe. Theyr crye came vnto god of theyr werkes & god herd theyr waylynge/& remembred the promesse ỹ he made with Abraham/Ysaac and Jacob. And our lorde beheld ỹ chyldren of Israell & knewe them. Moyses fedde ỹ shepe of Jetro his wyues fader. Whan he had brought the shepe in to the inner most parte of deserte/he came vnto the mount of god Oreb. Our lorde appered to hym in a flambe of fyre in the myddes of a busshe/& sawe the fyre in the busshe and the busshe brenned not. Than sayd Moyses/I shall go and se this grete syon Why the busshe brenneth not. Our lorde than beholdynge that he went for to se it/called hym beynge in ỹ busshe & sayd. Moyses Moyses. Whiche answered/I am here. Than sayd our lord/approche no nere hyther warde/take of thy shone fro thy feet/the place ỹ thou standest on is holy groũde. And sayd also/I am god of thy fader/god of Abraham/& god of Ysaac/and god of Jacob. Moyses than hyd his face & durst not loke toward god. To whom god sayd/I haue seen the afflicyon of my people in egypte/& I haue herde theyr crye of the hardnes that they suffre in theyr werkes/and I

knowyng the sorowe of them am desce
ded to delyuer them fro the hande of the
egyptcyens / and shall lede them fro this
londe in to a good londe & spacyous / in to
a londe that floweth mylke & hony / vnto
ỹ places of Cananeis / Ethei / Amorrey /
Pherescy / Eney and Jebuscy. The cry
of the childzen of Jsraell is comen to me
J haue seen theyr affliccyon how they
ben oppressed of ỹ egyptcyens / but come
to me & J shal sende the to Pharao / that
thou shalte lede ỹ chyldzen of Jsraell out
of egypte. Than Moyses sayd to hym.
Who am J that shall go to Pharao & le=
de ỹ chyldzen out of egypte. To whome
god sayd / J shall be w̃ the / & this shall be
the sygne ỹ J sende the. Whan ỹ shalte
haue ledde my people out of egypt / thou
shalte offre to god vpon this hyll. Moy=
ses sayd vnto god. Lo yf J go to the chil
dzen of Jsraell & saye to them / the god of
your faders hath sent me to you / yf they
saye What is his name / What shall J
saye. Our lozde sayd to Moyses. Ego sũ
qui sum. J am that am / he sayd / thus
shalt ỹ saye to the childzen of Jsraell. He
that is / sent me to you / & yet shalt ỹ saye
to them. The lozde god of your faders /
god of Abzaham / god of ysaac / & god of
Jacob hath appered to me sayenge. this
is my name for euermoze / & this is my
memozyal fro generacyon to generacion
Go & gadze togyder the senyours & aged
men of Jsraell & saye to them. The lozd
god of your faders hath appered to me /
god of Abzaham / & god of ysaac / & god
of Jacob sayenge / vysytyng J haue vy
sited you / & haue seen all that is fallen
in egypte / & J shall lede you out of ỹ af=
flyccyon of egypte in to the londe of Ca=
nane / Ethei. &c. vnto ỹ londe of flowyng
mylke & hony / & they shall here thy voy=
ce. Thou shalt go & take w̃ the senyours
of Jsraell to the kynge of egypte & shalt
saye to him. The lozd god of ỹ hebzewes
hath called vs / We shall go ỹ iourney of
thze dayes in Wyldernes / that We may
offre to our lozde god / but J knowe well
that the kynge of egypte shall not suffre
you to go but by stronge hande. J shall
stratche out my hande and shall smyte
egypte in all my meruayles that J shall
do amydde amonge them. After that he
shall let you go / J shall than gyue my
grace to this people tofore ỹ egyptcyens.
And Whan ye shall go out ye shall not de
parte voyde ne With nought / but euery
Woman shal borowe of theyr neyghbour
and of theyr hostesse vessell of syluer & of
golde / & clothes / and them shall ye laye
on your sones and on your doughters / &
ye shall robbe egypte. Than Moyses an
swered and sayd. They shall not byleue
me ne here my voyce / but shall saye / god
hath not appered to the. God sayd than
to hym / What is ỹ thou holdest in thyne
hande. He answered / a rodde. Our lozde
sayd / cast it on the groũde. He thzewe it
downe / & it turned vnto a serpent / Wher
of Moyses Was aferde and Wolde haue
fledde. Our lozde sayd to hym / put forth
thy hande & holde hym by the tayle. He
stratched forth his hande & helde hym / &
it turned agayne in to a rodde. To this
that they byleue the that J haue appe=
red to the. And yet our lozd sayd to hym
Put thy hande in to thy bosom / Whiche
Whan he had put in / and drawen out a=
gayne / it Was lyke a lepzes hande. Our
lozde bad hym to Withdrawe it in to his
bosom agayne & drawe it out / & it Was
than lyke that other flesshe. yf they here
not the & byleue by ỹ fyrst sygne & token
they shall byleue the by the seconde. yf
they byleue none of the two ne here thy
voyce. Than take Water of the ryuer &
poure it on the drye groũde / & What som
euer thou takest & drawest shall turne in
to blode. Than Moyses sayd / J praye ỹ
lozde sende some other / for J am not elo=
quẽt but haue lettyng in my speche. Our
lozd sayd to hym / Who made the mouth

of a man/or who hath made a man dõbe or deffe/seynge or blynde not I/go therfore I shall be in thy mouth & shall teche the what ỹ shalt say. Thã sayd Moyses I beseche ỹ lord sayd he send some other whome ỹ wylte. Our lorde was wroth on Moyses & sayd. Aaron thy broder deken I knowe that he is eloquent. Loo he shall come & mete w̃ the/& seynge the he shall be gladde in his herte. Speke ỹ to hym & put my wordes in his mouth/& I shall be in thy mouth & in his mouth/and I shall shewe to you what ye ought to do. And he shall speke for the to ỹ people/& shall be thy mouth/& thou shalt be in suche thynges as perteyn to god. Take with the this rodde in thyn hande/by whiche ỹ shalt do sygnes & meruaylles. Than Moyses wente to Jetro his wyues fader/& sayd to hym. I shall go & returne to my bretherne in to egypte/& se yf they yet lyue. To whome Jetro sayd Go in goddes name & peas. Than sayd our lorde to Moyses. Go & returne in to egypte. All they ben now deed ỹ sought for to slee the. Than Moyses toke his wyfe and his sones & set them vpon an asse/and returned in to egypte/berynge the rodde of god in his hande. Than our lorde sayd to Aaron. Go agaynst Moyses & mete with hym in deserte/whiche wente for to mete w̃ hym vnto the moũt of god/and there kyssed hym. And Moyses tolde to Aaron all that our lorde had sayd to hym/for whiche he sente hym/& all the tokens and sygnes that he badde hym do. They came bothe togyder and gadred and assembled all the senyours & aged men of the childzen of Jsraell. And Aaron tolde to them all ỹ god had sayd to Moyses/and made the sygnes and tokens tofore the people/& the people byleued it/they herde well that our lord had vysyted the chyldzen of Jsraell/& that he had beholden the affliccyon of them/wherfore they fell downe lowe vnto the grounde and worshypped our lorde. After this Moyses and Aaron wente vnto Pharao and sayd vnto hym. This sayd the lorde god of Jsraell. Suffre my people to departe/that they may sacrefyse to me in deserte. Than sayd Pharao/who is that lorde/that I may here his voyce & leue Jsraell/I knowe not that lorde/ne I wyll not leue Jsraell. They sayd to hym. God of the hebrewes hath called vs that we go the iourney of thre dayes in the wyldernes & sacrefyse vnto our lorde god/leste peraventure pestylence or warre fall to vs. The kynge of egypte sayd to them/Why sollycyte ye Moyses and Aaron the people fro theyr werkes and labour/go ye to your werke. Pharao also sayd/the people is moche/se how they growe and multyply/and yet moche more sholde do yf they rested fro theyr labour. Therfore he commaunded the same daye to the prefectes and maysters of theyr werkes sayenge. In no wyse gyue no more chaffe to the people for to make lome & claye/but let them go & gadre stubble/& make them to do as moche labour as they dyd tofore and lesse it not hynge. They do now but crye/let vs go and make sacrefyse to our god/let them be oppressed by labour and exercyse/that they attende not to lesynges. Than the prefectes and maysters of theyr werke sayd to them that Pharao had commaunded to gyue them no chaffe/but they sholde go & gadre suche as they might fynde/& that theyr werke sholde not therfore be mynysshed. Than the chyldren were dysperyled for to gadre chaffe/& theyr maysters awayted on them & bad them make an ende of theyr werke as they were wonte to do whan ỹ chaffe was delyuered to them/& thus they were put to more affliccyon/& wold make them to make as many tyles as they dyd tofore. Than ỹ vppermost of ỹ chyldren of Jsraell came to Pharao and

complayned sayenge/Why puttest ỹ thy seruaũtes to suche afflictyon. He sayd to them/ye be so ydle that ye saye ye Wyll go & sacrefyse to your god/ye shall haue no chaffe gyuen to you/yet ye shall Werke your customable Werke & gadre your chaffe also. Than the eldest & vppermoist amonge ỹ hebrewes Went to Moyses & Aaron & sayd. What haue ye done/ye haue so done ỹ ye haue made our odour to stynke in ỹ syght of Pharao & haue encouraged hym to slee vs/god se & iudge this bytWene you & vs. Than Moyses coũseyled w̃ our lorde how he shold do/& sayd. Lorde Why hast ỹ sent me hyther/for syth I haue spoken to pharao in thy name/he hath put thy people to more affliccyon thã they had tofore/& ỹ hast not delyuered them. Our lorde sayd to Moyses. Now ỹ shalte se What I shall do to Pharao/by strõge hande he shall let you go/& in a boystousnes he shall cast you fro his londe. yet sayd our lorde to Moyses. I am ỹ lorde god ỹ appered to Abraham/ysaac & Jacob in my myght/& my name is Adonay/I shewed not that to them/I promysed & made conenaũt w̃ them ỹ I sholde gyue to them ỹ londe of Canaan in whiche they dwelled/I now haue herde the Waylynge & the tribulacyons ỹ the egyptcyens oppresse them w̃ For Which I shal delyuer & brynge them from ỹ seruytude of ỹ egyptcyens. Moyses tolde all these thynges to ỹ chyldren of Jsracll/& they byleued hym not for ỹ anguysshe of theyr spirytes ỹ they were in/& harde labour. Than sayd our lorde to Moyses. Go & entre in to Pharao and bydde hym delyuer my people of Jsracl out of his lond. Moyses answered/how shold Pharao here me Whan ỹ chyldren of Jsracll byleue me not. Than our lord sayd to Moyses and Aaron ỹ they bothe sholde go to Pharao & gyue hym in comaũdemẽt to let ỹ chyldren of Jsracll to departe. And he sayd to Moyses. Loo I haue ordeyned ỹ to be god of Pharao/& Aaron thy broder shall be thy ꝓphete/ỹ shalte saye to hym all ỹ I saye to ỹ/& he shal say to Pharao ỹ he suffre ỹ children of Jsracll to departe fro his londe/but I shall enharde his herte/& shal multyply my sygnes & tokens in ỹ londe of egypte And he shall not here ne byleue you/and I shall lede ỹ chyldren of Jsracll my people/& shal shewe my hande & suche Wonders on egypte/that the egipcyens shall knowe ỹ I am ỹ lorde. Moyses & Aaron dyd as our lorde cõmaũded them. Moyses was. lxxx. yere olde Whan he came & stode tofore Pharao/& Aaron. lxxxiij. yere Whã they spake to Pharao. Than as they Were tofore Pharao. Aaron cast ỹ rodde down tofore Pharao/& anone the rodde turned in to a serpent. Than Pharao called his magycyens & iogelers/& badde them do the same/and they made theyr Wytchecraft & inuocacyons/& cast downe theyr roddes Whiche turned in lyke Wyse in to serpẽtes. But the rodde of Aaron deuoured theyr roddes. yet Was the herte of Pharao harde & so endurate that he Wolde not do as god bad. Than sayd our lord to Moyses/ỹ herte of Pharao is greued & Wyll not delyuer my people. Go to hym to morowe in ỹ morynge/& he shall come out/& ỹ shalt stande Whan he cometh on ỹ bãke of ỹ ryuer/& take in thy hande ỹ rodde ỹ Was turned in to a serpent & say to hym. The lord god of ỹ hebrews sendeth me to ỹ sayenge. Delyuer my people ỹ they may offre & make sacrefyce to me in desert/yet ỹ hast no Wyll to here me. Therfore our lord sayd/in this shalte ỹ knowe ỹ I am the lorde. Loo I shal smyte w̃ the rodde ỹ is in my hande the Water of ỹ flode/& it shall turne in to blode/the fysshes that ben in the Water shall dye/& the egipcyens shall be put to affliccyon drynkynge of it. Than sayd our lord to Moyses/say ỹ to Aaron/take this rodde & stretche thyne hande vpon

all the waters of egypte vpon the floodes ryuers / pondes / and vpon all the lakes where ony water is in that they turne to blode / ꝑ it may be a vengeaūce in all ꝑ londe of egypte as well in treen vessells as in vessells of erth & stone. Moyses & Aaron dyd as god had cōmaūded them / and smote the flode with the rodde tofore Pharao and his seruaūtes whiche turned in to blode / & the fysshes that were in the ryuer dyed / and the water was corrupte / & ꝑ egypcyens myght not drynke the water / & all ꝑ water of egypte was turned in to blode. And in lyke wyse dyd the enchaūtours wt̄ theyr wytchecrafte / & the hert of Pharao was so indurate ꝑ he wolde not let ꝑ people departe as our lorde had cōmaūded / but returned home for this tyme. The egypcyens went and doluen pyttes for water all aboute ꝑ ryuer / and they foūde no water to drynke / but al was blode / & this plaghe endured vij. dayes. And what someuer water ꝑ chyldren of Israell toke in this whyle / was fayre & good water. This was the fyrst plaghe & vengeaunce. The seconde was ꝑ god sent frogges so many ꝑ all ꝑ londe was full / the ryuers / the houses / chambres / beddes / that they were wo begone / & these frogges entred i to theyr meet / & were so many ꝑ they couered all the lond of egypt. Than Pharao prayed Moyses & Aaron ꝑ god wold take away these frogges / & ꝑ he wolde suffre ꝑ people to go & do sacrefyce. And thā Moyses asked whan he wolde delyuer them yf ꝑ frogges were voyded / & pharao sayd on the morne / & thā Moyses prayed & they voyded all / & whan Pharao sawe ꝑ he was quyte of them / he kepte not his promesse & wold not let them departe. The thyrde vengeaūce that god sent to them was a grete multytude of hungry horse flyes as many as dust on ꝑ erth / whiche were on men & bote them & beestes. And the enchaūtours sayd than to Pharao / this is the fynger of god. yet wolde not Pharao let them departe. The fourth vengeaūce was that god sent all maner kynde of flyes & lyce / in suche wyse ꝑ the vnyuersall londe of egypt was full of all maner flyes & lyce / but in ꝑ londe of Jessen were none / yet was he so indurate ꝑ he wold not let them go / but wold ꝑ they shold make theyr sacrefyce to god in that londe. But Moyses wolde not so / but go thre dayes iourney in deserte & sacrefyse to god there. Pharao sayd / I wyll well that ye go in to desert / but go not ferre / & come soone agayne / and praye ye for me And Moyses prayed for ꝑ to our lord / & the flyes voyded / that there was not one lefte / & whan they were gone / Pharao wold not kepe his promesse. Than ꝑ fyfth plaghe was that god shewed his hande vpon ꝑ feldes & vpon ꝑ horses / asses / camels / shepe & oxen / & was a grete pestylence on all ꝑ beestes. And god shewed a wonders myracle bytwene ꝑ possessions of ꝑ egipcyens & ꝑ possessyons of his people of Israell / for of ꝑ beestes of the chyldren of Israell there was not one ꝑ perysshed / yet was Pharao so hard herted that he wolde not suffre ꝑ people to departe. The sixth plaghe was ꝑ Moyses toke asshes out of ꝑ chymney & casted on the londe / & anone all ꝑ people of egypte as well men as beestes were full of botches byles & blaynes / & woūdes & swellynge in theyr bladders / in suche wyse ꝑ ꝑ enchaūtours coude ne myght not stande for payne tofore Pharao. yet wold not Pharao here them ne do as god had cōmaūded. The. vij. plaghe was an heyle so grete / ꝑ there was neuer none lyke tofore / & thondre & fyre ꝑ it destroyed all ꝑ grasse & herbes of egypte / & smote down all ꝑ was in ꝑ felde men & beestes / but in the londe of Jessen was none herde ne harme done. yet wold not Pharao delyuer them. The. viij. our lord sent to them locustes whiche is a maner grete flye cal

led in some place an adder bolte/Whiche bote them & ete vp all ỹ corne & herbes ỹ was left/in suche wise ỹ the people came to Pharao & desyred hym to delyuer them sayenge ỹ the londe perissshed. Thã Pharao gaue to ỹ men lycence to goo & make theyr sacrefyce & leue theyr wyues & chyldren there styll tyl they come agayn/but Moyses & Aaron sayd ỹ they must go all Wherfore he Wold not let them departe. The.ix. plaghe Was ỹ god sent so grete derknes vpon all ỹ londe of egypte/that the derknes Was soo grete and horryble that they Were palpable/and it endured thre dayes & thre nyghtes/Where someuer ỹ chyldren of Israell Wente it Was lyght. Thã Pharao called Moyses and Aaron & sayd to them. Go ye and make your sacrefyce vnto your lorde god/& let your shepe and beestes onely abyde. To Whom Moyses sayd/We shal take w̃ vs suche hostyes and sacrefyces as We shal offre to our lord god. All our flockes and beestes shall go w̃ vs/there shall not remayne as moche as a nayle ỹ shall be necessary in the honour of our lord god/for We knoWe not What We shall offre tyll We come to ỹ place. Pharao Was so indurate & hard herted ỹ he Wold not let them go/& badde Moyses ỹ he sholde no more come in his syght/for Whan ỹ comest ỹ shalte dye. Moyses anSWered/be it as ỹ hast sayd. I shal no more come to thy presence. And than our lord sayd to Moyses there resteth noW but one plaghe & vengeaunce/& after that he shall let you go. But fyrst saye to all ỹ people that euery man borowe of his frende/& Woman of her neyghbour vessell of golde/of syluer and clothes/our lorde shall gyue to his people grace & fauour to borowe of the egyptyens/& than gaue to them a commaundement hoW they sholde departe. And our lorde sayd to Moyses/at mydnyght I shal entre in to egypte/and the fyrst begoten childe & heyre of all egypte shall dye/fro ỹ fyrst begoten sone of Pharao that sytteth in his trone vnto ỹ fyrst begoten sone of the handmayde that sytteth at the mylle/and all the fyrst begoten of the beestes shall dye. There shall be a grete crye and clamour in all the londe of egypt/in suche Wyse that there Was neuer none lyke/ne neuer shall be after/& amonge all the chyldren there shall not an hondred be hurte ne no man ne beest Wherby ye shall knoWe by What myracle god deuydeth ỹ egyptyens & Israel. Moyses & Aaron sheWed al these signes and plaghes tofore Pharao/and yet his herte Was so indurate that he Wold not let them departe. Than Whan Moyses had sayd to the chyldren hoW they shold do or they departed/and ete theyr paske lambe & all other ceremonyes as ben expressed in the byble for a lawe to endure euer amonge them/Whiche the chyldren of Israel obeyed & accõplissshed. It Was so ỹ at mydnyght our lord smote & sleWe euery fyrst begoten sone through out all the londe of egypte/begynnynge at the fyrst sone & heyre of Pharao vnto ỹ sone of the captyfe that laye in pryson/& also the fyrst begoten of the beestes. Pharao arose in the nyght & all his seruaũtes & all egypte/& there Was a grete clamour & sorowfull noyse & crye/for there Was not an hous in all egypte but there laye therin one that Was deed. Than Pharao dyd do call Moyses and Aaron in the nyght & sayd. Aryse ye & go your Waye fro my people/ye and the chyldren of Israel/as ye saye ye Wyll/take your shepe & beestes With you lyke as ye desyred/& at your departynge blysse ye me. The egyptyens cõstrayned the chyldren to departe & go theyr Waye hastely sayenge/We all shall dye. The chyldren of Israel toke than mele & put it on theyr sholdres as they Were cõmaũded/& borowed vessell of syluer and of golde and moche clothynge. Our lord gaue to them suche fa-

uour tofore the egypcyens that ỹ egypcyens lente to them all ỹ they delyred/ & spoyled & robbed egypte. And so the chyldren of Israell departed nygh ỹ nombre of.vj. hondred thousand fotemen belyde women & chyldren Whiche were innumerable. And an huge grete multytude of beestes of dyuerse kyndes. The tyme that the chyldren of Israell had dwelled in egypte was.iiij.hondred yere. And so they departed out of egypte & wente not the ryght waye by ỹ philistees/ but our lorde ladde them by the waye of deserte whiche is by the reed see. And ỹ children descended out of egypte armed. Moyses toke with hym the bones of Joseph/ for he charged them so to do whan he dyed. They wente in the extreme endes of the wyldernes/ & our lord went tofore them by day in a columpne of a cloude/ and by night in a columpne of fyre/ & was theyr leder & duke/ the pyller of the cloude fayled neuer by daye/ ne the pyller of fyre by nyght tofore ỹ people. Our lorde sayd to Moyses/ I shall make his hert so harde that he shall folowe & purse we you/ & I shall be glorysyed in Pharao & in all his hoost. The egypcyens shall knowe that I am lorde. And anone it was tolde to Pharao ỹ the children of Israel fledde/ & anone his herte was chaũged & also the hertes of his seruaũtes and sayd/ what shall we do/ shall we suffre the chyldren to departe & no more to serue vs/ forthw̃ he toke his chare & all his people w̃ hym He toke with hỹ.vj.hondred chosen chares/ & all the chares & waynes of egypte and the dukes of all his hoostes/ and he purse wed the chyldren of Israell and folowed them in grete pryde. And whã he approched ỹ the chyldren of Israel sawe hym come/ they were sore aferde & cryed to our lorde god/ and sayd to Moyses. Was there not sepulture ynough for vs in egypte/ but that we must now dye in wyldernes/ sayd not we to the/ go fro vs and let vs serue ỹ egypcyens/ it had ben moche better for vs to haue serued the egypcyens/ than to dye here in wyldernes. And Moyses sayd to the people. Be ye not aferde/ stande and se ye the grete wonders that our lorde shall do for you this daye. the egypcyens that ye now se ye shall neuer se them after this daye/ god shal fyght for you/ & be ye styll. Our lorde sayd than to Moyses/ what cryest thou to me/ saye to ỹ chyldren of Israell that they go forth/ take thou & reyse the rodde & stratche thy hande vpon the see & departe it/ that the chyldren of Israell may go dyre thrugh the myddle of it/ I shall so indurate ỹ herte of Pharao that he shall folowe you & all the egypcyens and I shall be glorysyed in Pharao & in all his hoost/ his cartes & horsmen. And the egypcyens shall knowe that I am lorde whan I shall so be glorysyed. The aũgell of god went tofore the castelles of Israel/ & an other came after in ỹ cloude whiche stode bytwene them of egypte & the chyldren of Israel/ & the cloude was so derke that ỹ hoost of Pharao myght not come to them of all the nyght. Than Moyses stratched his hande vpon ỹ see and there came a wynde blowyng in suche wyse that it waxed dyre/ & than the chyldren of Israell wente in thrugh the myddes of the reed see all dyre fote/ for ỹ waters stode vp as a wall on the ryght syde & on the lyfte syde. The egypcyens than purse wynge them folowed and entred after them and al the cartes chares and horsmen thrugh the myddle of ỹ see And than our lord beheldе that the chyldren of Israell were passed ouer & were on the londe on that other syde/ he anone turned the water vpon them/ and the wheles on theyr chares and cartes turned vp so downe/ & drowned all the hoost of Pharao and sanke downe in to the depest of the see. Than sayd the egipcyens let vs flee Israell/ the lorde fyghteth for

them agaynst vs. And our lorde sayd to Moyses / stratche out thyn hande vpon the see / and let the Water returne vpon the egyptcyens vpon theyr cartes & horsmen. And so Moyses stratched out his hand and the see returned in to his fyrst place. And than the egyptcyens Wolde haue fledde / but the Water came & ouerflowed them in the myddes of the flode / and it couered the chares and horsmen and all the hoost of Pharao / and there Was not one saued of them. And the children of Israell had passed through the myddle of the drye see and came a londe. Thus delyuered our lorde the chyldren of Israell fro the handes of the egyptcyens / & they sawe the egyptcyens lyenge deed vpon the brynkes of the see. Than all the people dredde our lorde and byleued in hym / and to Moyses his seruaũt Than Moyses and the chyldren of Israell songe this songe to our lorde. Cantemus domino magnificat⁹ est. Let vs synge to our lorde he is magnyfyed / he hath ouerthrowen the horsmen and carte men in the see. And Marye the syster of Aaron a prophetesse toke a tympane in her hande / & all the Women folowed her With tympanes and cordes / and she Went tofore syngynge. Cantemus domino magnificatus est. Than Moyses brought the chyldren of Israell fro the see in to the deserte of Sur / and Walked With them thre dayes and thre nyghtes and founde no Water / & came in to Marath and the Waters there Were so bytter / that they myght not drynke therof. Than ỹ people grutched agaynst Moyses sayenge / What shall we drynke. And he cryed vnto our lorde / Whiche shewed to hym a tree Whiche he toke & put in to the Water / & anone they Were turned in to swetnes. There our lorde ordeyned cõ maundementes and iudgementes. And there he tempted hym sayenge. If thou herest the voyce of thy lorde god / & that thou do that is ryghtfull tofore hym / & obeyest his cõmaũdementes & kepe his preceptes / I shal not bringe none of the langours ne sorowes vpon the that I dyd in egypte / I am lorde thy sauyour. Than the chyldren of Israell came in to Helym / Where as Were .xij. fountaynes of Waters / and .lxx. palme trees / & they abode by those Waters. Than fro thens Wente all the multytude of the chyldren of Israell in to the deserte of Syn / Whiche is bytwene Helym & Synay / & grutched agaynst Moyses & Aaron in ỹ wyldernes / & sayd / Wolde god that We had dwelled styll in egypt / Where as we sate and had plente of breed and flesshe / Why haue ye brought vs in to ỹ deserte for to slee all this multytude by hungre. Our lord sayd than to Moyses / I shall rayne breed to you fro heuen / let the people go out and gadre euery daye / that I may proue them Whether they Walke in my lawe or none. The syxthe daye let them gadre double as moche as they gadred in one daye of ỹ other. Than sayd Moyses & Aaron to all the children of Israell At euen ye shall knowe that god hathe brought you fro the londe of egypte / and to morowe ye shall se ỹ glory of our lorde I haue Well herde your murmurynge agaynst our lorde / What haue ye mused agaynst vs / What be We. And yet sayd Moyses / our lord shall gyue you at euen flesshe for to ete / & to morowe breed vnto your fyll / for as moche as ye haue murmured agaynst hym / What be We / your murmure is not agaynst vs / but agaỹst our lorde. As Aaron spake to all the company of the chyldren of Israell / they beheelde towarde the Wyldernes / and our lorde spake to Moyses in a cloude & sayd I haue herde the grutchynge of ỹ chyldren of Israell / saye to them / at euen ye shall ete flesshe / and to morowe ye shall be fylled With breed / & ye shall knowe ỹ I am your lorde god. And Whan ỹ euen

was come there came so many curlews that it couered all theyr lodgynges/& on the morne there laye lyke dewe all about in theyr circuyte/whiche whā they sawe & came for to gadre it was small & whyte lyke to colyandre/& they wondred on it & sayd manhu/that is as moche to saye/ What is this. To whome Moyses sayd This is ỹ breed that god hath sente you to ete/& god cōmaūdeth that euery man sholde gadre as moche for euery heed as is the mesure of gomor/& let no thynge be lefte tyll on the morowe. And ỹ syxth daye gadre ye double so moche/that is two mesures of gomor/& kepe that one mesure for the sabbot/whiche god hath sanctifyed/and cōmaundeth you to halowe it. yet some of them brake goddes cōmaundement/and gadred more than they ete/and kepte it tyll on the morowe And than it began to putrefye & be full of wormes. And that they kepte for the sabbot daye was good & putrefyed not. And thus our lorde fedde the chyldren of Israell.xl.yere in desert/and it was called manna. Moyses toke one gomor ther of and put it in to the tabernacle for to be kepte for a perpetuall memory & remembraunce. Than wente they forth all the multytude of the chyldren of Israell in the deserte of Syn in theyr mansyons/ & came in to Raphydym/where as they had no water/than all grutchynge they sayd to Moyses. Gyue vs water for to drynke. To whome Moyses answered/ What grutche ye agaynst me/why tempte ye our lord. The people thyrsted sore for lacke and penury of water sayenge/ why hast thou brought vs out of egypt for to slee vs & our chyldren and beestes. Than Moyses cryed vnto our lorde sayenge/what shall I do to this people/I trowe vn a whyle they shall stone me to deth. Than our lorde sayd to Moyses Go tofore the people & take with the the oldermen and senyours of Israel/& take the rodde that thou smotest with ỹ flode in thy hande/and I shall stande tofore vpon the stone of Oreb/& smyte thou the stone with the rodde/& the waters shall come out therof/ỹ the people may drynke. Moyses dyd so tofore the senyours of Israel/and called that place Temptacyon/bycause of the grutche of the chyldren of Israell and sayd/is god with vs or not. Than came Amalech and fought agaynst the chyldren of Israell in Raphydym. Moyses sayd than to Josue/chese to the men & goo out and fyght agaynst Amalech to morowe/I shall stande on ỹ toppe of ỹ hyll haynge the rodde of god in my hande. Josue dyd as Moyses cōmaunded hym/& faught agaynst Amalech. Moyses/Aaron/& Hur ascended in to the hyll/whan Moyses helde vp his handes Israel wanne & ouercame theyr enemyes/& whan he layde them downe than Amalech had the better. The handes of Moyses were heuy/Aaron & Hur toke than a stone & put it vnder them/& they susteyned his hādes on eyther syde and so his handes were not wery vnto ỹ goynge downe of the sonne/& so Josue made Amalech to flee and his people by strengthe of his swerde. Our lorde sayd to Moyses/wryte this for a remēbraūce in a boke/& delyuer it to the eeres of Josue/I shall destroye and put awaye the memory of Amalech vnder heuen. Moyses than edyfyed an awter vnto our lord and called there on the name of our lord/ the lorde is myn exultacyon sayenge/for this is the hande onely of god/& the batayle of god shal be agaynst Amalech fro generacyon to generacyon. Whan Jetro the preest of madyan whiche was cosyn of Moyses herde say what our lord had done to Moyses & to the chyldren of Israell his people/toke Sephora the wyfe of Moyses and his two sones Gersam & Eleazar & came with them to hym in to deserte/whome Moyses receyued with

Worshyp & kyssed hym. And whan they were togyder/ Moyses told hym all what our lorde had done to Pharao and to the egypcyens for Israell/ & all the labour ỹ they endured/ & how our lorde had delyuered them. Jetro was glad for all these thynges that god had so saued them fro the handes of the egypcyens/ and sayd. Blyssed be the lorde that hath delyuered you fro the handes of the egipcyens & of Pharao/ & hath saued his people/ now I knowe ỹ he is a grete lorde aboue all goddes/ bycause they dyd so proudly agaynst them. And Jetro offred sacrefyces & offrynges to our lorde. Aaron & all the senyours of Israell came & ete with hym so for our lord. The nexte day Moyses sate & iudged & demed the people fro morynge vnto euenynge/ Whiche whan his cosyn sawe/ he sayd to hym. What dost ỹ/ Why syttest ỹ alone/ & all ỹ people tary fro the morne tyll euen. To whome Moyses answered. The people come to me demaũdynge sentence & the dome of god/ Whan there is ony debate or dyfference amonge them they come to me to iudge them & to shewe to them the preceptes & lawes of god. Than sayd Jetro thou dost not well ne wysely/ for by foly thou cõsumest thy selfe & ỹ people w̃ the thou dost aboue thy myght/ ỹ mayst not alone susteyne it/ but here me & do therafter/ & our lorde shall be w̃ the. Be thou to the people in tho thynges ỹ appertayne to god/ that thou tell to them What they sholde do & the ceremonyes & ryte to worshyp god/ and the waye by whiche they sholde do/ & What werke they sholde do. Prouyde of all ỹ people wyse men & dredynge god/ in whome is trouth/ & them that hate auarice & couetyse/ & ordeyne of them trybunes & centuriones & denes that may in all tymes iudge ỹ people/ & yf there be of a grete charge & weyght/ let it be referred to the/ & let them iudge the small thynges/ it shall be ỹ easyer to the to bere the charge whan it is so parted/ yf thou do so thou shalte fulfyll the cõmaundement of god and susteyne his preceptes. And the people shall go home to theyr places in peas. Whiche thynges whan Moyses had herde & vnderstãden he dyd all that he had coũseyled hym/ & chase out the strongest & wyseste people of all Israell/ and ordeyned them prynces of the people/ trybunes/ centuriones quinquagenaryes/ and denes/ Whiche at all tymes sholde iudge & deme ỹ people. And all the grete & weyghty maters they referred to hym/ demynge and iudgyng the small causes. And than his cosyn departed and went in to his coũtree. The thyrde moneth after the childzen of Israell departed out of egypt that same daye they came in to ỹ wylderues of Synay/ & there aboute ỹ regyon of ỹ moũte they fixed theyr tentes. Moyses ascẽded in to ỹ hyll vnto god. God called hym on the hyll and sayd/ this shalt thou saye to the hous of Jacob and to the chyldzen of Israell. Ye your selfe haue seen What I haue done to the egypcyens/ and how I haue borne you on the wynges of egles and haue taken you to me/ yf ye therfore here my voyce & kepe my couenaunt/ ye shall be to me in the regne of preesthode & holy people/ these ben the wordes that thou shalte saye to ỹ chyldzen of Israell. Than Moyses came downe and gadred all the mooste of byrth/ and expowned to them all the wordes that our lorde had cõmaunded hym. All the people answered/ all that euer our lorde hath sayd we shall do. Whan Moyses had shewed to the people the wordes of our lorde. Our lorde sayd to hym. Now I shall come to the in a cloude/ that the people may here me spekynge to the/ that they may byleue the euer after. Moyses wente and tolde this vnto the people/ and our lorde badde hym to sanctyfye the people this daye and to morowe/ and let them

wasshe theyr clothes & be redy ỹ thyrde daye. And the thyrde daye our lorde shall descende tofore all the people on ỹ moũte of Synay/and ordeyne to the people the markes & termes in the circuyte/& sayd to them. Beware that ye ascende not on the hyll/ne touche the endes of it/Who somcuer toucheth the hyll shall dye by deth/there shall no hande touche hym/ but with stones he shall be oppressed/& with castynge of them on hym he shall be doluen/Whether it be man or beest he shall not lyue. Whan ỹ herest the trompe blowen than ascende to the hyll. Moyses went downe to ỹ people & sanctifyed and halowed them. And whan they had wasshen theyr clothes he sayd to them. Be ye redy at the thyrde day & approche not your wyues. Whan the thyrde daye came & the morynynge wered clere/they herde thondre & lyghtnynge and sawe a grete cloude couer the moũte/& the crye of the trompe was so shryll that the people was sore aferde. Whan Moyses had brought them forth vnto ỹ rote of ỹ hyll they stode there/all the moũt of Synay smoked for so moche as our lorde descended on it in fyre/and the smoke ascended fro the hyll as it had ben fro a fornays. The mount was terryble & dredefull/& the sowne of the trompe grewe a lytell more & contynued lenger. Moyses spake and our lorde answered hym. Our lorde descended vpon the toppe of the moũt of Synay euen on ỹ toppe of it/and called Moyses to hym/Whiche whan he came sayd to hym. Go downe & charge ỹ people that they come not to ỹ termes of the hyll for to se the lorde/for yf they do/moche multytude shall perysshe of them/ỹ preestes ỹ shall come/let them be sanctifyed lest they be smytten downe/& thou & Aaron shall ascende the hyll. All ỹ people and preestes let them not passe theyr bondes lest god smyte them. Than Moyses descended & tolde to ỹ people all that our lord had sayd. After this our lord called Moyses & sayd. I am the lorde god ỹ brought you out of egypte & of thraldom And gaue hym the cõmaũdemẽtes fyrst by spekynge and many ceremonyes as ben rehersed in the byble/Whiche is not requysyte to be wryten here/but the.x. commaũdementes euery man is bounden to knowe. And or Moyses receyued them wryten/he went vp to the moũte of Synay & fasted there.xl.dayes and.xl nyghtes or he receyued them. In Whiche tyme he cõmaũded hym to make many thynges/& to ordeyne the lawes & ceremonyes Whiche now ben not had in ỹ newe lawe. And also as doctours saye Moyses lerned that tyme all the hystoryes tofore wryten of ỹ makynge of heuen and erth/of Adam/Noe/Abraham/ ỹsaac/Jacob/& of Joseph with his bretherne. And at the last delyuered to hym two tables of stone/bothe wryten with the hande of god/Whiche foloweth.

There foloweth the.x.cõmaundementes of our lawe.

The fyrst cõmaundement ỹ god cõmaũded is this. Thou shalte not worshyp no straũge ne dyuerse goddes/ that is to say/thou shalt worshyp no god but me/& thou shalte not reteyne thyne hope but in me. For who ỹ setteth prynsipally his hope on ony creature or fayth or byleue in ony thynge more than in me synneth deedly. And suche ben they that worshyp ydolles/& make theyr god of a creature/Who somcuer so doth synneth agaynst this cõmaundement. And so do they that ouermoche loue theyr tresours golde or syluer or ony other erthly thynge that ben passynge or transytory/or sette theyr herte or hope on ony thynge by Whiche they forgete and leue god theyr creatour and maker/Whiche hathe lente to them all that they lyue by/and therfore

ought they to serue hym with all theyr goodes/ & aboue all thynge to loue hym and worshyp hym with all theyr herte/ with all theyr soule/ and with all theyr strength/ lyke as the fyrst commaundement enseygneth and techeth vs.

¶The seconde cõmaundement.

¶The seconde cõmaundement is this/ that thou shalt not take the name of god in bayne/ that is to saye/ thou shalte not swere by hym for no thynge. In this cõmaũdement our lorde cõmaũdeth in the gospell/ that thou shalt not swere by the heuen/ ne by ỹ erth/ ne by other creature But for good cause and ryghtfull a man may swere without synne/ as in iudgement/ or in requiryng of trouth/ or without iudgement in good & nedefull causes And in none other maner without reason by the name of our lorde & for nought yf he swere falsely wetyngly/ he is forsworen/ and that is agaynst this cõmaũdement and synneth deedly/ for he swereth agaynst his conscyence/ & that is whan he swereth by aduyse & by delyberacion But a man sholde swere truly & yet not for nought or for ony bayne or yll thynge ne malycyously/ but to swere lyghtly wõout hurte or blame is venyal synne. But the custome therof is perylous/ & may wel turne to deedly synne/ but yf he take hede. But he than that swereth horrybly by our lord or by ony of his membres/ or by his sayntes in despyte/ and blaspheme th in thynges ỹ ben not true/ or other wyse/ he synneth deedly/ he may haue no reason wherby he may excuse hym. And they that moost accustome them in this synne/ they synne moost. &c.

¶The thyrde cõmaundement.

¶The thyrde cõmaũdement is/ ỹ thou shalt haue mynde & remembre that thou halowe and kepe holy thy sabbot daye/ or sondaye/ that is to saye/ that ỹ shalte do no werke ne operacyon on the sonday or holy daye/ but thou shalte rest fro all worldly labour/ & entende to prayer and to serue god thy maker/ whiche rested ỹ seuenth daye of ỹ werkes that he made in ỹ syxe dayes tofore/ in whiche he made & ordeyned the worlde. This cõmaũdemẽt accomplysheth he that kepeth to his power the peas of his cõscyence/ for to serue god more holyly. Than this day that the iewes called sabbot/ is as moche to saye as rest. This cõmaũdement may no man kepe spirytually that is accombred in his conscyence with deedly synne. Suche a conscyence can not be in rest ne in peas as longe as he is in suche estate. In the stede of the sabbot daye whiche was straytly kepte in the olde lawe holy chirche hath stablysshed ỹ sonday in ỹ newe lawe. For our lorde arose fro deth to lyfe on the sondaye/ & therfore we ought to kepe it holyly & be in rest fro the werkes of the weke tofore/ & to ceasse of the werke of synne/ and to entende to do ghostly werkes/ & to folowe our lorde besechyng hym of mercy/ and to thanke hym for his benefaytes. For they that breke the sonday and the other solempne feestes that bẽ stablysshed to be halowed in holy chyrche/ they synne deedly. For they do dyrectly agaynst the cõmaundement of god aforesayd and holy chirche/ but yf it be for some necessyte that holy chirche amytteth & graunteth/ but they synne moche more than that employ the sondayes and the feestes in synnes/ in lechery/ in goynge to tauernes in the seruyce tyme/ in glotony & dryvkyng dronke and in other synnes & outrages agaynst god. For alas for sorowe I trowe there is more synne commysed on the sondaye and other holy dayes & feestes/ than on the other werke dayes/ for than ben they dronke/ fyght and slee/ and ben not occupyed vertuously in goddes seruyce as they ought to do/ & as god cõmaundeth vs to remembre & haue in mynde to kepe and halowe the holy dayes/ they ỹ so do

synne deedly and obserue & kepe not this thyrde cõmaundement. These thre commaundementes ben wryten in the fyrst table and appertaynen onely vnto god.

¶ The fourth cõmaundement.

¶ The fourth cõmaũdement is/ þ thou shalt honour and worshyp thy fader and moder/for thou shalte lyue the lenger on the erth. This commaundement admonesteth vs that we be well ware not to angre fader and moder in ony wyse/or who that curseth them/or set hande on them in euyll wyll/synneth deedly. In this cõmaũdement is vnderstanden the honour that we sholde do to our ghostly & spirytuall faders/ þ is to them þ haue the cure of vs/to teche & chastyse vs/as ben the prelates of þ chirche/& they that haue the charge & cure of our soules/& to kepe our bodyes. And he þ wyl not obey to hym þ hath the cure ouer hym whan he ensygneth & techeth hym good that he is boũde to do/he synneth greuously/ & is inobedyent whiche is deedly synne.

¶ The fyfth cõmaundement.

¶ The fyfth cõmaũdemẽt is/that thou shalt slee no man. This cõmaundement wyll that no man shall slee other for ben geaũce/ne for his goodes or for ony other euyll cause/it is deedly synne/but for to slee malefactours in executyge of iustyce for other good cause/yf it be lawfull/it may well be done. In this cõmaũdemẽt is defended the synne of wrath & hate/of rancour and of yre. For as the scripture sayth/who hateth his broder is an homycyde/whan it is by his wyl/& he synneth deedly. And he that bereth angre in his hert longe/for suche yre longe holden in the herte is rancour & hate/whiche is deedly synne/& is agaynst this cõmaundement. And yet synneth he more that dothe or purchaceth shame/vylany/or hurte to an other wrongfully/or counseyleth or helpeth to greue an other for to auenge hym. But wrath or angre lightly passed without wyll to noye or greue ony other/is not deedly synne.

¶ The syxth cõmaundement.

¶ The syxth commaundement is/thou shalte not do aduoutry/that is to saye/ thou shalte not haue fleshely company with an other mãnes wyfe. In this cõmaundement is forboden & defended all maner synne of the flesshe/whiche is called generally lechery/whiche is a ryght foule synne & vylaynous/how be it that there is some braunche of it that is not deedly synne/as ofte meuynges of the flesshe that may not be eschewed/whiche men ought to restrayne & refrayne as moche as they may/and this cometh oftentymes by outragyous drynkyng & etynge/or by euyll thought or foule touchyge/for in suche thyges may be grete peryll. And in this cõmaũdement is defended all synne agaynst nature in what maner it be done in his persone or other.

¶ The seuenth cõmaundement.

¶ The seuenth cõmaundement is/that thou shalt do no theste. This cõmaũdement forbedeth to take away other mennes thyges what someuer they be wout reason agaynst the wyll of them þ owe or make them. In this cõmaũdement is defended rauyne/vsury/robbery/& deceyte/& begylyge other for to haue theyr hauoyre or good. And he þ doth agaynst this cõmaũdement is bounden to make restitucyon & yelde agayne that he hath so goten or taken/yf he knowe to whome he ought to rendre it/& yf he knowe not he is bounden to gyue it for goddes sake or do by the coũseyle of holy chirche. For who reteyneth wrongfully & wout reason other mẽnes good agaȝst theyr wyll synneth deedly/yf he paye not where as he oweth yf he knowe where & be in his power & hath wherof. And yf he knowe not/let hym do by the counseyle of holy chirche. And who so doth not so/synneth agaynst this cõmaundement deedly.

¶The.viij.commaundement.

¶The.viij.cõmaũdement is/that thou shalt not bere false wytnes agaynst thy neyghbour. In this cõmaundement is forboden ꝑ no man shall lye wyttyngly/ for who so lyeth doth agaynst this commaũdement. And also ꝑ he forswere not hym in iudgement ne make no lesynges to noye ne greue an other/nor he ought not to myssaye ne speke euyll of other in entẽcion tenpayre his good name & fame for it is deedly synne. Agaynst this commaũdement do they ꝑ saye euyll of good men behynde them & backbyte them/& do this wyttyngly by malyce whiche is called detraccion. Also they ꝑ accuse some of theyr foly/or herken by maner of adulacyon or flateryng/whan they ꝑ men spekke of be not present/they ꝑ do thus & saye suche wordes/do agaynst this cõmaundement/for they be all false wytnesses.

¶The.ix.commaundement.

¶The.ix.cõmaundement is/that thou shalt not desyre ꝑ wyfe of thy neyghbour ne shalte not coueyte her in thyn herte/ꝑ is to saye/thou shalt not consent to synne with her with thy body. This cõmaundement defendeth to desyre to haue company with all maner women out of maryage/& the euyll synges ꝑ ben without forthe make men for to drawe them to synne/as ꝑ euyll wordes of suche mater or ꝑ foule & euyll attouchynge/kyssynge handlynge/& suche other. And the dyfference betwene this cõmaũdement & the syxth aforesayd/is that ꝑ syxth cõmaũdement forbyddeth the dede wout forth. And this forbyddeth the consentynge wꝫ in forth/for the consentyng within forth to haue company with a woman that is not his by mariage/is deedly synne/after the sentence of the gospell that sayth. Who ꝑ seeth a woman & coueyteth her in his herte/he hath now synned in his herte & deedly. This is to vnderstande of the consentyng expresse in his thought.

¶The.x.commaundement.

¶The.x.commaũdement is/that thou shalte not coueyte no thynge ꝑ is or longeth to thy neyghbour. This cõmaundement defendeth wyl to haue thynges that longe to other men by euyll reason or wrongfully. In this cõmaũdemẽt is defended enuye of other mennes wele or other mẽes grace or welfare/for suche enuye cometh of euyll couetyse to haue suche good or suche grace or fortune as he seeth in other. And this couetyse is whan the consentynge & thought be certaynly one/than it is deedly synne. And yf there be ony yll mouynges without wyll & consentynge of domage or hurte of other/this is not deedly synne/yf he synne herin it is but venyal synne. These ben the.x.cõmaundementes of our lorde of whiche the thre fyrst belonge to god. And the.vij.other ben ordeyned for our neyghbours. Euery persone that hath wytte & vnderstandynge in hymselfe & age is bounde to knowe them & to obey and kepe these.x.cõmaũdementes afore sayd/or elles he synneth deedly.

¶Thus Moyses abode on the hyll.xl. dayes and.xl.nyghtes/& receyued of almyghty god ꝑ tables wꝫ the cõmaundementes wryten wꝫ the hande of god/& also receyued & lerned many ceremonyes & statutes ꝑ god ordeyned/by whiche the childrẽ of Israel shold be ruled & iudged by. And whyles ꝑ Moyses was thus wꝫ our lorde on the moũte. The chyldren of Israell sawe ꝑ he there taryed & descended not/than some of them sayd that he was deed or gone awaye and wolde not returne agayne/and some sayd nay/but in conclusyon they gadred them togyder agaynst Aaron & sayd to hym. Make to vs some goddes that may go tofore vs/ we knowe not what is befallen to Moyses. Than Aaron sayd/take the golde ꝑ hãgeth on ꝑ eeres of your wyues & your chyldren and bryng it to me/the people

dyd as he badde & brought the golde to Aaron/Whiche he toke & molte it/& made therof a calfe. Than they sayd/these ben thy goddes Israell ꝑ brought ꝑ out of ꝑ londe of egypte. And ꝑ people made an awter tofore it and made grete ioye & myrth and ete & dronke and daūced and played tofore ꝑ calfe/& offred & made sacrefyces therto. Our lord spake to Moyses sayenge. Go hens & descende downe thy people haue synned Whome ꝑ hast brought fro ꝑ londe of egypte/they haue soone forsaken & lefte the waye Whiche thou hast shewed to them. They haue made to them a calfe blowen/and haue worshypped it & offred sacrefices therto sayenge. These ben thy goddes Israell that haue brought the out of the londe of egypte. yet sayd our lorde to Moyses/I se well that this people is of euyll dispocyon/suffre me that I may wreke my wrath on them & I shall destroye them/I shall make ꝑ gouernour of moche people. Moyses than prayed our lorde god sayenge/Why art ꝑ wroth lorde agaynst thy people that ꝑ hast brought out of ꝑ londe of egypte in a grete strength and a boystous hande/I beseche ꝑ lord let not the egypcyens saye that theyr god hath locked them out for to slee them in ꝑ mōtaynes/I praye ꝑ lorde that thy wrath may aswage/and be thou pleased & benygne vpon ꝑ wyckednes of thy people Remembre Abraham/ysaac/and Jacob thy seruaūtes/to Whome ꝑ promysest & sware st by thyselfe sayenge/I shal multyply your seed as the sterres of heuen/& the vnyuersall londe of whiche I haue spoken I shall gyue to your seed/and ye shall possede & haue it euer. And w̄ these wordes our lorde was pleased/that he wolde do no harme as he had sayd vnto his people. And so Moyses returned fro the mount/berynge two tables of stone wryten bothe w̄ the hande of god. And ꝑ scripture ꝑ was in ꝑ tables/were the. x. cōmaūdemētes as afore be wryten. Josue heryng the grete noyse of ꝑ chyldren of Israel sayd to Moyses/I trowe they fyght bynethe. Whiche answered & sayd it is no crye exhortynge men to fyght/ne noyse to compell men to flee/but I here the voyce of syngynge. Whan he approched to them he sawe ꝑ calfe & the instrumentes of myrth/& he was so wrothe ꝑ he threwe downe ꝑ tables & brake them at the fote of the hyll/& ranne & raught downe the calfe that they had made and brent and smote it all to poudre/Whiche he cast in to water & gaue it to drynke to the chyldren of Israel. Than sayd Moyses to Aaron. What hath this people done to the that thou hast made to synne so greuously. To whome he answered. Let not my lord take none indignacion at me thou knowest wel ꝑ this people is prone & redy to synne. They sayd to me/make to vs goddes that may go tofore vs/We knowe not what is fallen to this Moyses ꝑ ladde vs out of egypt/to whome I sayd/Who of you ꝑ hath golde gyue it to me/& they toke & gaue it to me/& I cast it in to the fyre/and therof came out this calfe. And than sayd Moyses. All they ꝑ ben of goddes parte/& haue not synned in this calfe/let them ioyne to me. And ꝑ children of Leuy ioyned to hym/& badde eche man take a swerde on his syde/and take vengeaunce & slee euryche his brother his frende and his neyghbour/that haue trespaced. And soo the chyldren of Leuy wente and slewe. xxxiij. M. of the chyldren of Israell. And than sayd Moyses/ye haue halowed this day your handes vnto our lorde/and ye shall be therfore blyssed. The seconde daye Moyses spake to the people & sayd/ye haue commysed & done the greteste synne that may be. I shall ascende vnto our lorde agayne & shall praye hym for your synne. Than Moyses ascēded agayn & receyued after warde two tables agayne/Whiche our

lorde badde hym make/& therin our lord wrote the cõmaundementes. And after our lorde cõmaũded hȳ to make an arke and a tabernacle/in whiche arke was kepte thre thȳges. Fyrst the rodde with whiche he dyd meruaylles. A potte full of mãna/& the two tables w̃ the cõmaũdemẽtes. And thã after Moyses taught them the lawe/how eche man shold behaue hȳ agaynst other/& what he shold do/and what he shold not do/& departed them in.xij.trybes/& cõmaũded ẏ euery man sholde bryng a rodde in to ẏ tabernacle. And Moyses wrote eche name on the rodde/& Moyses shette fast ẏ tabernacle. And on ẏ morowe there was foũden one of the roddes that burgened and bare leues and fruyte/and was of an almond tree/that rodde fell to Aaron. And after this longe tyme the chyldren of Israell desyred to ete flesshe/& remembred of the flesshe that they ete in egypte/and grutched agaynst Moyses/& wold haue ordeyned to them a duke for to haue returned in to egypte/wherfore Moyses was so woo that he desyred of our lorde to delyuer hym from this lyfe/bycause he sawe them so vnkynde agaynst god. Than god sente to them so grete plente of curlewes/ẏ two dayes and one nyght they flewe so thycke by the groũde that they toke grete nombre of them/for they flewe by the heyght of two cubytes/& they had so many that they dryed them hangynge on theyr tabernacles & tentes yet were they not content/but euer grutchynge. Wherfore god smote them & toke vengeaũce on them by a grete plaghe and many dyed and were buryed there. And than fro thens they went in to Aseroth & dwelled there. After this Maria and Aaron brother and syster of Moyses began to speke agaynst Moyses bycause of his wyfe whiche was of Ethyope/& sayd/god hath not onely spoken by Moyses/hath he not also spoken to vs. Wherfore our lorde was wroth. Moyses was the humblest & meekest man that was in all the worlde. Anone than our lord sayd to hym and to Aaron and to Maria. Go ye thre onely vnto ẏ tabernacle/& there our lorde sayd ẏ there was none lyke to Moyses/to whome he had spokē mouth to mouth/and repreued Aaron & Maria bycause they spake so to Moyses. And he beynge wrothe departed fro them/& anone Maria was smyten & made lepre & whyte lyke snowe. And whan Aaron beheelde her and sawe her smytten with lepre/he sayd to Moyses/I beseche the lorde that thou set not this synne on vs whiche we haue commyted folyly/& let not this our syster be as a deed woman or as borne out of tyme and cast awaye from her moder/beholde & se/halfe her flesshe is deuoured of the lepre. Than Moyses cryed vnto our lord sayenge/I beseche the lorde that thou hele her. To whome our lorde sayd/yf her fader had spytte in her face/shold she not be put to shame and rebuke. vij. dayes/let her departe out of the castelles. vij. dayes/and after she shall be called in agayne. So Maria was shette out of ẏ castelles. vij. dayes/and the people remeued not fro ẏ place tyll she was called in agayne. After this our lorde cõmaũded Moyses to sende men in to ẏ londe of Canaan/that he sholde gyue them charge for to se and consyder the goodnes therof/and that of euery trybe he sholde sende some. Moyses dyd so as our lorde had cõmaunded/whiche went in & brought of the fruyte with them/and they brought a braũche with one clustre of grapes as moche as two men myght bere betwene theym vpon a colestaffe. Whan they had seen the coũtree and consydered by the space of.xl. dayes/they returned and tolde the cõmodytees of the londe/but some sayd that the people were stronge and many kynges & gyauntes/in suche wyse that

they sayd that it was imprenable / and that ẏ people were moche stronger than they were / wherfore the people anone were aferde & murmured agaynst Moyses & wold returne agayne in to egypte. Than Josue & Caleph whiche were two of them ẏ had consydered the londe / sayd to the people / why grutche ye / & wherof be ye aferde / we haue well seen the countree / & it is good to wynne / the countree floweth full of mylke & hony / be not rebel agaynst god he shal gyue it vs / be ye not aferde. Than all ẏ people cryed agaynst them / & whan they wold haue taken stones & stoned them / our lorde in his glory appered in a cloude vpon the coueryngе of the tabernacle & sayd to Moyses / this people byleueth not the signes & wordes that I haue shewed & done to them / I shall destroy them all by pestylence / & I shal make ẏ a prynce vpon people greter and stronger than this is. Than prayed Moyses to our lorde for ẏ people / that he wolde haue pyte on them & not destroye them / but to haue mercy on them after the magnytude of his mercy. And our lord at his request forgaue them. Neuerthelesse our lorde sayd that all tho men ẏ had seen his maieste & the sygnes & meruayles that he dyd in egypte & in deserte and haue tempted hym.x. tymes & not obeyed vnto his voyce / shall not se ne come in to the coũtree & londe that I haue promysed to theyr faders. But Josue & Caleph my seruaũtes shall entre in to ẏ londe / & theyr seed shall possesse it. Moyses tolde all this vnto the chyldren of Israell. And they wayled & sorowed gretly therfore. After this the people remeued fro thens and came in to the deserte of Syn / and there Maria syster of Moyses and Aaron dyed and was buryed in the same place. Than the people lacked water & came & grutched agaynst Moyses / & yet wysshed that they had abyden in egypte. Than Moyses and Aaron entred in to the tabernacle / & fell downe to the groũde lowe & prayed vnto our lorde sayenge. Lorde god here the clamour of thy people / & open to them thy tresour & fountayne of lyuynge water / that they may drynke / & that ẏ murmuracyon of them may cease. Than our lorde sayd to hym. Take the rodde in thy hande / and thou and Aaron thy broder assemble and gadre the people / and speke ye to ẏ stone and it shall gyue out water / & whan the water cometh let all ẏ multytude drẏke and theyr beestes. Than Moyses toke ẏ rodde as our lorde badde and gadred all the people tofore ẏ stone & sayd to them. Here ye rebelles & out of byleue. Trowe ye not that we may gyue you water out of this stone. And he lyft vp his hande & smote twyes the stone / & water came & flowed out in the moost largest wyse / in suche wyse that the people & the beestes drãke theyr fyll. Than sayd god to Moyses and Aaron / bycause ye haue not byleued me & sanctifyed my name tofore the chyldren of Israell and gyuen to me the laude / but haue done this in your name ye shall not brynge this people in to the londe ẏ I shall gyue to them. And therfore this water was called the water of cõtradiccyon where ẏ children of Israel grutched agaynst god. Anone after this by goddes cõmaũdement Moyses toke Aaron vpon the hyll & despoylled of his vesture / and clothed therwith his sone Eleazar and made hym vppermost bysshop for his fader Aaron / & there Aaron dyed in the toppe of the hyll. And Moyses descended w̃ Eleazar. And whan all the multytude of people sawe ẏ Aaron was deed / they wepte & wayled on hym xxx. dayes in euery trybe and famylye. After this ẏ people went aboute ẏ londe of Edom / & began to wexe wery & grutched agaynst our lorde and Moyses and sayd yet / why hast ẏ ledde vs out of the londe of egypte for to slee vs in this de-

serte and wyldernes / breed fayleth vs / there is no water / & our soules abhorre & lothe this lyght meet. For whiche cause god sente amonge them fyry serpentes whiche bote & woũded many of them & slewe also. Than they ꝑ were hurt came to Moyses & sayd / We haue synned / for we haue spoken agaynst our lorde & the praye for vs vnto god ꝑ he deliuer fro vs these serpentes. Than Moyses prayed our lorde for ꝑ people. And our lord sayd to hym / make a serpent of brasse & set it vp for a sygne / & who someuer be hurte and loketh theron and beholdeth it / shall lyue and be hole. Than Moyses made a serpent of brasse and set it vp for a sygne And whan they ꝑ were hurte beheldе it were made hole. After this whan Moyses had shewed to them all the lawes of our lorde & ceremonyes / and had gouerned them. xl. yere / and that he was an hondred and. xx. yere olde / he aſcẽded fro the feldes of Moab vpon ꝑ moũtayne of Nebo in to the toppe of Phasgo agaynst Jerico / & there our lorde shewed to hym all the londe of Galaad vnto Dan / & all the lond of promyssyon fro that one ende to that other. And than our lorde sayd to hym. This is the lond that I promysed to Abraham / Ysaac / and Jacob sayenge I shall gyue it to thy seed. Now ꝑ hast seen it with thyn eyen / & shalt not entre ne come therin. And there in that place dyed Moyses seruaũt of our lord as god cõmaũded / & was buryed in the vale of the lõde of Moab agaynst Phogor / & yet neuer man knewe his sepulcre vnto this daye. Moyses was an. C. & xx. yere olde whan he dyed / his eyen neuer dymmed ne his teth were neuer moued. The chil dren of Israel wepte & mourned for hym xxx. dayes in the feldes of Moab. Josue the sone of Num was replenysshed with the spiryte of wysdome / for Moyses set on hym his handes / & ꝑ children obeyed hym as our lord had cõmaũded to Moyses. And there was neuer after a ꝓphete in Israell lyke vnto Moyses / whiche knewe and spake to god face to face in al sygnes & tokens that god dyd & shewed by hym in the londe of egypt to Pharao and all his seruauntes.

Here endeth the lyfe and the hystory of Moyses.

After Moyses Josue was duke & leder of the chyldren of Israell / & brought them in to the londe of byhest / & dyd many grete batayles / for whome god shewed many grete meruayles / & in especyal one / that was that the sonne stode styll at his requeſt tyll he had ouer comen his enemyes by ꝑ space of a daye And our lorde whan that he faught sent downe suche hayle stones that slewe mo of his enemyes wt̃ tho stones than with mãnes hand. Josue was a noble man & gouerned wel Israel / & deuyded ꝑ londe vnto ꝑ. xij. trybes by lot / & whã he was a. C. & x. yere olde he dyed. And dyuerse dukes after hym iudged & demed Israell / of whome ben noble storyes / as of Jepte Gedeon / & Sãson / whiche I passe ouer vnto the hystoryes of ꝑ kynges / whiche is redde in holy chirche fro the fyrst sondaye after trinite sondaye vnto the fyrst sondaye of August / & in ꝑ moneth of August is redde ꝑ boke of sapyence. And in the moneth of September ben redde the hystoryes of Job / of Thobye / and of Judith. And in October the hystorye of the Machabees. And in Nouember ꝑ boke of Ezechiel & his vysyons / & in Decẽber the hystory of aduent & the boke of ysaye vnto Chrystmasse. And after the feest of Epyphanye vnto septuagesme bẽ redde the epystles of Poule. And this is ꝑ rule of the tempozall through the yere. &c.

The fyrst sondaye after Trynite sondaye vnto the fyrst sonday of the moneth

of August is redde the boke of kynges.

This hystory maketh mencion þ there was a man named Helcana whiche had two wyues/ þ one was named Anna/ & that other Fenenna. Fenenna had chyldren/ and Anna had none/ but was barayne. The good man at suche dayes as he was bounden went to his cyte for to make his sacrefyce & worshyp god. In this tyme Ophny & Phynees sones of Hely þ grete prest were preestes of our lorde god. This Helcana gaue to Fenenna at suche tyme as he offred to her sones & doughters certayne partes/ and vnto Anna he gaue but one parte. Fenenna dyd moche sorowe and reprefe to Anna bycause she had no chyldren/ & thus dyd euery yere/ and prouoked her to wrathe/ but she wepte for sorowe and ete no meet. To whom Helcana her husbond sayd. Anna why wepest thou/ and wherfore etest thou not/ why is thyne herte put to affliccyon/ am I not better to the than ten sones. Than Anna arose after she had eten and dronken in Sylo/ and went to praye vnto our lorde god. Hely that tyme sate tofore the postes of the hous of our lorde god. And Anna besought & prayed our lorde god makynge to hym a bowe/ yf that she myght haue a sone/ she sholde offre hym to our lorde. And it was so þ she prayed so hertely in her thought & mynde/ þ her lyppes meued not/ wherfore Hely bare her on hãde that she was dronke. And she sayd nay/ my lord I am a synfull woman. I haue dronken no wyne ne drynke þ may cause me to be dronken/ but I haue made my prayers and cast my soule in the syght of almyghty god. Repute me not as one of the doughters of Belial/ for the prayer þ I haue made & spoken/ it is of the multytude of the heuynes and sorowe of my herte. Than Hely the preest sayd to her. Go in peas/ the god of Israell gyue to þ the peticyon of thy herte for that þ hast prayed hym. And she sayd/ Wolde god þ thy handseruaunt myght fynde þ grace in thy syght. And soo she departed. And on the morne they wente home agayne in to Ramatha. After this our lorde remembred her. And Helcana knewe her/ and she conceyued/ & at the tyme accustomed brought forth a fayre sone/ and named hym Samuel/ for so moche as she asked hym of our lorde. Wherfore Helcana her husbonde wente and offred a solempne sacrefyce/ and his bowe accomplysshed/ but Anna ascended not w̄ hym she sayd to her husbonde that she wolde not go tyll her chylde were wened & taken fro the pappe. And after whan Samuel was wened & was an infant/ the moder toke hym and thre calues & thre mesures of mele/ and a bottell of wyne & brought hym vnto þ hous of our lorde in Sylo/ & sacrefyed that calfe/ & offred the chylde to Hely/ and tolde to Hely that she was the woman þ prayed our lorde for that chylde. And there Anna worshypped our lorde & thanked hym/ and there made this psalme whiche is one of þ canticles. Exultauit cor meũ in dño: et exaltatũ est cor meũ i deo meo. And so forth all the remenaũt of þ psalme. And than Helcana with his wyfe returned home to his hous. After this our lorde visyted Anna/ & she conceyued thre sones & two doughters whiche she brought forth/ & Samuel abode in the hous of our lord & was mynyster in þ syght of Hely/ but þ two sones of Hely Ophny and Phynees were chyldren of Belyal not knowynge our lorde/ but dyd grete synnes agaynst

the cõmaũdemẽtes of god. And our lord̃ sent a prophete to Hely bycause he corrected not his sones & sayd he wold take ẏ offyce from hym & from his hous/& that there shold not be an olde man i his hous & kynrede but sholde dye or they came to mannes estate/& that god sholde reyse a preest that sholde be faythful & after his herte. Samuell serued & mynystred our lorde in a surplys tofore Hely. And on a tyme as Hely laye in his bedde/his eyen were so dymed ẏ he myght not se ẏ lanterne of god tyll it was quenched & put out. Samuel slepte in ẏ tẽple of our lord̃ where as ẏ arke of god was/& our lorde called Samuel. Whiche answered. I am redy/& ranne to Hely & sayd/ I am here redy/ẏ caldest me. Whiche sayd. I called the not my sone/ returne & slepe/& he returned & slepte. And our lorde called hym ẏ second tyme/& he arose & went to Hely & sayd/lo I am here/ẏ caldest me. Whiche answered/ I called ẏ not/go thy waye & slepe. Samuel knewe not ẏ callyng of our lord̃ yet/ ne there was neuer reuelacyon shewed to hym tofore. And our lorde called Samuel ẏ thyrde tyme. Whiche arose & came to Hely & sayd. I am here/for ẏ caldest me. Thã Hely vnderstode ẏ our lord̃ had called hym/& sayd to Samuel/go & slepe/& yf ẏ be called agayne ẏ shalt saye Speke lorde for thy seruaũt hereth the. Samuel returned & slepte in his place/& our lorde came and called hym. Samuel Samuel. And Samuel sayd/saye lorde what it pleaseth/for thy seruaũt hereth the. And than our lorde sayd to Samuel Loo I make my worde to be knowen in Israell/ẏ who so hereth his eeres shall rynge & sowne therof/in ẏ daye I shall reyse agaynst Hely all that I haue sayd vpon his hous. I shall begyn & accomplisshe it. I haue gyuen hym in knowlege that I shall iudge his hous for wyckednes for as moche as he knoweth his sones to do wyckedly/& hath not corrected them/therfore I haue swore to ẏ hous of Hely ẏ ẏ wyckednes of his hous shall not be made clene w̃ sacrefices ne gyftes neuer. Samuel slepte tyll on ẏ morne/& than he rose & opened ẏ hous of our lord̃ in his surplys & Samuel was aferde to shewe this visyon to Hely. Hely called hym & asked What our lorde had sayd to hym̃/& charged hym to tell hym all/& Samuel tolde hym all ẏ our lorde had sayd/& hyd no thynge from hym. And he sayd/he is our lord̃/What it pleaseth hym let hym do. Samuel grewe & our lorde was w̃ hym in all his werkes. And it was knowen to all Israel fro Dan to Berſabee ẏ Samuel was the true prophete of our lord̃. After this it was so ẏ the philistees warred agaynst ẏ childzen of Israel/agaynst whome there was a batayle/& the chyldzen of Israell ouerthrowen and put to flight/wherfore they assembled agayn & toke w̃ thẽ ẏ arke of god whiche Ophny & Phynees sones of Hely bare/& whan they came with a grete multitude w̃ the arke/ẏ philistees were aferd. Notwstãdyng they faught agaynst them manly & slewe. xxx. M. fotemen of ẏ chyldzen of Israel & toke the arke of god/& the two sones of Hely were slayne Ophny & Phinees. And a man of the trybe of Beniamyn ranne for to tel this to Hely whiche sate abydynge some tydynges of the batayle. This man as soone as he entred in to ẏ towne tolde how ẏ felde was lost the people slayn/and how the arke was taken/& there was a grete sorowe & crye And whan Hely herde this crye & waylyng/he demaũded What ẏ noyse was & mened/ and wherfore they so sorowed. Than ẏ man hyed & came & tolde to Hely. Hely was at that tyme. lxxxviij. yere olde/& his eyen were waxed blynde & myght not se/and he sayd. I am he that came fro ẏ batayle & fledde this daye fro the hooste. To whom Hely sayd. What is there done my sone. He answered/ẏ hooste

of Israel is ouerthrowen & fledde tofore the philystees / & a grete ruyne is made amonge the people. Thy two sones ben slayne / and the arke of god is taken. And whan Hely herde hym name the arke of god / he fell downe backwarde by ꝑ doze and brake his necke / and there dyed / he was an olde man & had iudged Israell xl. yere. Than the philystees toke ꝑ arke of god & set it in theyr temple of Dagon by theyr god Dagon in Azote. On the morowe the nexte daye erly whan they of Azote came in to theyr temple / they sawe theyr god Dagon laye on ꝑ groũde tofore the arke of god vpon his face / and the heed and the two handes of Dagon were cutte of / & there abode no more but the tronke onely in the place. And god shewed many vengeaũces to them of ꝑ coũtree as longe as the arke was with them. For god smote them w̃ sekenesses in theyr secrete partyes / & welles boyled in townes & feldes of ꝑ regyon / & there grewe among them so many myce that they suffred grete ꝓsecucyon & cõfusyon in that cyte. The people seynge this vengeaũce & plaghe sayd. Let not ꝑ arke of god of Israel abyde lenger with vs / for his hãde is harde on vs & on Dagon our god / & sent for ꝑ grete maysters & gouernours of the philystees. And whan they were gadred / they sayd / What shall we do with ꝑ arke of the god of Israel. And they answered / let it be ladde all aboute the cytees. And so it was / & a grete vengeaũce & deth was had vpon all ꝑ citees and smote euery man with plaghe fro ꝑ moost to the leest in suche wyse that the nether partes of them putrefied & rotted of them / & that they made to them setes of furres & skynnes to syt soft. And than they sent the arke of god in to Acharon. And whan they of Acharon sawe ꝑ arke they cryed sayenge / they haue brought the arke of the god of Israell to vs for to slee vs & our people. They cryed that the arke shold be sent home agayne / for moche people were ded by ꝑ vengeaunce ꝑ was taken on them in theyr secrete partyes / and a grete howlynge & waylyng was amonge them. The arke was in ꝑ regyon of the philystees. vij. monethes. After this they counseylled with theyr ꝓestes what they shold do w̃ the arke. And it was concluded ꝑ it sholde be sente home agayn / but the ꝓestes sayd / yf ye send it home send it not voyde / but what ye owe paye for your trespace & synne / & than ye shal be heled & cured of your sekenesses. And so they ordeyned after ꝑ nombre of the lyue ꝓouynces of ꝑ philystees fyue peces of golde / & fyue myce of gold / & ladde to a wayne & put in it two wylde kyen whiche neuer bare yoke / and leue theyr calues at home / & toke ꝑ arke & set it on the wayne / & also ꝑ vessels & peces of gold ꝑ ye haue payed for your trespace set them at the syde of ꝑ arke / & let them go where they wyll. And thus they sent the arke of god to the chyldren of Israel. Samuel than gouerned Israel longe / & whan he was olde he set his sones iudges on Israell / whose names were Johel & Abya / & these two his sones walked not in his wayes / but declyned after couetyse & toke gyftes & puerted iustyce & dome. Than assembled & gadred togyder all ꝑ gretest of byrth of ꝑ chyldren of Israel & came to Samuel & sayd. Loo ꝑ arte olde and thy sones walke not in thy wayes / wherfore ordeyne to vs a kynge that may iudge and rule vs / lyke as all other nacyõs haue. This displeased moche to Samuel / whan they sayd / ordeyn to vs a kyng. Than Samuel coũseyled on this maner w̃ our lorde. To whome god sayd / here the voyce of ꝑ people that speke to the / they haue not cast onely the awaye / but me / ꝑ I sholde not regne on them / for they do now lyke as they euer haue done syth I brought them out of egypt vnto this day / that is ꝑ they haue

serued false goddes & straũge / and so do they to the. Notwstandyng here them & tell to them tofore / the ryght of ỹ kyng / & how he shall oppresse them. Samuel tolde all this to ỹ people that demaũded to haue a kyng and sayd. This shall be the ryght of a kynge ỹ shall regne on you / he shall take your sones & make them his men of warre & set them in his cartes / & shall make them his carters & ryders of his hors in his chares & cartes / and shal ordeyne of them trybunes & centuriones erers & tyllers of his feldes / & mowers & repers of his corne / & he shal make them smythes & armourers of harneys & cartes / & he shal also take your doughters & make them his vnguentaryes & redy at his wyll & pleasure. He shal also take fro you your feldes & vyneyerdes / & the best olyues & gyue them to his seruaũtes / & he shal take & dyme your corne & sheues & the rentes of your vyneyerdes he shall value for to gyue to his officers & seruaũtes / & shall take fro you your seruauntes bothe men & women / & set them to his werkes / & your asses & beestes he shal also take to his labour / your flockes of shepe he shall take & take ỹ tenthe or what shall please hym / & ye shal be to hym thrall & seruaũtes / & ye shal crye thã wyllyng to flee fro ỹ face of your kyng / & our lorde shal not here you ne deliuer you / bycause ye haue asked a kynge. Yet for all this ỹ people wold not here Samuel / but sayd gyue to vs a kyng / for a kyng shal regne on vs / & we shall be as all other people bẽ & our kyng shall iudge vs & go before vs & he shal fyght our batayles for vs. And Samuel herde all this & coũseyled with our lord. To whome god cõmaunded to ordeyne to them a kyng / & so he dyd. For he toke a mã out of ỹ trybe of Beniamyn whose name was Saul / a good man & chosen / & there was not a better amonge all the chyldren of Israel / & he was hyer of stature fro the sholdre vpwarde than ony other of all the people / and Samuel enoynted hym kyng vpon Israel / & sayd to hym. Our lorde god hath enoynted ỹ vpon his heritage & ordeyned ỹ a prynce / & thou shalte delyuer his people fro ỹ handes of his enemyes that ben in the circuyte & countrees aboute / & departed from hym. And Samuel after this gadred the people togyder & sayd. Our lord sayth ỹ he hath brought you fro ỹ londe of egypte & saued you fro ỹ handes of all the kynges ỹ were your enemyes & pursued you / and ye haue forsaken our lord god that hath onely delyuered you from all your euyll & tribulacyõs / & haue sayd Ordeyn vpon vs a kyng / Wherfore now stande euerych in his trybe / & We shall lote Who shall be our kynge / & ỹ lotte fell on ỹ trybe of Beniamyn / & in that trybe the lotte fell vpon Saul the sone of Cys. And they sought hym & coude not fynde hym / and it was tolde to them ỹ he was hydde at home in his hous / & the people ranne thyder & fette hym and set hym in myddes of all the people / & he was hyer than ony of all the people fro the sholdre vpwarde. Than Samuel sayd to ỹ people / now ye se & beholde Whome our lord hath chosen / for there is none lyke hym of all ỹ people. And thã all ỹ people cryed (Uiuat rex) lyue ỹ kyng. Samuel wrote the lawe of ỹ realme to the people in a boke / & put it tofore our lord. Thus was Saul made the fyrst kynge of Israell / & anone had moche warre / for on all sydes men warred on the chyldren of Israell / and he defended them. And Saul had dyuerse batayles and had victory. Samuel came on a tyme to Saul and sayd god commaũded hym to fyght agaynst Amalech / & that he sholde slee & destroye man woman & chylde / oxe / cowe / camell asse & shepe / and spare no thynge. Than Saul assembled his people & had .ij. C. M. fotemen / and .xx. M. men of ỹ trybe of Juda / and weute forth and fought a-

gaynst Amalech & sleWe them / saue he saued Agag ẏ kyng of Amalech alyue/& all other he sleWe/ but he spared the best flockes of shepe & of other beestes/& also good clothes & wethers/& al ẏ was good he spared/& what someuer was foule he destroyed. And this Was shewed to Samuel by our lorde sayenge. Me forthynketh ẏ I haue ordeyned Saul kyng vpon Israel/for he hath forsaken me & not ful fülled my cõmaũdemẽtes. Samuel was sory therfore & wayled all ẏ nyght. On ẏ morne he arose & came to Saul/& Saul offred sacrefyce to our lord of ẏ pyllage ẏ he had taken. And Samuel demaunded of Saul what noyse ẏ was ẏ he herde of shepe & beestes. He sayd ẏ they Were of ẏ beestes that the people had brought frõ Amalech to offre to our lord/& ẏ residue Were slayne/they haue spared the best & fattest for to do sacrefyce w̃ vnto thy lord god. Than sayd Samuel to Saul. Remembrest ẏ not ẏ Where thou Were leest amonge the trybes of Israel/thou Were made vppermost/& our lorde enoynted ẏ & made ẏ kyng/& he sayd to the/go & slee the synners of Amalech/& leue none alyue man ne beest/why hast ẏ not obeyed ẏ cõmaũdement of our lord & hast ronne to robbery & done euyll in the syght of god. And thã sayd Saul to Samuel. I haue taken Agag kyng of Amalech & brought him w̃ me/but I haue slayne Amalech/ the people haue takẽ of ẏ shepe & beestes of the best for to offre vnto our lorde god. And than sayd Samuel/trowest ẏ that our lorde Wolde rather haue sacrefyce & offrynges than not to obey his cõmaũde mentes. Better is obedyence than sacrefyce/& better it is to take hede to do after thy lord thã to offre ẏ fatte kydneys of ẏ Weders/ for it is a synne to wstande & to repugne agaynst his lord lyke ẏ synne of ydolatry. And bycause ẏ hast not obeyed our lord/& cast away his Worde/our lord hath cast the aWaye/that ẏ shalte not be kynge. Than sayd Saul to Samuel/I haue synned/ for I haue not obeyed the Worde of god and thy Wordes/but haue dredde ẏ people & obeyed to theyr requeste but I praye ẏ to bere my synne & trespace/& returne w̃ me ẏ I may worshyp our lord. And Samuel answered/I shal not returne w̃ the/& so Samuel departed/& yet or he departed he dyd do slee Agag ẏ kynge. And Samuel sawe neuer Saul after vnto his deth. Than our lorde bad Samuel to go & enoynt one of the sones of ysay/otherwyse called Jesse to be kyng of Israel. And so he came in to Bethleem vnto Jesse/& bad hym bringe his sones tofore hym. This Jesse had. viij. sones/ & he brought tofore Samuel but. vij. of them. And Samuel sayd there was not he that he Wolde haue. Than he sayd ẏ there was no moo saue one Whiche Was the yongest & yet a chylde/& kepte shepe in the felde. And Samuel sayd/send for hym/for I shall ete no breed tyll he come And so he Was sent for and brought / he Was rough & fayre of vysage & Well fauoured. And Samuel arose and toke an horne w̃ oyle & enoynted hym in ẏ myddle of his bretherne. And forthw̃ the spiryte of our lorde came dyrectly in hym ẏ same daye & euer after. Than Samuel departed & came in to Ramatha/& ẏ spiryte of our lord Went aWay fro Saul/& an euyll spiryte ofte vexed hy. Than his seruaũtes sayd to hym/ẏ ofte arte vexed w̃ an euyll spiryte/ it Were good to haue one ẏ coude harpe to be w̃ the whan ẏ spiryte vexeth the/ẏ shalt here it ẏ lyghter. And he said to his seruaũtes/prouyde ye to me suche one/& than one sayd. I sawe one of ysayes sones playe on a harpe a fayre chylde & a stronge/Wyse in his talkyng/& our lord is w̃ hym. Than Saul sent messengers to ysay for Dauid. And ysaye sente Dauyd his sone w̃ a present of breed/Wyne/& a kydde to Saul. And alWay Whan ẏ euyl spiryte vexed Saul

Dauyd harped tofore hym / & anone he was eased & ỹ euyll spiryte went away. After this the philistees gadred them in to grete hoostes to make warre agaynst Saul & ỹ chyldren of Israell. And Saul gadred the chyldren of Israell togyder & came agaynst them in ỹ valey of Therebinthi. The philystees stode vpon ỹ hyll on ỹ other parte / & ỹ valey was bytwene them. And there came out of ỹ hoost of ỹ philystees a grete gyaũt named Golie of Geth / he was .vj. cubytes hye & a palme and a helme of brasse on his heed / & was clad in a habergeon / ỹ weyght of his habergeon was of .v. M. sycles of weyght of metal / he had botes of brasse in his cartes / & his sholdres were couered w̃ plates of brasse / his glayue was as a grete colestaffe & theron was .vj. sycles of yron & his squyer went tofore & cryed agaynst them of Israel and sayd that they sholde chose a man to fyght a synguler batayle agaynst Golias / & yf he were ouercomẽ the philystees sholde be seruaũtes to Israell / and yf he preuayle & ouercome his enemy / they of Israell sholde serue ỹ philystees. And thus he dyd crye .xl. dayes longe. Saul & ỹ chyldren of Israel were sore aferde. Dauyd was at this tyme in Bethleem w̃ his fader & kepte shepe / & thre of his bretherne were in the hoost w̃ Saul. To whome ysay sayd. Dauid take this potage .x. loues of breed / & .x. cheses / & go renne to ỹ hoost of thy brethern & se how they do / & lerne how they ben arayed. Dauyd delyuered his shepe to one to kepe them / & bare these thynges to the hoost / & whan he came thyder he herde a grete crye / & he demaũded after his brethern. And that same tyme came forth that gyaũt Golias / and sayd as he had done tofore. And Dauid herde hym speke. All they of Israel fledde for fere of hym / & Dauid demaũded what he was And it was tolde hym ỹ he was comen to destroye Israell / and also that what man that myght slee hym ỹ kyng sholde enryche hym with grete rychesses / and shall gyue to hym his doughter / & shall make the hous of his fader without tribute. And Dauid sayd / What is this incircũcysed that hath despysed ỹ hoost of the god of Israel / & what reward shall he haue ỹ shall slee hym. And the people sayd as afore is sayd. And whan his oldest broder herde hym speke to ỹ people he was wroth w̃ hym & sayd. Wherfore arte ỹ comen hyther & hast left the fewe shepe in desert / I knowe well thy pryde thou art comen for to se the batayle. And Dauid sayd / What haue I done / is it not as the people haue sayd / I dare wel fyght w̃ this gyaunt / & declyned fro his broder to other of ỹ people. And all this was shewed to Saul / and Dauid was brought to hym & sayd to Saul. I thy seruaũt shall fyght agaynst this gyaũt yf ỹ wylt. And Saul sayd to hym. Thou mayst not withstande this philystee ne fyght agaynst hym / for ỹ art but a chylde This gyaũt hath ben a fyghter fro his chyldhode. Dauyd sayd to Saul / I thy seruaunt kepte my faders shepe / & there came a lyon & a bere & toke awaye a weder fro the myddle of my flocke / & I pursued after & toke it agayn fro theyr mouthes / & they arose & wolde haue deuoured me / & I caught them by the iawes & slewe them / I thy seruaũt slewe ỹ lyon & the bere / therfore this philyste incircũcysed shal be as one of them / I shal now go & delyuer Israell fro this oppryobry & shame / how is this philyste incircũcised so hardy to curse ỹ hoost of ỹ lyuyng god And yet sayd Dauid. The lord ỹ kept me fro ỹ might of ỹ lion & fro ỹ strength of ỹ bere / he shal wel delyuer me fro ỹ power of this philyste. Saul sayd than to Dauid. Go and our lorde be with the. Saul dyd do arme hym w̃ his armure & gyrde his swerde aboute hym. And whan he was armed / Dauid sayd / I may not ne

can not fyght thus/for I am not acustomed ne vsed/& vnarmed hym/& toke his staffe that he had in his hande & chase to hym fyue good roũde stones fro ỹ brook & put them in his bagge/& toke a slynge in his hande & wente forth to the gyaũt. And whã Golias sawe hỹ come he despysed hym and sayd. Wenest ỹ that I am a hounde ỹ comest w̃ thy staffe to me/& he cursed Dauyd by his goddes/& sayd to Dauid. Come hyther & I shal gyue thy flesshe to ỹ fowles of heuen & to ỹ beestes of ỹ erth. Dauyd sayd to Golias. Thou comest to me with thy swerde & glayue/& I come to the in ỹ name of the lord god of the hoost of Israel whiche ỹ hast this daye despysed/& that lord shall gyue the in my hande/& I shall slee the & smyte of thy heed/& I shall gyue this daye ỹ bodyes of the men of warre of ỹ philystees to ỹ fowles of heuen & to the beestes of ỹ erth. Than Golias arose & hyed toward Dauyd. And Dauyd on that other syde hyed and toke a stone and layde it in his slynge/& threwe it at the gyaũt & smote hym in the forehead/in suche wyse ỹ the stone was fixed therin that he fell downe on his vysage. Thus preuayled Dauid agaynst the philystee with the slynge & stone/& smote hym & slewe hym. And he had no swerde/but he wente & toke Golias owne swerde/& therw̃ smote of his heed. And than ỹ philystees seynge this gyaũt thus slayne fledde/& the Israelytes folowed after & slewe many of them and returned agayne and came in to the tentes/paulyons & lodgynges of ỹ philystees & toke all the pillage. Dauid toke the heed of Golias & brought it in to Jherusalē/& his armes he brought in to his tabernacle. And Abner brought Dauyd hauyng the heed of Golias in his hande tofore Saul. And Saul demaunded of hym of what kynrede ỹ he was. And he sayd ỹ he was sone of ysay of Bethleem And forthwith ỹ same tyme Jonathas the sone of Saul loued Dauyd as his owne soule. Saul than wolde not gyue hym lycence to returne home agayne to his fader. And Jonathas & he were confedered and swore eche of them to be true to other. For Jonathas gaue his cote ỹ he was cladde withall and all his other garmentes vnto his swerde & spere vnto Dauid. And Dauid dyd all that euer Saul badde hỹ do wysely & prudently. And whan he returned fro the batayle and Golias was slayne/ỹ women came out from euery towne syngynge with chores & tympanes agaynst ỹ comynge of Saul with grete ioye and gladnes/sayenge. Saul hath slayne a thousande and Dauyd hath slayne ten thousande. And this sayenge dysplesed moche to Saul whiche sayd. They haue gyuen to Dauid. x. thousande & to me one thousande/what may he more haue saue the realme & to be kyng. For this cause Saul neuer loued Dauid after ỹ day/ne neuer loked on hym frendly/but euer sought meanes afterwarde to destroye Dauid/for he dredde that Dauid sholde be lorde with hym/& put hym from hym. And Dauid was wyse & kepte hym well frō hym. And after this he wedded Mychol doughter of Saul/and Jonathas made oftentymes peas bytwene Saul & Dauid/yet Saul kept no promesse/but euer laye in a wayte to slee Dauyd/& Jonathas warned Dauid therof/and Dauid gate hym a company of men of warre to the nombre of. iiij. C. and kepte hym in ỹ moũtaynes. And on a tyme Dauid was at home with his wyf Mychol/& Saul sent thyder men of warre to slee hym in his hous in the mornynge. And whan Mychol herde therof/she sayd to Dauid but yf thou saue thyselfe this nyght/to morowe thou shalt dye/& she let him out by a wyndowe by whiche he escaped & saued hymselfe. Mychol toke an ymage & layd in his bedde/& a rough skynne of

a gote on the heed of the ymage and coue
red it with clothes. And on the morowe
Saul sent spyes for Dauid/and it was
answered to them that he lay sicke in his
bedde. Than after this sente Saul mes-
sengers for to se Dauid/& sayd to them/
bringe hym to me in his bedde þ he may
be slayne. And whan þ messengers came
they founde a symplacre or an ymage in
his bedde/& gotes skynnes on the heed.
Than sayd Saul to Mychol his dough
ter/Why hast þ mocked me so/& hast suf
fred myn enemy to flee. And Mychol an-
swered to Saul & sayd. He sayd to me let
me go or I shall slee the. Dauid went to
Samuel in Ramatha & tolde hym all þ
Saul had done to hym. And it was told
to Saul þ Dauid was with Samuel/&
he sent thyder messengers to take hym.
And whan they came they founde hym
with the company of prophetes/& they
sate & prophecyed w̄ them. And sent moo
& they also dyd so. And þ thyrde tyme he
sent moo messengers/& they also prophe
cyed. And than Saul beynge wroth as-
ked where Samuel & Dauid were/and
went to them & he prophecyed whan he
came also/and toke of his clothes & was
naked all þ day & nyght before Samuel.
Dauyd thā fledde from thens & came to
Jonathas & cōplayned to hym/sayenge
What haue I offended that thy fader
secheth to slee me. Jonathas was sory
therfore/for he loued well Dauid. After
this Saul euer sought for to slee Dauid
And on a tyme Saul wente in to a caue
for to ease hym/& Dauid was within þ
caue. To whome his squyer sayd. Now
hath god brought thyn enemy in to thyn
handes/now go & slee hym. And Dauid
sayd/god forbede that I sholde laye ony
hande on hȳ/he is enoynted/I shall ne-
uer hurte ne greue hym/let god do his
pleasure. And he wente to Saul & cutte
of a gobet of his mantell & kepte it. And
whan Saul was gone out/soone after
Dauid yssued out & cryed to Saul sayen
ge. Lo Saul god hath brought thye in to
my handes. I might haue slayne the yf
I had wolde/but god forbede þ I sholde
lay honde on þ my lorde enoynted of god
And what haue I offended þ thou secheſt
to slee me. What arte þ sayd Saul/arte
not þ Dauid my sone. yes sayd Dauid/
I am thy seruaūt/& kneled downe & wor
shipped hym. Than sayd Saul. I haue
synned/& wepte & also sayd. Thou arte
ryghtfuller than I am/& þ hast done to
me good/& I haue done to þ euyll. And
thou hast well shewed me this day that
god hath brought me in to thyn handes
and hast not slayne me. God reward the
for this þ thou hast done to me. Now I
knowe well that thou shalt regne in Is-
raell/I praye þ to be frendly to my seed
and destroye not my hous/and swere &
promyse to me that þ take not away my
name fro the hous of my fader. And Da
uid swore & promised that to Saul. And
than Saul departed & went home. And
Dauid and his people wente in to surer
places. Anone after this Samuel dyed
& was buryed in his hous in Ramatha/
and all Israell bewayled hym gretly.
Than there was a ryche man in þ mount
of Carmel that on a tyme he share & clyp
ped his shepe/to whome Dauid sent cer
tayne men/& badde them saye that Da-
uid grette hym well/& where as afore
tymes his shepeherdes kepte his shepe
in desert/he neuer was greuous to them
ne they lost not as moche as a shepe as
longe as they were w̄ vs/& þ he myght
aske of his seruaūtes/for they coude tell
and þ he wolde now in theyr nede sende
them what it pleased hym. Nabal an-
swered to þ chyldren of Dauid. Who is
that Dauid? Trowe ye that I shall sen-
de the meet that I haue made redy for
them that shere my shepe and sende it to
men that I knowe not. The men retur-
ned and tolde to Dauyd all that he had

sayd. Than sayd Dauid to his men/let euery man take his swerde & gyrde him withall/and Dauyd toke his swerde & gyrde hym. And Dauid went and foure hondred men folowed hym/and he lefte two hondred behynde hym. One of the seruaūtes of Nabal told to Abigayl Nabals wyfe/how that Dauyd had sente messengers fro the deserte vnto his lord & how wroth & wayward he was/& also he sayd ꝑ tho men were good ynough to them whan they were in deserte/ne neuer perysshed beest of ours as long as they were there. They were a wall & a shelde for vs bothe daye & nyght all the tyme ꝑ we kept our flockes there/wher fore cōsyder what is to be done/they purpose to do harme to hym & to his hous. For he is ꝑ sone of Belial/in suche wyse that no man may speke w̄ hym. And than Abigayl hyed her and toke.ij.C.loues of breed/two botels of wyne/fyue weders soden/& fyue mesures of potage/a.c.bondes of grapes dryed/&.ij.C.meses of cariacares/& layd all this vpō alles & sayd to her seruauntes/go ye tofore & I shall folowe after. She told hereof no thynge to her husbōde Nabal. Than she toke an asse & rode after. And whā she came to ꝑ fote of ꝑ hyll/Dauid & his men descēded to whom she ran/& Dauid sayd. I haue for nought saued all ꝑ beestes of this Nabal in deserte/& there perisshed no thyng of his ꝑ perteyned to him/& hath yelded euyll for good/by ꝑ lyuynge god I shall not leue as moche of his alyue as shall pysse agaynst a wall. As soone as Abygayl sawe Dauid/she descended fro her asse & fell downe tofore Dauid vpon her vysage & worshypped hym on ꝑ erth/& fell downe to his feet & sayd. In me sayd she my lorde be this wyckednes. I beseche the ꝑ I thyn handmayde may speke to thyn eres/& that ꝑ wylt here ꝑ wordes of me thy seruaūt/I praye & require the my lord let not thy hert be set agaꝑst this wycked man Nabal/for accordyng to his name he is a fole/and foly is with hym/I thyn handmayde sawe not thy chyldren that ꝑ sendest/now therfore my lord for ꝑ loue of god & of thy soule suffre not thy hande to shede no blode/& I beseche god that thyn enemyes may be lyke Nabal & they that wold the harme/& I beseche ꝑ to receyue this blessynge & present whiche I thyne handmayde haue brought to the my lorde/& gyue it to thy men ꝑ folowe the my lorde/take away ꝑ wyckednes fro me thy seruaūt/& I beseche god to make to ꝑ my lord a hous of trouth/for thou my lorde shalt fyght the batayles of our lord god/& let no malyce be foūden in the/neuer in all the dayes of thy lyfe/yf euer ony man aryse agaynst the or wolde pursue or wolde hurte the/I beseche god to kepe the. And whā our lorde god hath accomplysshed to the my lorde all ꝑ he hath spoken good of the/& hath constytued the duke vpon Israell/let this not be in thy thought ne scrupule in thy herte/that ꝑ sholdest shede blode not gylty/ne be ꝑ not now auenged. And whan our lorde god hath done well to ꝑ my lord haue thou remembraūce on me thyne handmayde/& do well to me. And Dauid sayd to Abygayl/blyssed be god of Israel that sent the this daye to mete me/& blyssed be thy speche/& blyssed be ꝑ that hast withdrawen me fro blode shedynge & that I auenged me not on myn enemy w̄ my hande. Elles by ꝑ lyuynge lorde god of Israell yf thou haddest not comen to me/there sholde not haue byden to Nabal to morowe in ꝑ morynge one pyssynge agaynst a wall. Than Dauid receyued all that she brought & sayd to her. Go peasybly in to thy hous/loo I haue herde thy voyce/& I haue honoured thy vysage. And so Abygayl came to Nabal/& Dauid returned in to ꝑ place ꝑ he came fro. Nabal made a grete feest in his hous lyke the feest of a kynge/& the

herte of Nabal was iocounde / he was dronken. And Abigayl his wyfe tolde to hym no worde tyll on the morne lytell ne moche. On the morne whan Nabal had dygested the wyne / his wyfe tolde hym all these wordes / & his herte was mortyfyed within hym / & he was deed lyke a stone. For the tenth daye after our lorde smote hym & he dyed. And whan Dauid herde ꝑ he was deed he sayd. Blyssed be the good lord ꝑ hath iudged the cause of myn oppробry fro the hande of Nabal / & hath kepte me his seruaũt from harme / & our lorde hath yolden ꝑ malyce of Nabal on his owne heed. Than Dauid sent to Abygayl for to haue her to his wyfe. And she humbled herselfe & sayd / she his handmayde was redy to wasshe ꝑ feet of his seruaũtes. And she arose & toke wt her .v. maydens whiche wente a fote by her / & she rode vpon an asse & folowed ꝑ messengers & was made wyfe to Dauid And Dauid also toke an other wyfe called Achinoem of Israel / & bothe two were his wyues. After this Saul alwaye sought Dauid for to slee hym. And ꝑ people called zyphei tolde to Saul ꝑ Dauid was hyd in the hyll of Achylle / whiche was on the after parte of ꝑ wyldernes. And Saul toke with hym thre thousande chosen men & folowed & sought Dauid. And Dauid whã he herde of ꝑ comynge of Saul went to ꝑ place where as Saul was. And whan Saul was a slepe Dauid toke one wt hym & went in to the tent where Saul slepte & Abner wt hym & all his people. Than sayd Abisay to Dauid God hath put thyn enemy this day in to thyn handes / now I shal go & smyte hym through wt my spere / & than after ꝑ we shall haue no nede to drede hym. Dauid sayd to Abysay. Slee hym not / who may extende his hande in to ꝑ enoynted kyng of god and be innocent. And Dauid sayd yet more / by the lyuyng god / but yf god smyte hym or ꝑ dayes come that he shall dye or perysshe in batayle god be mercyfull to me as I shall not laye my hande on hym ꝑ is enoynted of our lorde. Now take ꝑ spere ꝑ standeth at his heed & the cuppe of Water & let vs go. Dauid toke the spere & the cuppe & departed thens / & there was not one that sawe them ne awaked / for they slepte all. Than whan Dauid was on the hyll ferre from them Dauid cryed to the people and to Abner sayenge. Abner shalt not thou answere. And Abner answered. Who arte thou ꝑ cryest & wakest the kynge. And Dauid sayd to Abner. Arte not thou a man / and there is none lyke ꝑ in Israell / Why hast not ꝑ therfore kepte thy lorde the kynge. There is one of the people gone in to slee the kynge thy lorde / by the lyuynge lord it is not good that ye do / but ye be worthy to dye bycause ye haue not kept your lorde enoynted of our lorde / now loke & se where the kyngs spere is & the cuppe of Water ꝑ stode at his heed. Saul knewe the voyce of Dauid & sayd. Is not this thy voyce my sone Dauid. And Dauid sayd / it is my voyce my lorde the kynge. For what cause doost ꝑ my lorde pursue me thy seruaunt / What thynge haue I done / & what euyl haue I cõmysed with my handes. Thou seest well ꝑ I myght haue slayne the yf I had wolde / god be iudge betwene the and me. Than Saul said / I haue synned / returne my sone / I shal neuer here after do ꝑ harme ne euyl / for thy soule is precyous ī my sight this daye / it appereth now that I haue done foly and am ignoraunt in my thynges. Than sayd Dauid / loo here is the spere of the kyng / let a chylde come and fetche it / our lorde shall reward to euery man after his iustyce & fayth. Our lord hath this day brought the in to myn handes / and yet I wolde not laye myne handes on him that is enoynted of our lord. And lyke as thy soule is magnifyed this day in my syght / so be my soule magnyfyed

in the syght of god / & delyuer me frō all anguyssh̄e. Than Saul sayd to Dauid / Blyssed be ỹ my sone Dauid. And Dauid went than his waye. And Saul returned home agayne. And Dauid sayd in his herte / somtyme it myght happen me to fall & come in to ỹ handes of Saul it is better I flee fro hym & saue me in ỹ londe of the philystees / and went thens with. vj. hondred men & came to Achis kynge of Geth and dwelled there. And whan Saul vnderstode that he was w̄ Achis / he ceased to seche hy̆. And Achis delyuered to Dauid a towne to dwell in named Sychelech. After this the philystees gadred and assembled moche people agaynst Israell. And Saul assembled all Israel & came vnto Gelboe. And whan Saul sawe all the hoost of ỹ philystees / his herte dredde & faynted sore. He cryed for to haue coūseyle of our lorde And our lorde answered hym not / ne by swenens / ne by preestes / ne by pphetes Thā said Saul to his seruaūtes / fetche to me a woman hauyng a phiton other wyse called a phitonesse or wytche. And they sayd ỹ there was suche a woman in Endor. Saul than chaunged his habyte & clothynge & dyd on other clothyn̄ge and went & two men with hym / & came to ỹ woman by night / & made her by her crafte to reyse Samuel. And Samuel sayd to Saul. Why hast thou put me fro my rest to aryse. And Saul sayd / I am coarted therto / for the philystees fyght agaynst me / & god is gone fro me & wyll not here me / neyther by prophetes ne by swenens. And Samuel sayd / What askest thou of me whan god is gone vnto Dauid / god shall do to ỹ as he hath sayd to the by me / & shall cutte thy regne from thyn hande & shall gyue it to thy neyghbour Dauid. For ỹ hast not obeyed his voyce / ne hast not done his cōmaūdemēt in Amalech / therfore ỹ shalt lose the batayle & Israel shall be ouerthrowen. To morowe ỹ & thy chyldren shall be w̄ me / & our lord shall suffre the chyldren of Israell to fall in ỹ handes of the philystees Than anone Saul fell downe to ỹ erth / the wordes of Samuel made hy̆ aferde & there was no strength in hym / for he had eten no breed of all that day / he was gretly troubled. Than the phitonesse desyred hym to ete / & she sewe a paske lābe that she had & dighted & set it tofore him & breed. And whan he had eten he walked w̄ his seruaūtes all ỹ nyght. And on the morowe ỹ philystees assayled Saul and them of Israell & fought a grete batayle / & the men of Israell fledde fro the face of the philystees / & many of them were slayne in the moūt of Gelboe. The philystees smote in agaynst Saul & his sones / and slewe Jonathas & Ampynadab and Melechesue the sones of Saul. And all the burthen of the batayle was turned on Saul / & the archers folowed hym and wounded hym sore. And than sayd Saul to his squyer / plucke out thy swerde and slee me / that these men incircumcysed come not and in scornynge slee me. And his squyer wolde not do it / for he was gretly aferde. Than Saul toke his swerde and slewe hymselfe / whiche thynge whan his squyer sawe / that is ỹ Saul was deed / he toke his swerde and fell on it & dyed with hym. Thus was Saul deed & his thre sones & his squyer & all his men that daye togyder. Than the chyldren of Israell that were there aboute and on that other syde of Jordan seynge ỹ the men of Israel fledde / & that Saul and his thre sones were deed / left theyr cytees and fledde. The philystees came & dwelled there. And the next daye the philystees went for to rysle and pyll them that were deed / & they foūde Saul & his thre sones lyenge on ỹ hyll of Gelboe / & they cutte of the heed of Saul and robbed him of his armures & sent it in to the londe of philystym all aboute that it

myght be shewed in the temple of theyr
dolles & vnto the people/and set vp his
armes in ỹ temple of Astaroth/& henge
his body on the walle of Bethsan. And
whan the men ỹ dwelled in Jabes sawe
what the philystees had done to Saul/
all the strongest men of them arose and
wente all that nyght/& toke downe the
bodyes of Saul and of his sones fro the
wall of Bethsan and brent them/& toke
the bones and buryed them in the wood
of Jabes/and fasted.vij.dayes.

Here folowth how Dauid regned af
ter Saul & gouerned Israell/shortly ta
ken out of the byble the mooste hystoryall
maters and but lytell touched.

After ỹ deth of
Saul Dauid
returned fro the iour
ney ỹ he had agaynst
Amalech. For whiles
Dauid had ben out w̃
Achis the kyng/they
of Amalech had bē in
Sichelech/and taken
all ỹ was therin pry
soners/and robbed & caryed away with
them the two wyues of Dauid/& had
set fyre and brent the towne. And whan
Dauid came agayn home and sawe the
towne brente he pursued after/& by the
conueyenge of one of them of Amalech ỹ
was lefte seke by the waye/for to haue
his lyfe he brought Dauid vpon ỹ hooste
of Amalech where as they sate & ete and
dronke. And than Dauid smote on them
with his meyny & slewe downe all that
he foũde/& rescowed his wyues and all
the good ỹ they had taken/& toke moche
more of them. And whan he was come
to Sichelech/the thyrde day after came
one from the hooste of Saul and tolde to
Dauid how that Israell had lost the ba
tayle/and how they were fledde/& how
Saul the kynge and Jonathas his sone
were slayne. Dauyd sayd to the yonge
man that brought these tydynges/how
knowest thou that Saul & Jonathas bē
deed. And he answered/it was so by ad
uenture that I came vpon the mount of
Gelboe/and Saul rested vpon his spere
and the horsmen and chares of the phi
lystees approched to hym/wat de/& he lo
ked behynde hym and sawe me/and cal
led me and sayd to me. Who arte thou?
And I sayd/I am Amalechytes. And
than he sayd/stande vpon me & slee me/
for I am full of anguysshes/and yet my
soule is in me. And I than standynge on
hym slewe hym/knowyng well that he
myght not lyue after the ruyne. And I
toke the dyademe from his heed and the
armyll from his arme/whiche I haue
brought hyther to the my lorde. Dauid
toke & rent his vestement/and all ỹ men
that were with hỹ & wayled & sorowed
moche the deth of Saul & Jonathas/&
of all the men of Israell/& fasted ỹ daye
tyll euen. And Dauid sayd to the yonge
man/of whens arte thou. And he sayd/
I am the sone of Amalechytes. And Da
uid sayd to hym/why dreddest not thou
to put thy hande forth to slee him that is
enoynted of god. Than Dauid called one
of his men and badde hym to slee hym/
and he smote hym & slewe hym. Than
Dauid sayd/thy blode be on thy heed/
thyn owne mouth hath spoken agaynst
the/sayenge/I haue slayne Saul whi
che was kynge enoynted of our lorde.
Dauid sorowed and bewayled moche
the deth of Saul and of Jonathas. Af
ter this Dauid counseyled with our lor
de and demaunded yf he sholde goo in to
one of the cytees of Juda. And our lorde
badde hym goo. And than Dauid asked
whyder. And our lord sayd/in to Ebron.
Than Dauid toke his two wyues/and
all the men that were with hym euery
che with his housholde and dwelled in

the townes of Ebron/ & thyder came the men of Juda & enoynted Dauyd kynge to regne vpon ỹ trybe of Juda. And Abner prynce of ỹ hoost of Saul and other seruauntes of Saul toke Hylboseth the sone of Saul & ladde hỹ aboute/ & made hym kynge ouer Israel/ excepte ỹ trybe of Juda. Hylboseth was .xl. yere whan he began to regne. And he regned two yere. The hous of Juda onely folowed Dauid. After this it happened ỹ Abner prynce of ỹ hoost of Hylboseth with certayn men went out of the castelles. And Joab with certayn men of Dauid went also out & ran by the pyscene of Gabaon. One party was on that one syde/ & that other on ỹ other syde. And Abner sayd to Joab/ let our yonge men playe and scarmusshe togyder. And Joab agreed/ and there arose .xij. of Beniamyn/ of ỹ party of Hylboseth/ & .xij. of the childzen of Dauid. And whan they mette togyder eche toke other by ỹ heed & roue theyr swerdes in to eche other sydes & were al there slayne. And there arose a grete batayle/ and Abner & his felawshyp were put to flyght by ỹ men of Dauid. And amonge all other there was Asahel one of the bzetherne of Joab/ & was ỹ swyftest renner that myght be/ & he pursued Abner/ and Abner loked behynde hym & badde hym declyne on the ryght syde oz on the lyfte syde/ & take one of the yonge men & his harneys & come not at me. Asahel wolde not leue hym. yet Abner sayd to hym/ go fro me & folowe me not leest I am cõpelled to slee ỹ/ & than I may not make my peas wt Joab thy bzoder/ whiche wolde not here Abner/ but despysed hym. And Abner than turned and slewe him in the same place. And anone the sonne went downe/ & they withdzewe. There were slayne of the childzen of Dauid .xix. men And of them of Beniamyn .iij.C.lx. were slayne. And thus there was longe stryfe & contencyon bytwene ỹ hous of Dauid and the hous of Hylboseth. After this Abner toke a concubyne of Saul & helde her/ wherfoze Hylboseth repzeued hym of it. And Abner was wzoth gretly ther of/ & came to Dauyd & made frendshyp with hym. Joab was not there whan Abner made his peas with Dauid/ but whan he knewe it/ he came to Abner wt a fayze semblaũt & spake fayze to him by dyssymulacyon/ & slewe hỹ foz to auenge the deth of Asahel his bzoder. And whan Dauid herde how Joab had slayne Abner/ he cursed hym/ & bewayled gretly ỹ deth of Abner/ and dyd do bury hym honourably/ & Dauid folowed ỹ bere hym selfe. And whan Hylboseth the sone of Saul herde ỹ Abner was deed/ he was all abasshed/ & all Israell soze troubled. There were two pzyces of theues with Hylboseth named Banaa & Bechab/ whiche came on a day to Hylboseth where he laye & slepte/ & there they slewe hym/ & toke pzyuely his heed & bzought it to Dauid in to Ebzon/ & sayd. Loo here is the heed of thyn enemy Hylboseth ỹ sought to slee the/ this daye god hath gyuen to ỹ my lozd vengeaũce of Saul & of his seed Dauid answered to them/ by ỹ lyuynge god that hath delyuered me from all anguysshe/ he that tolde me ỹ he had slayne Saul and had thought to haue had a reward of me/ I dyd do slee/ how mochе moze ye ỹ be so wycked to slee hym that is not gylty in his hous & vpõ his bedde shal I not aske his blode of your handes & throwe you out of this wozlde/ yes certaynly/ and Dauid cõmaũded to his seruauntes to slee them/ and so they were slayne/ and cutte of theyr handes & feet & henge them on the pisсene in Ebzon/ and toke the heed of Hylboseth & buryed it in the sepulcre of Abner. And than came all the trybes of Israell to Dauid in Ebzon sayenge/ we ben thy mouth & thy flesshe Whan Saul lyued and was kynge on vs and regned/ thou were compynge and

goynge / & bycause god hath sayd thou shalt regne vpon my people and be theyr gouernour / therfore we shall obey the. And all ỹ senyours of Israel came & dyd homage to Dauid in Ebron / & enoynted hym kyng ouer them. Dauid was .xxx. yere olde whan he began to regne / and he regned .xl. yere. He regned in Ebron vpon Juda .vij. yere and .vj. monethes. And in Jherusalē he regned .xxxiij. yere vpon all Israell and Juda. Dauid than made hym a dwellynge place on the hyll of Syon in Jherusalem. And after this the philystees made warre agaynst hȳ / but he often ouerthrewe them and slewe many of them / & made them trybutary to hym. And after brought the arke of god in Jherusalem & set it in his hous. After this yet ỹ philystees made warre agayne vnto hym / & other kynges were aydynge & helpynge them agaynst Dauid / whome Dauid ouercame & slewe & put vnder. And on a tyme whan Joab was out w̄ his men of warre lyenge at a syege tofore a cyte / Dauid was at home & walked in his chambre / & as he loked out at a wyndowe / he sawe a fayre woman washe her & bayne her in her chambre whiche stode agaynst his hous / & demaūded of his seruaūtes who she was. And they sayd she was Uryes wyfe. He sent for her / & lay by her & gate her with chylde / & whan Dauid vnderstode that she was w̄ chylde / he sent lettres to Joab / & bad hym to sende home to hȳ Urye And Joab sent Urye to Dauid. And Dauid demaūded how the hoost was ruled and after bad hym go home to his hous & washe his feet. And Urye went thens And the kynge sent to hym his dysshe w̄ meet. Urye wolde not go home / but laye tofore the gate of the kynges hous with other seruaūtes of ỹ kȳges. And it was tolde to the kynge that Urias went not home. And than Dauid sayd to Urias / thou comest fro a ferre waye / why goost thou not home. And Urias sayd to Dauid / the arke of god & Israel & Juda ben in the pauylyons / & my lorde Joab & the seruaūtes of ỹ my lorde lye on ỹ groūde / and wolde ye ỹ I sholde go to my hous and ete & drynke & slepe with my wyfe / by thy helth & by the helthe of my soule I shall not do so. Than Dauid sayd to Urias / abyde here than this nyght / & to morowe I shall delyuer ỹ. Urias abode there ỹ daye & the nexte / & Dauid made hym ete tofore hym & made hym dronke yet for all that he wold not go home / but laye with ỹ seruaūtes of Dauid. Than on the morowe Dauid wrote a lettre to Joab that he sholde set Urias in ỹ weykest place of the batayle / & where moost icopardy was / & that he sholde be lefte there that he myght be slayne / & Urias bare this lettre to Joab. And it was so done as Dauid had wryten / & so Urias was slayne in ỹ batayle. And Joab sent word to Dauid how they had foughten & how Urias was slayne & deed. Whan Urias wyfe herde ỹ her husbonde was deed / she mourned & wayled hȳ / & after the mournyge Dauid sent for her & wedded her / & she bare hym a sone. And this that Dauid had cōmysed in Urias dyspleased gretly our lorde. Than our lorde sent Nathan ỹ prophete to Dauid / whiche whan he came sayd to hym. There were two men dwellynge in a cyte / that one ryche & that other poore. The ryche man had shepe & oxen right many / & the poore man had but one lytell shepe whiche he bought & nourysshed & grewe w̄ his chyldren et ynge of his breed & drynkyng of his cup & slept in his bosom / she was to hȳ as a doughter. And on a tyme whā a certayn pilgrym came to ỹ ryche man / he sparyng his owne shepe & oxen to make a feest to ỹ pylgrym ỹ was comen to hȳ / toke ỹ onely shepe of ỹ poore man & made meet therof to his gheste. Dauid was wrothe & sayd to Nathan. By the

lyuynge god the man ꝑ hath done so is ꝑ childe of deth/the man ꝑ hath do so shall yelde therfore foure double. Than sayd Nathan to Dauid/ꝑ arte ꝑ same man ꝑ hath done this thyge. This sayd ꝑ lord god of Jsracll/J haue enoynted ꝑ kyng vpon Jsracll/& J haue kepte the fro the handes of Saul/& J haue gyuen to the an hous to kepe in thy housholde & wyues in thy bosome. J haue gyuen to the the hous of Jsracll & of Juda/& yf these be small thynges J shall adde & gyue to the moche more & greter/why hast thou therfore despysed ꝑ worde of god/& hast done euyll in ꝑ syght of our lorde. Thou hast slayne Urye w̄ a swerde/& his wyfe hast thou taken to thy wyfe/& thou hast slayne hym w̄ the swerde of the sones of Ammon/therfore ꝑ swerde shall not go fro thy hous worlde wout ende. For as moche as thou hast despysed & hast take Uryes wyfe to thy wyfe. This sayd our lord/J shall reyse euyll agaynst the/and shal take thy wyues in thy syght & gyue them to thy neyghbour/& shall lye w̄ thy wyues tofore thyn eyen. Thou hast done it pryuely/but J shal make this to be done & open in ꝑ syght of all Jsrael. And Dauid sayd than to Nathan (Peccaui) J haue synned agayst our lord. Nathan sayd. Our lorde hath taken awaye thy synne/ꝑ shalte not dye/but for as moche as ꝑ hast made ꝑ enemyes to blaspheme the name of god/therfore ꝑ sone that is borne to ꝑ shal dye by deth. And Nathan returned home to his hous. And for this synne Dauid made this psalme (Miserere mei de⁹) Whiche is a psalme of mercy/for Dauid dyd grete penaūce of these synnes of aduoutry & also of homycyde. For ones on a tyme as J was beyonde the see rydynge in the company of a noble knyght named syr Johu Capons/& was also doctour in bothe lawes/& was borne in Malyorke & had ben Uicerope and gouernour of Aragon and Catelone and that tyme coūsepller vnto ꝑ duke of Burgoyne Charloys. Jt happened we comuned of the hystory of Dauid/& this sayd noble man tolde me ꝑ he had redde that Dauid dyd this penaūce folowyng for these sayd synnes/that he dolue hym in the groūde standynge naked vnto the heed so longe that the wormes began to crepe in his flesshe/and made a verse of this psalme (Miserere) and than came out. And whan he was hole therof/he wente in agayne and stode so agayne as longe as afore is sayd/& made ꝑ seconde verse/& so as many tymes he was dolue in the erth as there ben verses in the sayd psalme (Miserere mei deus) & euery tyme was abydyng therin tyll he felte the wormes crepe in his flesshe. This was a grete penaunce & a token of grete repentaūce/for there ben in ꝑ psalme. xx. verses/and. xx. tymes he was dolue. Thus this noble man tolde me rydynge bytwene ꝑ towne of Gaunt in Flaūdres and ꝑ towne of Bruxelles in Brabande. Therfore god toke awaye this synne & forgaue it hym/but ꝑ sone ꝑ she brought forth dyed/& after this Bersabee ꝑ had ben Uryes wyfe cōcepued and brought forth another sone named Salomō whiche was well beloued of god. And after Dauid Salomon was kyng. After this Dauid had moche warre & trouble and angre/in so moche ꝑ on a tyme Aminon the oldest sone of Dauid loued Thamar his syster/this Thamar was Absalons syster by ꝑ moder syde/& Ammon forced and laye by her/& whan he had done his pleasure/he hated her & threwe her out of his chambre. And she cōplayned her to Absalon. Dauid knewe hereof and was ryght sory for it/but he wold not rebuke his sone Ammō for it/for he loued hym̄ by cause he was his fyrst begotē sone. Absalon hated Ammon euer after. And whan Absalon on a tyme did do shere his shepe he prayed his brethern to come ete w̄ hym̄

and made them a feest lyke a kyges feest At whiche feest he dyd do slee his broder Ammon. And anone it was tolde to the kynge Dauyd that Absalon had slayne all the kynges sones/wherfore ẏ kynge was in grete heuynes and sorowe. But anone after it was tolde hym that there was none slayne but Ammon/ & ẏ other sones came home/ & Absalon fledde in to Gessur/ and was there thre yere & durst not come home. And after by the meane of Joab he was sente for and came in to Jherusalem/but yet he might not come in the presence of ẏ kynge his fader/ and dwelled there two yere & myght not se ẏ kynge his fader. This Absalon was the fayrest man that euer was/for fro ẏ sole of his fote vnto the heed there was not a spotte/he had so moche heere on his heed that it greued hym to bere/ wherfore it was shorne of ones a yere/and it weyed two hondred cycles of good true weyght Than whan he abode soo longe that he myght not come to his faders presence/ he sent for Joab to come & speke w̄ hym/ but he wolde not come/ he sente agayne for hym/ & he came not. Than Absalon sayd to his seruaũtes/knowe ye Joabs felde ẏ lyeth by my felde. And they sayd ye. Go ye sayd he & set fyre in the barley that is therin and brenne it. And Joabs seruaũtes came and tolde to Joab that Absalon had set fyre on his corne. Than Joab came to Absalon & sayd. Why hast thou set fyre on my corne. And he sayd/ I haue sent twyes to the prayenge the to come to me/that I myght haue sente the to ẏ kynge/ & that thou sholdest saye to hym/why I came fro Gessur/ it had be better to me for to haue abyden there I praye the that I may come to his presence and se his vysage. And yf he remembre my wyckednes/ let hȳ slee me. Joab went vnto the kynge & tolde hym all these wordes. Than was Absalon called and entred in to the kynge/and he fell downe and worshypped the kynge. And the kynge kyssed hym. After this Absalon dyd do make for hymselfe chares and horsmen/ and fyfty men to goo before hym/ and walked amonge ẏ trybes of Israell/ & grette & salewed them/ takynge them by the hande and kyssed them/ by whiche he gate to hym ẏ hertes of the people/ & sayd to his fader that he had auowed to make sacrefyce to god in Ebron/ and his fader gaue hym leue. And whan he was there/he gadred people to hym & made hymselfe kynge/and dyd do crye that all men sholde obey and wayte on hȳ as kynge of Israel. Whan Dauid herde this he was sore abasshed & was fayne to flee out of Jherusalem. And Absalon came with his people & entred in to Jherusalem in to his faders hous/ & laye by his faders concubynes. And after pursued his fader to depose hym. And Dauid ordeyned his people & batayle agaynst hȳ/ & sent Joab prynce of his hoost agaynst Absalon/ & deuyded his hoost in thre partyes & wolde haue gone with them/but Joab coũseyled hȳ that he sholdt not go to the batayle what someuer happed. And than Dauyd bad them to saue his sone Absalon. And they went forth & fought. And Absalon w̄ his hoost was ouerthrowen & put to flyght And as Absalon fledde vpō his mule he came vnder an oke and his heere flewe aboute a bough of ẏ tree & helde so fast ẏ Absalon henge by his heere/ & the mule ranne forth. There came one to Joab & tolde hym how ẏ Absalon henge by his heere on a bough of an oke/ & Joab sayd. Why hast ẏ not slayne hȳ. The man said god forbede that I sholde set hande on ẏ kynges sone/ I herde ẏ kyng saye/ kepe my sone Absalon alyue and slee hym not Than Joab wente and toke thre speres and fyxed them in ẏ herte of Absalon as he henge on ẏ tree by his heere. And yet after this. x. yonge men squyers of Jo-

ab ranne and slewe hym. Than Joab tromped and blewe ꝑ retrayte/ & reteyned ꝑ people that they sholde not pursue the people fleynge. And they toke the body of Absalon & cast it in a grete pyt/and layde on hym a grete stone. And whan Dauid knewe that his sone was slayne he made grete sorowe & sayd. O my sone Absalon/my sone Absalon/Who shall graũte to me that I may dye for the my sone Absalon/Absalon my sone. It was tolde to Joab that the kynge wepte and sorowed the deth of his sone Absalon/& al theyr victory was turned in to sorowe and waylynge/in so moche ꝑ the people eschewed to entre in to the cyte. Than Joab entred to the kynge & sayd. Thou hast this daye dyscouraged ꝑ chere of all thy seruaũtes/bycause they haue saued thy lyf & the lyues of thy sones & doughters of thy wyues & of thy concubynes/thou louest them that hate the/& hatest them that loue the/& shewest well this daye that thou settest lytel by thy dukes and seruaũtes/and truly I knowe now well that yf Absalon had lyued & all we thy seruaũtes had ben slayne/thou haddest ben pleased/therfore aryse now and come forth & satysfye the people/or elles I swere to the by the good lorde ꝑ there shall not one of thy seruauntes abyde w̃ the tyll to morowe/& that shall be worse to the than all the harmes and euylles that euer yet fell to the. Than Dauid ꝑ kynge arose & sate in ꝑ gate. And anone it was shewed to all the people that the kynge sate in the gate. And than all the people came in tofore ꝑ kynge. And they of Israel that had ben w̃ Absalon fledde in to theyr tabernacles/and after came agayne vnto Dauid whan they knewe that Absalon was deed. After one Siba a cursed man rebelled and gadred people agaynst Dauid. Agaynst whome Joab with ꝑ hoost of Dauyd pursued & droue hym vnto a cyte/whiche he besyeged/& by the meanes of a woman of the same cyte Sibas heed was smytten of & delyuered to Joab ouer the wall/and so the cyte was saued and Joab pleased. After this Dauyd called Joab & badde hym mombre the people of Israell. And than Joab walked through all the trybes of Israell fro Dan to Bersabee/& ouer Jordan and all the coũtree. And there were foũden in Israel. viij. hondred thousand stronge men that were able to fyght & to drawe swerde. And of the trybe of Juda fyfty thousande fyghtynge men. And after ꝑ the people was nombred/the herte of Dauid was smytten by our lorde and was heuy & sayd. I haue synned in this dede/but I praye the lorde take away ꝑ wyckednes of thy seruaunt/for I haue done foly. Dauid arose on ꝑ morne erly & the worde of our lord came to Gad ꝑ prophete sayenge ꝑ he sholde go to Dauid & byd hym chose one of. iij. thynges ꝑ he sholde saye to hym. Whan Gad came to Dauid he sayd ꝑ he sholde chose whether he wold haue. vij. yere hũgre in his londe/or thre monethes he sholde flee his aduersaryes & enemyes/or to haue thre dayes pestylence. Of these. iij. god byddeth the chose whiche ꝑ wylt/now auyse the & cõclude what I shal answere to our lord. Dauid sayd to Gad. I am cõstrayned to a grete thynge/but it is better for me to put me in the handes of our lorde/for his mercy is moche more than in men/and so he chose pestylence. Than our lorde sent pestylẽce the tyme cõstytute/& there dyed of ꝑ people fro Dan to Bersabee. lxx. M. men/& whan ꝑ aũgell extended his hande vpon Jherusalem for to destroye it. Our lorde was merefull vpon ꝑ affliccyon & sayd to ꝑ aũgell so smytynge. It suffyseth now withdrawe thyn hande. Dauid sayd to our lorde whan he sawe ꝑ aũgell smytynge ꝑ people. I am he ꝑ haue synned & done wyckedly/what haue these shepe done/I beseche the that thy hande turne vpon

me & vpon the hous of my fader. Than came god to Dauyd & badde hym make an awter in ỹ same place where he sawe the aũgell / & bought ỹ place & made the awter / & offred sacrefyces vnto our lord. And our lord was mercyful & the plaghe ceased in Jsrael. Dauid was olde & feble & sawe that his deth approched & ordeyned ỹ his sone Salomon shold regne & be kyng after hym / how be it ỹ Adonias his sone toke on hym to be kyng duryng Dauids lyf / for whiche cause Bersabe & Nathan came to Dauyd / & tofore them he sayd ỹ Salomon shold be kyng / & ordeyned ỹ he sholde be set on his mule by his pphetes Nathã / Sadoch ỹ preest & Banayas & brought in to Syon / & there Sadoch the preest & Nathan ỹ prophete enoynted hỹ kyng vpon Jsrael / & blewe in a trompe & sayd / lyue the kyng Salomõ. And fro thens they brought hỹ in to Jherusalem & set hym vpon his faders sete in his faders trone. And Dauid wor shypped hỹ in his bedde & sayd. Blyssed be the lord god of Jsrael / ỹ hath suffred me to se my sone in my trone & sete. And than Adonias & all they ỹ were w̃ hym were aferde & dredyng Salomon ranne awaye / & so ceased Adonias. The dayes of Dauid approched fast ỹ he shold dye / & dyd do call Salomon tofore hỹ / & there he cõmaũded hym to kepe ỹ cõmaundemẽtes of our lord & walke i his wayes / & to obserue his ceremonies his preceptes & his iudgemẽtes as it is wryten in the lawe of Moyses & sayd / our lord cõferme the in thy regne / & sende to ỹ wysdom to rule it wel. And whan Dauid had thus coũseyled & cõmaũded hỹ to do iustyce & kepe goddes lawe / he blyssed hỹ & dyed & was buryed w̃ his faders. This Dauid was an holy man & made ỹ holy psalter whiche is an holy boke / & is conteyned therin ỹ old lawe & ỹ newe lawe. He was a grete prophete / for he prophecyed ỹ comyng of Chrystes natiuite / his passyon and resurrecyon / & also his ascencyon / & was grete w̃ god / yet god wold not suffre hym to buylde a temple for hym / for he had shedde mans blode / but god sayd to hym his sone ỹ shold regne after hym sholde be a man peasyble / and he sholde buylde a temple to god. And whan Dauid had regned. xl. yere kynge of Jherusalem ouer Juda and Jsraell he dyed in good mynde / and was buryed with his faders in the cyte of Dauyd.

## Here folowyth the lyfe of Salomon the thyrde kynge of Jsraell.

After Dauid regned Salomõ his sone / whiche was in ỹ begynnynge a good man & walked i the wayes and lawes of god. And all the kynges aboute hym made peas with hym / & was kynge cõfermed obeyed & peasyble in his possession And accordyng to his faders cõmaundement dyd iustyce. Fyrst on Joab ỹ had ben prynce of his faders hoost / bycause he slewe two good men by treason and gyle / ỹ was Abner the sone of Ner / and Amasa ỹ sone of Gether. And Joab was aferde & dred Salomon & fledde in to ỹ tabernacle of our lord & helde ỹ ende of ỹ awter. And Salomõ sent Banayas & slewe hym there / & after buryed hym in his hous in deserte. And after this on a nyght as he lay in his bedde after ỹ he had sacrefyed vnto our lorde in Gabaon / our lorde appered to hym in his slepe / sayenge. Aske & demaũde what ỹ wylte that I may gyue to the. And Salomon sayd / lorde ỹ hast done to my fader grete mercy / bycause he walked in thy wayes in trouth / iustyce / & in a ryghtfull herte / thou hast alway kept for hym thy grete mercy / and hast gyuen to hym a sone syt

tynge vpon his trone as it is this daye. And now lorde ꝑ hast made me thy seruaũt to regne for my fader Dauid. And I am a lytel chylde & knowe not goynge out and entrynge in. And I thy seruaũt am set in the myddle of the people that ꝑ hast chosen/whiche ben infynyte & may not be nombred for grete multitude. And therfore lorde gyue to me thy seruaũt an herte docyle & taught in wysdome that may iudge thy people and dyscerne betwene good & euyl/who may iudge this people/thy people that ben here so many This requeste & demaũde pleased moche vnto god ꝑ Salomon had asked suche a thynge. And god sayd to Salomon. Bycause thou hast requyred & asked this/& hast not asked longe lyfe ne rychesses/ne the soules of thyn enemyes/but hast asked sappence and wysdome to dyscerne dome & iudgement. I haue gyuen to the after thy delyre & requeste. And I haue gyuen to the a wyse herte & vnderstandyng/in so moche that there was neuer none suche tofore/ne neuer after shall be. And also tho thynges ꝑ thou hast not asked I haue gyuen also to the/that is to saye rychesse & glory that no man shal be lyke to ꝑ amonge all ꝑ kynges ꝑ shall be after thy dayes/yf ꝑ walke i my wayes and kepe my preceptes & obserue my cõmaundementes as thy fader walked/I shall make thy dayes longe. After this Salomon awoke and came to Jherusalem and stode tofore the arke of our lorde and offred sacrefyces and victymes vnto our lorde/& made a grete feest vnto all his seruaũtes & housholde. Than came tofore hym two compn women/of whiche that one sayd. I beseche the my lorde to here me/this woman and I dwelled togyder in one hous/and I was delyuered of a chylde in my cubycle/& ꝑ thyrde daye after she bare a chylde & was also delyuered/& we were togyder and none other in ꝑ hous but we twayne/it was so ꝑ this womans sone was deed in the nyght/for she slepynge ouerlay & oppressed hym/& she arose in the derkest of the nyght pryuely and toke my sone fro the syde of me thy seruaunt & layde hym by her/& her sone that was deed she layde hym by me. Whan I arose in the morõyge for to gyue mylke to my sone/it appered deed/whome I toke beholdynge hym dylygently in the clere lyght vnder stode well anone ꝑ it was not my sone ꝑ I had borne. That other woman than answered & sayd/it was not so as thou sayst/but my sone lyueth/and thyne is deed. And contrary that other sayd thou lyest my sone lyueth and thyne is deed. And thus in this wyse they stroue tofore the kynge. Than the kynge sayd. This woman sayth my sone lyueth & thyn is deed. And this answereth nay/but thy sone is deed and myne lyueth. Than the kyng sayd. Bryngе to me here a swerde Whan they had brought forth a swerde the kyng sayd/dyuyde ye sayd he the lyuynge chylde in two partyes/and gyue that one halfe to that one/and that other halfe to ꝑ other. Than sayd the woman that was moder of ꝑ lyuyng chylde to ꝑ kynge/for all her membres & bowelles were meued vpon her sone. I beseche ꝑ and praye the my lorde ꝑ kynge gyue to her the chylde alyue & slee hym not. And contrary sayd that other woman/let it not be gyuen to me ne to the/but let it be deuyded. The kyng than answered and sayd/gyue ꝑ lyuynge chylde to this woman & let it not be slayne/this is veryly the moder. All Jsrael herde how wysely the kynge had gyuen this sentence/and dredde hym seynge that the wysdom of god was in hym in dempge of ryghtfull domes. After this Salomon sente his messengers to dyuerse kynges for cedre trees & for werkmẽ for to make & buylde a temple vnto our lorde. Salomon was ryche & gloryous/& all the realmes fro ꝑ

ryuer of the endes of the philystees vnto the ende of egypte were accorded wt̄ him and offred to hym gyftes & to serue hym all the dayes of his lyfe. Salomon had dayly for the meet of his housholde.xxx. mesures named choyes of corne / & .lx. of mele.x. fatte oxen / & .xx. oxen of pasture / and an hondred weders wout venyson ꝑ was taken / as hartes / gotes / bubals / & other fleynge fowles & byrdes. He obteyned all ꝑ regyon ꝑ was from Tapsa vnto Gazam / & had peas with all ꝑ kynges of all the realmes ꝑ were in euery parte roūde aboute hym. In that tyme Israel and Juda dwelled without fere & drede euerych vnder his vyne and fygge tree fro Dan vnto Bersabee. And Salomon had.xl. M. rackes for the horses of his cartes / chares and carres / and.xii. M. for horse to ryde on by whiche prefectes brought necessary thynges for the table of kyng Salomon with grete dilygence in theyr tyme. God gaue to Salomon moche wysdome & prudence in his herte lyke to the grauell that is on the see syde And the sappyence & wysdome of Salomon passed & went tofore the sappyence of all them of the oryent & of egypt. And he was wyseste of all men / & so he was named. He spake thre thousande parables / and fyue thousande songes / & dysputed vpon all maner trees & vertue of them fro the cedre ꝑ is in libano vnto the ysope that groweth on ꝑ wall. And dyscerned the ꝓpretes of beestes / fowles / reptiles and fisshes. And there came people from all regyons of the worlde for to here the wysdome of Salomon. And Salomon sent lettres to Hyram kyng of Tyre for to haue his men to cutte cedre trees with his seruaūtes / & he wolde yelde to them theyr hyre & mede / & let hym wyte how that he wolde buylde & edyfye a temple to our lord. And Hyram sent to hym ꝑ he sholde haue all that he desyred / & sent to hym cedre trees & other wood. And Salomon sent to hym corne in grete nombre And Salomon & Hyram cōfedered them togyder in loue & frendshyp. Salomon chase out werkmen of all Israell ꝑ nombre of.xxx. M. men / of whome he sent to lybane.x. M. euery moneth. And whan x. M. went the other came home / and so two monethes were they at home. And Adonyras was ouerseer & cōmaūder on them. Salomon had.lxx. M. men that dyd no thynge but bere stone and morter and other thynges to the edyfyenge of ꝑ temple / & were berers of burthens onely And he had.lxxx. M. of hewers of stone and masons on the moūtayne without the prefectes & maysters / whiche were in nombre.iij. M. and.iij. C. that dyd no thynge but cōmaunde and ouerse them that wrought. Salomon commaunded the werkmen to make square stones grete and precyous for to laye in the foūdement / whiche the masons of Israell and masons of Hyram hewed / & the carpenters made redy ꝑ tymbre. Than began Salomon the temple to our lorde in the fourth yere of his regne he began to buylde the temple. The hous ꝑ he buylded had.lx. cubytes in length / and.xx. cubytes in brede / and.xxx. in heyght / & the porche tofore ꝑ temple was.xx. cubytes longe after the mesure of the brede of the temple / & had.x. cubytes of brede tofore the face of the temple. And for to wryte ꝑ curiosite & werke of the temple & the necessaryes / the tables and cost that was done in golde / syluer and laton it passeth my connynge to expresse and englysshe them. ye that ben clerkes may se it in the secounde boke of kynges / and the secounde boke of Paralipomenon / it is wondre to here the costes and expences that was made in that temple / but I passe ouer / it was on makynge seuen yere. And his palays was.xiij. yere or it was fynysshed. And he made in the temple an aulter of pure golde / and a table to sette on

the loues of prepolicyon of golde/ & fyue candelstyckes of golde on the ryght syde and fyue on the lefte syde/ & many other thynges. And he toke all ỹ vessels of golde & syluer that his fader Dauyd had sanctifyed & halowed & brought them in the tresoury of ỹ hous of our lord. After this he assembled all ỹ noblest and gretest of byrth of them of Israell With the prynces of the trybes & dukes of ỹ famylyes for to bringe ỹ arke of god fro the cyte of Dauid Syon/in to the temple. And the preestes & leuytes toke the arke & bare it and all the vessels of the sanctuary that were in the tabernacle. Kyng Salomon With all the multytude of the chyldren ỹ were there went tofore the arke & offred shepe and oxen without extimacyon and nombre. And the preestes set the arke in the hous of our lorde in the oracle of the temple in sancta sanctorū vnder ỹ wynges of Cherubyn. In the arke was no thynge but the two tables of Moyses of stone Whiche Moyses had put in. And than Salomon blyssed our lorde tofore all the people & thāked hym that he had suffred hym to make an hous vnto his name/and besought our lorde that Whosomeuer prayed our lord for ony petition in that temple/ ỹ he of his mercy Wolde here hym and be mercyfull to hym. And our lorde appered to hym Whan the edifyce was accomplyssed perfytly & sayd to Salomon. I haue herde thy prayer/ and thyn oracyon that thou hast prayed tofore me. I haue sanctifyed & halowed this hous that ỹ hast edyfyed for to put my name therin for euermore/ and myn eyen & herte shall be theron alwaye. And yf ỹ Walke before me lyke as thy fader Walked in the symplycite of herte and in equyte/ & Wylte do all that I haue commaūded the/ & kepe my iudgementes & lawes. I shall set the trone of thy regne vpon Israell euermore/ lyke as I haue sayd to thy fader Dauid sayenge. There shall not be taken away a man of thy generacyon fro the regne & sete of Israell/ yf ye auerte and turne fro me ye & your sones not folowynge ne keppyng my comaūdementes ne ceremonyes ỹ I haue shewed tofore you/ but go and worshyp straūge goddes & honour them/ I shall cast away Israell fro the face of the erth that I haue gyuen to them. And ỹ temple that I haue halowed to my name/ I shall cast it awaye fro my syght/ and it shal be a fable & prouerbe/ & this hous shall be an example to all people. Euery man ỹ shall go therby shall be abasshed & astonyed and shall saye/ Why hath god done thus to this londe & to this hous. And they shall answere/ for they haue forsaken theyr lorde god ỹ brought theyr faders from the londe of egypte/ and folowed straunge goddes & them adoured and worshypped. And therfore god hath brought on them all this euyl. Here may euery mā take ensample how perylous and dredefull it is to breke the cōmaūdementes of god. And .xx. yere after ỹ Salomon had edifyed the temple of god and his hous/ & fynisshed it perfytly. Hyram the kynge of Tyre went for to se townes that Salomon had gyuen to him & they pleased hym not. Hyram had sente vnto kyng Salomon an hondred and twenty besaūtes of golde/ Whiche he had spente on the temple & his hous & on the Wall of Jherusalem & other townes & places that he had made. Salomon was ryche & glorious/ that ỹ fame ranne of his sapyence & Wysdome/ & of his buyldynge and dyspence in his hous through the worlde/ in so moche ỹ the quene of Saba came fro ferre coūtrees to se hym and to tempte hym in demaūdes & questyons. And she came in to Jherusalem vō moche people & rychesses With camelles charged With aromatykes & golde infynyte. And she came & spake With kynge Salomon all ỹ euer she had in her herte. And

Salomon taught her in all that euer she purposed tofore him. She coude saye no thynge but that the kynge answered to her/ there was no thynge hyd fro hym. The quene of Saba than seynge all the wysdome of Salomon/ & the hous that he had buylded/ and the meet & seruyce of his table/ the habytacles of his seruaũtes/ the ordre of ỹ mynystres/ theyr clothynge & araye/ his butlers and offycers. And the sacrefyces that he offred in the hous of our lorde. Whan she sawe all these thynges she had noo spiryte to answere/ but she sayd to kyng Salomõ The worde is true ỹ I herde in my londe of thy wordes & of thy grete wysdome/ and I byleued not them ỹ tolde it to me/ vnto the tyme that I myselfe came and haue seen it with myn eyen. And I haue now well seen and proued that the halfe was not tolde to me. Thy sapyence is more & thy werkes also/ than the tydynges ỹ I herde. Blyssed be thy seruaũtes and blyssed ben these that stande alwaye tofore the & here thy sapience & wysdom And thy lord god be blyssed whom thou hast pleased & hath set the vpon ỹ trone of Israell/ for so moche as god of Israell loueth the/ & hath ordeyned the a kynge for to do ryght wyses and iustyce. She gaue than to the kyng an. C. and. xx. besaũtes of golde/ many aromatykes and gẽmes precyous/ there were neuer seen tofore so many aromatykes ne so swete odours smellynge/ as the quene of Saba gaue to kyng Salomon. Kynge Salomon gaue to ỹ quene of Saba all that euer she desyred and demaũded of hym. And after she returned in to her coũtree & londe. The weyght of pure golde that was offred euery yere to Salomon was vj. C. lxvj. talentes of golde/ excepte that that the marchaũtes offred and all they that solde/ & all the kynges of Arabye & dukes of that lõde. Salomon made two hondred sheldes of the purest golde & set them in ỹ hous of lybane. He made hym also a trone of yuory whiche was grete and was cladde with golde whiche had vj. grees or steppes whiche was rychely wrought with two lyons of golde hol dynge ỹ sete aboue/ and. xij. small lyons standyng vpon the steppes/ on euerychе twayne here & there. There was neuer suche a werke in no realme. And all the vesselles that kyng Salomon dranke of were of golde/ & the selynge of the hous of lybane in whiche his sheldes of golde were in was of the moost purest golde/ Syluer was of no pryce in the dayes of kyng Salomon. For the nauy of ỹ kyng with ỹ nauy of Hyram went in thre yere ones in to Tharse/ & brought thens gold & syluer/ teeth of olyphaũtes & grete rychesses. Kynge Salomon was magnyfyed aboue all the kynges of the worlde in rychesses and wysdome. And all the world desyred to se the chere & visage of Salomon and to here his wysdom that god had gyuen hym. Euery man brought to hym gyftes/ vesselles of golde and syluer/ clothes & armures for warre/ aromatykes/ horse & mules euery yere. Salomon gadred togyder chares & horsmen He had a thousande & foure hondred chares & carres/ and. xij. thousand horsmen & were lodged in small cytees & townes aboute Jherusalem by ỹ kynge. There was a grete habondaunce and plente of golde & syluer in tho dayes in Jherusalẽ as stones or sychomours that growe in a felde/ & horses were brought to hym fro egypte and chao. What shall I all daye wryte of the rychesses/ glory/ & magnyfycence of kyng Salomon/ it was so grete that it can not be expressed/ for there was neuer none lyke tofore hym/ ne neuer none shall come after hym lyke vnto hym. He made ỹ boke of ỹ parables conteynynge xxxj. chapytres/ the boke of Cantycles/ the boke of ecclesiastes conteynynge. xij. chapytres/ & the boke of sapyence cõtey-

nynge.xix.chappytres. This kynge Salomon loued ouermoche Women / & specially straūge Women of other sectes / as kyng Pharaos doughter / & many other of the gentyles / of whome god hao commaunded of the chyldren of Israell that they sholde not haue to do with them / ne they w̄ theyr doughters / for god said certaynly they sholde turne your hertes to serue theyr goddes. To suche Wom̄ Salomon was coupled w̄ mooste brennynge loue. He had. viij. hondred wyues whiche were as quenes / and. iij. C. concubynes And these wyues turned his herte. For whan he was olde he so dooted & loued them / ꝑ they made hym to honour theyr straūge goddes & worshypped Astaroth Chamos & Moloch / ydolles of Sydone of Moabytes and Amonytes / & made to them tabernacles for to please his wyues and cōcubynes / wherfore god was wroth with hym & sayd to hym̄. Bycause thou hast not obserued my preceptes & my cōmaūdementes that I cōmaunded the. I shall cutte thy kyngdom & deuyde it & gyue it to thy seruaūt / but not in thy dayes I shall not do it for ꝑ loue ꝑ I had to Dauid thy fader / but fro the hande of thy sone I shall cut it but not all. I shall reserue to hym̄ one trybe for Dauids loue & Jherusalem that I haue chosen. And after this dyuerse kyngs became aduersaryes to Salomon / and was neuer in peas after. It is sayd but I fynde it not in the byble / that Salomon repented hym̄ moche of this synne of ydolatry / & dyd moche penaūce therfore. For he let hym̄ to be drawen through Jherusalem & bette hymselfe with roddes & scourges that ꝑ blode folowed in ꝑ syght of all the people He regned vpon all Israell in Jherusalem. xl. yere / and dyed and was buryed with his faders in the cyte of Dauyd / & Roboas his sone regned after hym.

After Salomon regned his sone Roboas. He came to Sichem & thyder came all the people for to ordeyne hym kyng. Jheroboas and all the multitude of Israel spake to Roboas & sayd. Thy fader set on vs an harde yoke & grete imposityons. Now ꝑ hast not so grete nede / wherfore lesse it & mynysshe it / & ease vs of ꝑ grete and harde burthen / & we shall serue the. Roboas answered & sayd / go ye & come agayne ꝑ thyrde daye & ye shall haue an answere. Whan ꝑ people was departed Roboas made a coūseyle of ꝑ senyours & olde men ꝑ had assysted his fader Salomon whyles he lyued and sayd to them. What say ye & coūseyle me / that I may answere to ꝑ people. Whiche sayd to Roboas / yf ꝑ wylt obey & agree to this people / & agree to theyr peticyon & speke fayre & frendly to them / they shall serue the alwaye. But Roboas forsoke ꝑ coūseyle of the olde men / & called the yonge men ꝑ were of his age & asked of them coūseyle And ꝑ yonge men ꝑ had ben nourysshed with hym badde hym saye to the people in this wyse. Is not my fynger greter than the backe of my fader. yf my fader hath layde on you an heuy burthen / I shall adde & put more to your burthen / my fader bette you w̄ scourges / & I shall bete you w̄ scorpyons. The thyrde daye after Jheroboam & all ꝑ people came to Roboas to haue theyr answere. And Roboas lefte the coūseyle of the olde men / & sayd to them lyke as the yonge men had coūseyled hym. And anone the people of Israell forsoke Roboas / & of. xij. trybes there abode with hym no moo but the trybe of Juda & of Beniamyn. And the other. x. trybes departed & made Jheroboam theyr kynge / and neuer returned vnto the hous of Dauid after vnto this

Here folowyth thystory of Roboam.

daye. And thus for ỳ synne of Salomon and bycause Roboas wold not do after ỳ coũseyle of the olde men/but was coũseyled by ỳ yonge men/the.x.trybes of Israell forsoke hym/& departed fro Jherusalem and serued Jheroboam and ordeyned hym kynge vpon Israell. Anone after this Jheroboas fell to ydolatry/and grete deuocyon was euer after bytwene the kynges of Juda & the kynges of Israel. And so regned dyuerse kynges eche after other in Jherusalem after Roboas And in Israell after Jheroboam. And here I leue all ỳ hystory & make an ende of the boke of kynges for this tyme. &c. For ye ỳ lyst to knowe how euery kynge regned after other ye may fynde it in the fyrst chapytre of saynt Mathewe/whiche is redde on Chrystmas day in ỳ mornynge tofore Te deũ laudamus. Whiche is the Genealogye of our lady.

Here foloweth ỳ hystory of Job/whiche is redde ỳ fyrst sonday of Septẽber.

There was a man in the londe of Hus named Job. And this man was symple/ryghtfull/and dredynge god/& goynge from all euyll. He had.vij.sones and thre doughters. And his possessiõn was.vij.M.shepe.iij.M. camels.v.C. yoke of oxen.v.C. asses/& his famylye & housholde passyng moche and grete. He was a grete man & ryche amonge all the men of ỳ oryent. And his sones wente dayly eche to others hous makynge grete feestes euerych as his daye came. And they sente for theyr thre systers for to ete and drynke with them. Whan they had thus feested eche other ofte/Job sent to them & blyssed & sanctifyed them/& rysynge euery daye erly he offred sacrefyces for them all/sayenge/lest my children synne & blysse not god in theyr hertes/& thus dyd Job euery day. On a daye whan the sones of god were tofore our lorde/Sathan came and was amonge them. To whome our lord sayd Whens comest thou. Whiche answered I haue gone roũde aboute the erth and thrugh walked it. Our lord sayd to hỹ/hast thou not cõsydered my seruaũt Job that there is none lyke vnto hym on the erth/a man symple/rightfull/dredynge god/& goynge frõ euyll. To whom Sathan answered/doth not Job drede god ydelly/yf so were that ỳ ouerthrewest hỹ his hous & all his substaũce roũde about he sholde soone forsake the. Thou hast blyssed the werkes of his handes/& his possessyon is encreaced moche on ỳ erth/but stratche out thy hãde a lytel & touche all ỳ he hath in possessiõn/& he shal soone grutche & not blysse the. Than sayd our lord to sathan/loo all ỳ whiche he oweth & hath in possessyon I wyll it be in thy hande & power/but on his persone ne body set not thy hãde. Sathan departed & went fro the face of our lorde. On a daye as his sones & doughters ete & dronke wyne in ỳ hous of ỳ oldest broder/there came a messenger to Job whiche sayd. The oxen ered in the plough/& the asses pastured in ỳ pasture by them/& the men of Sabey ranne on them & smote thy seruaũtes & slewe them with swerdes/and

I onely escaped for to come & shewe it to the. And whyles he spake there came an other & sayd. The fyre of god fell downe from heuen & hath brent thy shepe & seruaũtes & cõsumed them/ & I onely escaped for to come & shewe it to the. And yet whyles he spake came an other & sayd/ ỹ Chaldees made thre hostes & haue enuaded thy camels & taken them/ and hath slayne thy seruaũtes with swerdes/ & I onely escaped for to bringe ỹ worde. And yet he spekynge an other entred & sayd. Thy sones & doughters dryńkynge wyne in ỹ hous of thy fyrst begotẽ sone/ sodeynly came a vehement wynde fro ỹ regyon of desert & smote the foure corners of the hous/ whiche fallyng oppressed thy children & ben all deed/ & I onely fledde for to tell it to the. Than Job arose & cutte his cote/ & dyd do shaue his hed/ & fallynge down to the groũde worshypped & adoured god sayenge. I am comen out naked fro ỹ wombe of my moder/ & naked shall returne agayn therto. Our lord hath gyuen/ & our lorde hath tãken awaye/ as it hath pleased our lorde so is it done. The name of our lorde be blyssed. In all these thynges Job synned not w̃ his lyppes/ ne spake no thyng folyly agaynst our lorde/ but toke all pacyently. After this it was so ỹ on a certayne daye whan ỹ children of god stode tofore our lorde/ sathan came & stode amonge them/ & god said to hym. Whens comest ỹ/ to whom sathan answered/ I haue gone roũde about the erth & walked through it. And god sayd to sathan/ hast ỹ not consydered my seruaũt Job/ that there is no man lyke hy on the erth/ a man symple/ ryghtful/ dredyng god/ & goynge fro euyll/ & yet retenynge his innocency. Thou hast meued me agaynst hym/ that I shold put hym to affliccyon wout ony cause. To whome sathan sayd/ skynne for skynne & all that euer a man hath/ he shall gyue for his soule. Neuertheles stratche thyn hãde & touche his mouth & his flesshe/ & ỹ shalt se ỹ he shall not blysse the. Thã sayd god to sathan. I wyll well ỹ his body be in thyn hande/ but saue his soule & his lyfe Than sathan departed fro ỹ face of our lord/ & smote Job w̃ the worst botches & blaynes fro the plante of his fote vnto ỹ toppe of his heed/ whiche was made lyke a lazar/ and was cast out & sate on the dung hyll. Than came his wyfe to hym & sayd/ yet ỹ abydest in thy symplenes/ forsake thy god & blysse hym no more/ & go dye. Than Job sayd to her/ thou hast spokẽ lyke a folysshe woman/ yf we haue receyued & taken good thynges of ỹ handes of our lord/ why shall we not susteyn & suffre euyll thyges. In all these thynges Job synned not w̃ his lippes. Than thre men ỹ were frendes of Job herynge what harme was happened & comen to Job/ came euerychc fro his place to hym that one was named Eliphas themanytes/ an other Baldad scintes/ & ỹ thyrde Sophar naamathites. And whan they sawe hym fro ferre they knewe hym not and cryenge they wept/ they came for to cõforte hym/ & whan they cõsydered his mysery/ they tare theyr clothes and cast dust on theyr heedes/ & sate by hym. vij. dayes and. vij. nyghtes/ & no man spake to hy a worde seynge his sorowe. Than after that Job & they talked & spake togyder of his sorowe & mysery/ of whiche saynt Gregory hath made a grete boke called ỹ moralles of saynt Gregory/ whiche is a noble boke & a grete werke/ but I passe ouer all tho maters & returne vn to the ende how god restored Job agayn to prosperite. It was so that whã these thre frendes of Job had ben longe with Job and had sayd many thyges eche of them to Job/ & Job agayn to them. Our lorde was wroth with these thre men & sayd to them. Ye haue not spoken ryghtfully as my seruaunt Job hath spoken. Take ye therfore. vij. bulles and. vij. we

ders & go to my seruaunt Job & offre ye sacrefyce for you. Job my seruaunt shall praye for you/ I shal receyue his prayer & shal take his vysage. They went forth & dyd as our lorde cōmaūded them. And our lord behelde ẏ vysage of Job & sawe his penaūce whā he prayed for his frendes. And our lord added to Job double of all ẏ he had possessed. Than all his bretherne came to hȳ & all his systers/ & all they ẏ tofore had knowen hȳ/ & ete with hym in his hous/ & meued theyr heedes vpon hym/ & cōforted hȳ vpon all ẏ euyll that god had sent to hym/ & eche of them gaue him a shepe & a golde rynge for his eere. Our lorde blyssed more Job in his last dayes than he dyd in ẏ begynnynge And he had than after. xiiij. M. shepe. vj M. camels/ a. M. yoke of oxen/ a. M. asses. And he had. vij. sones & thre doughters/ and ẏ fyrst doughters name was Diem/ the second Cassiam/ & the thyrde Cornustibu. There were no where foūden in ẏ worlde so fayre women as were the doughters of Job. Theyr fader Job gaue to them herytage amōge theyr bretherne. And thus Job by his pacyence gate so moche loue of god ẏ he was restored double of all his losses. And Job lyued after an hondred and. xl. yere/ & sawe his sones & the sones of his sones vnto ẏ fourth generacyon/ & dyed na olde man and full of dayes.

Here foloweth ẏ hystory of Thobye/ whiche is redde on the thyrde sondaye of September.

Thobye of ẏ trybe and of the cyte of Neptali whiche is in ẏ ouerpartyes of galylee vpon Nason after ẏ waye ẏ ledeth men westwarde/ hauynge on his lyfte syde ẏ cite of Sepheth was takē in the dayes of Salmanasar kȳge of ẏ assyryens & was put in captiuite/ yet he forsoke not ẏ way of trouth/ but al ẏ he had or coud gete he departed dayly wͭ his bretherne of his kynrede whiche were prysoners wͭ hym. And how be it ẏ he was yongest in all the trybe of Neptalim/ yet dyd he no thȳge childysshely. Also whan all other went to ẏ golden calues ẏ Jheroboas kynge of Israell had made this Thobye onely fledde ẏ felawshyppes of them all & went to Jherusalem in to the temple of our lorde/ & there he adoured & worshypped the lorde god of Israell/ offrynge truly his fyrst fruytes & tythes/ in so moche ẏ in the thyrde yere he mynystred vnto proselytes & straūgers all the tythe/ suche thȳges & other lyke to these he obserued whyles he was a chylde/ & whan he came to age & was a man/ he toke a wyfe named Anna of his trybe/ & gate on her a sone namynge hȳ after his owne name Thobye/ whom fro his childhode he taught to drede god & absteyne hym fro all synne. Than after whan he was brought by captiuite wͭ his wyfe & his sone in to the cyte of Niniue with all his trybe. And whan all ete of the metes of ẏ gentyles & paynyms/ this Thobye kepte his soule clene & was neuer defouled in the metes of them. And bycause he remembred our lord in all his herte/ god gaue hym grace to be in ẏ fauour of Salmanasar ẏ kynge/ whiche gaue to hym power to go where he wolde/ hauynge lyberte to do what he wolde. He wente than to all them in captiuite and gaue to them warnynge of helth. Whan he came on a tyme in Rages cyte of the iewes/ he had suche gyftes as he had be honoured with of the kynge. x. besaūtes of syluer. And whan he sawe one Gabele beyngenedy whiche was of his trybe/ he lente hym the sayd weyght of siluer vpon his obligacyon. Longe tyme after this whā

Salmanasar ẏ kynge was deed/ Sennacheryb his sone regned after hȳ. And he hated & loued not ẏ children of Israel And thā Thobye went vnto all his kynrede & confortedthem/ & deuyded to euerychе of them as he myght of his facultees & goodes/ he fedde the hungry/ and gaue to the naked clothes/ & dylygently he buryed ẏ deed men/ & them that were slayne. After this whan Sennacheryb returned fleynge the plaghe fro ẏ iewry that god had sente hym for his blasphemye. And he beynge wroth slewe many of ẏ chyldren of Israell. And Thobye alwaye buryed ẏ bodyes of them/ whiche was tolde to the kynge/ whiche cōmaūded to slee hym/ & toke away all his substaūce. Than Thobye with his wyfe & his sone hyd hym & fledde awaye all naked/ for many loued hym well. And after this.xlv.dayes the sones of ẏ kynge slewe the kyng. And than returned Thobye agayne vnto his hous/ and all his facultees & goodes were restored agayn to hym. ¶ After this on an hye feestfull daye of our lorde/ whan that Thobye had a good dyner in his hous/ he sayd to his sone. Go and fetche to vs some of our trybe dredynge god that they may come and ete with vs. And he went forth/ and anone he returned tellynge to his fader that one of the chyldren of Israell was slayne and laye deed in the strete. And anone he lepte out of his hous leuyng his meet & fastynge came to the body & toke it & bare it to his hous pryuely/ that he myght secretely bury it whan the sonne wente downe. And whan he had hydde the corps he ete his meet with waylynge and drede/ remembrynge that worde that our lorde sayd by Amos ẏ prophete The daye of your feest shall be turned in to lamentacion & waylynge. And whan the sonne was gone downe he wente & buryed hym. And all his neyghbours repreued & chydde hym sayenge. For this cause thou were cōmaūded to be slayne/ and vnneth thou escapedest the cōmaundement of deth/ & yet thou buryest deed men. But Thobye more dredynge god than the kynge toke vp ẏ bodyes of deed men & hyd them in his hous/ & at mydnyght he buryed them. It happened on a daye after this ẏ he was wery of buryenge deed men/ he came home & layde hym downe by a wall & slepte. And fro a swalowes nest aboue there fell downe hote dung of them in his eyen/ & he was therof blynde. This temptacion suffred god to fall to hym ẏ it sholde be example to them ẏ shall come after hym of his pacyence/ lyke as it was of holy Job. For fro his infancy he dred euer god & kepte his preceptes & was not grutchynge agaynst god for his blyndnes/ but he abode vnmeuable in ẏ drede of god gyuynge and rendryng thankynges to god all the dayes of his lyfe. For lyke as Job was assayled/ so was Thobye assayled of his kynnesmen/ scornynge hym & sayenge to hym. Where is now thy hope & rewarde for whiche ẏ gauest thyn almesses & madest sepultures. Thobye blamed them for suche wordes sayenge to them. In no wyse say ye not so/ for we ben ẏ sones of holy men/ & we abyde that lyfe ẏ god shall gyue to them ẏ neuer shall chaūge theyr fayth fro hȳ. Anna his wyfe went dayly to the werke of weuynge/ & gate by the labour of her handes theyr lyuelode as moche as she myght/ wherof on a daye she gate a kydde and brought it home. Whan Thobye herde the voyce of the kydde bletynge he sayd. Se that it be not stolen yelde it agayn to the owner For it is not leefull to vs to ete ne touche ony thynge ẏ is stolen. To that his wyfe all angry answered. Now manyfestly and openly is thyn hope made vayne/ & thyn almesses lost. And thus wͭ suche & lyke wordes she chydde hȳ. Than Thobye began to syghe/ and began to praye

our lorde with teres sayenge. O lorde ꝑ arte ryghtfull/ & all thy domes ben true and all thy wayes ben mercy/trouth/ & ryght wysnes. And now lord remembre me/ & take ꝑ no vengeaūce of my synnes ne remembre not my trespaces ne ꝑ synnes of my faders/for we haue not obeyed thy cōmaūdementes/therfore we ben taken in to direpcyon/captyuite/deth/fables/and in to repreue & shame to all nacyons in whiche thou hast dysperpled vs And now lorde grete bē thy iudgemētes for we haue not done accordīg to thy preceptes ne haue not well walked tofore ꝑ. And now lord do to me after thy wyll/ & commaūde my spirite to be receyued in peas/it is more expedyent to me to dye than to lyue. The same day it happened that Sara doughter of Raguel in ꝑ cyte of Medes/ꝑ she was rebuked & herde repreue of one of the handmaydens of her fader/for she had bē gyuen to.vij.men/ & a deuyll named Asmodeus sleWe them as soone as they Wold haue gone to her therfore ꝑ mayde repreued her sayenge. We shal neuer se sone ne doughter of theon the erth/thou sleer of thy husbondes/ wylt ꝑ slee me as ꝑ hast slayne.vij.men. With this voyce & rebuke she Wente vp in the vppermost cubycle of ꝑ hous. And thre dayes & thre nyghtes she ete not ne dranke not/but was cōtynually in prayers beseechynge god for to delyuer her fro this repreue & shame. And on the thyrde daye whan she had accomplysshed her prayer/blessyng our lord she sayd. Blyssed be thy name god of our faders/for whan thou arte Wroth ꝑ shalt do mercy And in a tyme of tribulacyon ꝑ forgyuest synnes to them that call to the/vnto the lorde I cōuerte my vysage/ & vnto the I addresse myn eyen/I aske & requyre the that thou assoyle me fro the bonde of the repreue and shame/or certaynly vpon the erth kepe me. Thou knoWest Well lorde that I neuer delyred man/but I haue kepte clene my soule frō all cōcupyscence and I neuer medled me With players/ ne neuer had part of them that walke in lyghtnes/I consented for to take an husbonde With thy drede/but I neuer gaue consent to take one w̄ my lust/or I Was vnWorthy to them/or happely they Were vnWorthy to me/or happely thou hast cōserued & kepte me for some other man Thy counseyle is not in mannes poWer this knoWeth euery man that Worshypp peth the. For ꝑ lyfe of hym yf it be in prosperyon shall be croWned/ & yf it be in tribulacyon/it shall be delyuered/and yf it be in correccyon/it shall be lefull to come to mercy. Thou hast noo delectacyon in our perdicion/for after tempest thou makest tranquyllyte/and after Weppynge & shedynge of teres/thou bryngest in exultacyon & ioye. Thy name god of Israell be blyssed World Without ende. In that same tyme Were the prayers of them bothe herde in ꝑ syght of the glory of the hye god. And the holy aūgell of god Raphael Was sente to hele them bothe/of Whome in one tyme Were ꝑ prayers receyued in the syght of our lord god. Than whan Thobye supposed his prayer to be herde that he myght dye/he called to hym his sone Thobye & sayd to hym. Here my sone the Wordes of my mouth & set them in thy herte as a foūdement/Whan god shall take aWaye my soule/bury my body/and thou shalte Worshyp thy moder all the dayes of her lyfe. Thou oughtest to remēbre What & hoW many perylles she hathe suffred for the in her Wombe/ Whan she shall haue accomplysshed the tyme of her lyfe bury her by me. All the dayes of thy lyfe haue god in thy mynde & beWare that ꝑ neuer consent to synne/ ne to dysobey ne breke ꝑ cōmaūdemētes of god. Of thy substaunce do almes/and turne neuer thy face fro ony poore man/ so do ꝑ god turne not his face fro the/as moche as ꝑ mayst be mercyfull/yf ꝑ ha-

ue moche good gyue haboundaũtly/yf ỹ haue but lytell/yet studye to gyue & to departe therof gladly/ỹ maketh to ỹ therof good tresour & mede in the daye of neces-syte. For almes delyuereth a man fro all synne & fro deth/& suffreth not his soule to go in to derknes. Almes is a grete sykernes tofore the hye god vnto all them that do it. Beware my sone kepe the fro all fornicacyõ/& suffre not thy selfe (saue with thy wyfe) to knowe ỹ synne. And suffre neuer pryde to haue domynacyon in thy wytte ne in thy worde/that synne was the begynnynge of all perdycyon. Who someuer werke to the ony thynge anone yelde to hym his mede & hyre/let neuer the hyre of thy seruaũt ne mede of thy mercenary remayn in no wyse with the. That thou hatest to be done to the of other/se ỹ thou neuer do it to an other/ete thy breed with the hungry & nedy/& couer the naked wt thy clothes. Ordeyne thy breed & wyne vpon the sepulture of a ryghtwyse man/but ete it not ne drynke it not wt synners. Aske & demaũde counseyle of a wyse man. Alwaye & in euery tyme blysse god/and desyre of hym that he addresse thy wayes/& let all thy counseyles abyde in hym. I tell to ỹ my sone that whan thou were a lytell chylde I lente to Gabele ten besauntes of syluer dwellynge in Rages the cyte of Medes vpon an oblygacyon whiche I haue by me. And therfore spyre & aske how thou mayst go to hym/and thou shalt receyue of hym the sayd weyght of syluer/and restore to hym his oblygacyon. Drede thou not my sone though we lede a poore lyfe/we shal haue moche good yf we dre de god & go fro synne and do well. Than yonge Thobye answered vnto his fader All that ỹ hast cõmaunded to me I shall do fader/but how I shall gete this money I wote not/he knoweth not me/ne I knowe not hym/what token shall I gyue to hym/and also I knowe not the waye thyder. Than his fader answered to hym & sayd. I haue his oblygacyon by me/whiche whan thou shewest hym anone he shall paye ỹ. But go now fyrst and seche for the some true man that for his hyre shall go with ỹ whyles I lyue that thou mayst receyue it. Than Thobye wente forth and foũde a fayre yonge man gyrte vp and redy for to walke/and not knowynge that it was the aũgell of god/he salewed hym & sayd. Fro whens haue we the good yonge man. And ỹ aũgell answered/of the chyldren of Israell And Thobias sayd to hỹ/knowest ỹ the waye ỹ ledeth one in to ỹ regyon of Medes. To whome he answered/I knowe it well/& all ỹ iourneys I haue ofte walked/& haue dwelled with Gabele our brother whiche dwelleth in Rages ỹ cyte of Medes whiche standeth on ỹ hyll of Egbathanis. To whome Thobye sayd/I praye the tary here a whyle/tyll I haue tolde this to my fader. Than Thobye went in to his fader and tolde to hym all these thynges/wherof his fader merualed/& prayed hym ỹ he sholde brynge hym in. Than the aũgell came in and salewed the olde Thobye & sayd. Joye be to the alway. And Thobye sayd/what ioye shall be to me ỹ syt in derknesses & se not the lyght of heuen. To whom the yonglynge sayd. Be of stronge byleue/it shall not be longe but of god thou shalte be cured & heled. Than sayd Thobye to hym/mayst thou lede my sone vnto Gabele in Rages cyte of Medes/& whan thou comest agayn I shall restore to ỹ thy mede And ỹ aũgell sayd/I shall lede hym thyder & brynge hỹ agayn to the. To whom Thobye sayd/I praye the to tell me of what hous or of what kynrede art thou To whome Raphael ỹ aũgell sayd/thou nedest not to aske the kynrede of hỹ that shall go wt thy sone/but leest happely I sholde not delyuer hỹ to ỹ agayne. I am Azarias sone of grete Ananye. Thobye

answered/thou arte of a grete kynrede/ but I praye the be not wroth though I wolde knowe thy kynrede. The aungell sayd to hym/I shall safely lede thy sone thyder/& safely bryngе hym & rendre hȳ to the agayn. Thobye than answeryng sayd/Well mote ye walke/& our lorde be in your iourney/& his aungell felawshyp with you. Than whā all was redy that they sholde haue with them by ȳ waye/ yonge Thobye toke leue of his fader and moder/& badde them fare well. Whan they sholde departe/the moder began to wepe & saye/thou hast taken away and sent fro vs ȳ staffe of our olde age/wolde god that thilke money had neuer ben for whiche thou hast sent hym/our pouerte suffyseth ynough to vs/that we myght haue seen our sone. Thobye sayd to her/ wepe not/our sone shall come safely agayn/& thyn eyen shal se hym/I byleue that ȳ good aungel of god felawshyppeth with hym/and shall dyspose all thynge that shal be nedefull to hym/and that he shall returne agayne to vs wt ioye/with this the moder ceased of her weppynge & was styll. Than yonge Thobye wente forth and an hounde folowed hym. And the fyrst mansyon that they made was by ȳ ryuer of tygre. And Thobye wente out for to wasshe his feet/& there came a grete fysshe for to deuour hym/whome Thobye ferynge cryed out with a grete voyce. Lorde he cometh on me. And the aungell sayd to hym. Take hym by the fynne & drawe hym to the. And so he dyd and drewe hym out of the water to the drye londe. Than sayd the aungell to hym open ȳ fysshe/& take to the the herte/the gall/and the mylte/& kepe them by the/ they be profytable & necessary for medycynes. And whā he had done so he rosted of the fysshe & toke it with them for to ete by the waye/& the remenaūt they salted that it might suffyse them tyl they came in to ȳ cyte of Rages. Than Thobye demaūded of the aūgel & sayd. I praye the Azaria broder to tell me wherto these bē good that ȳ hast bydden me to kepe. And the aūgell answered & sayd/yf ȳ take a lytell of his hert & put it on the coles/the smoke & fume therof dryueth awaye all maner kynde of deuylles be it fro man or fro woman/in suche wyse ȳ he shall no more come to them. And Thobye sayd/ where wylt ȳ that we shall abyde. And he answered & said/hereby is a man ȳ is named Raguel a man nygh to thy kynrede & trybe/and he hath a doughter named Sara/and he hath neyther sone ne doughter thā her/thou shalt owe all his substaunce/for ȳ behoueth to take her to thy wyfe/therfore aske ȳ her of her fader & he shal gyue her to ȳ for to be thy wyfe Than Thobye answered/I haue herde saye ȳ she hath ben gyuen to .vij. men/& they ben dede/& I haue herde saye ȳ the deuyll sleeth them/I drede therfore ȳ it myght happen so to me/& I that am an onely sone to my fader & moder/I sholde depose theyr olde age with heuynes and sorowe to hell. Than Raphael the aūgel sayd to hym/here me and I shall shewe to the wherewith thou mayst preuayle agaynst that deuyll. These ȳ toke theyr wedlocke in suche a wyse ȳ they exclude god fro them & theyr mynde/and wayte but to theyr lust as an horse and mule in whome is none vnderstandynge/the deuyll hath power vpon them. Thou therfore whan ȳ shalte take a wyfe & entrest in to her cubycle/be thou cōtynent by the space of thre dayes fro her/& thou shalte no thynge do but be in prayers with her And that same nyght put the hert of the fysshe on the fyre/& that shall put away the deuyl. The seconde nyght thou shalt be admytted in copulacion of holy patriarkes. The thyrde nyght ye shall folowe the blessynge that sones may be begoten of you bothe. And after the thyrde night thou shalt take the virgyn with drede of

god/more for loue of procreacyon of chil-
dren than for lust of thy body that thou
mayst folowe the blessynge of Abraham
in his seed. Than they went & entred in
to Raguels hous. And Raguel receyued
them ioyously/ and Raguel beholdynge
well Thobye sayd to Anna his wyfe/
how lyke is this ponge man vnto my co
syn. And whan he had so sayd/he asked
them/ Whens be ye ponge men my bre-
therne. And they sayd of ỹ trybe of nepta
lim of the captyuite of Nynue. Raguel
sayd to them/knowe ye Thobye my bro
der/ Whiche sayd/ We knowe hym well.
Whan Raguel had spoken moche good
of hym. Thaũgell sayd to Raguel/ Tho-
bye of whome ỹ demaundest is fader to
this ponge man. And thã went Raguel
and with weppynge eyen kysted hym/ &
wepyng vpon his necke sayd. The bles-
synge of god be to the my sone/ for ỹ arte
sone of a blysted & good man. And Anna
his wyfe & Sara his doughter wepte
also. After they had spoken/ Raguel com
maũded to dyg a weder and make redy a
feest. Whan he than sholde bydde them
syt down to dyner/ Thobye sayd. I shall
not ete here this daye ne drynke/ but yf
thou fyrst graũte to me my petycyon/ &
promyse to me for to gyue me Sara thy
doughter. Whiche whan Raguel herde
he was astonyed & abasshed/knowynge
what had fallen to. vij. men that tofore
had wedded her/ and dredde leest that it
myght happen to this ponge man in ly-
ke wyse. And whan he helde his peas &
wolde gyue hym none answere/ the aũ-
gell sayd to hym. Be not aferde to gyue
thy doughter to this man dredyng god/
for to hym thy doughter is ordeyned to
be his wyfe/ & therfore none other may
haue her. Than sayd Raguel/ I doubte
not god hath admytted my prayers and
teres in his syght/ & I byleue ỹ therfore
he hath made you to come to me ỹ these
may be ioyned in one kynrede after the
lawe of Moyses/ & now haue no doubte
but I shall gyue her to the. And he ta-
kynge the ryght hande of his doughter
delyuered it to Thobye sayenge. God of
Abraham/ god of Ysaac/ & god of Jacob
be with you/ & he conioyne you togyder
& fulfyll his blessynge in you. And toke a
chartre & wrote the conscrypcyon of the
wedlocke. And after this they ete bles-
synge our lorde god. Raguel called to hȳ
Anne his wyfe & badde her to make redy
an other cubycle/ and she brought Sara
her doughter therin/ and she wepte. To
whome her moder sayd. Be ỹ stronge of
herte my doughter/ our lorde of heuen
gyue to the ioye for ỹ heuynes that thou
hast suffred. After they had souped they
ladde the ponge man to her. Thobye re-
membred the wordes of the aũgell & toke
out of his bagge parte of the herte of the
fysshe and layde it on brennynge coles.
Than Raphael the aũgell toke ỹ deuyll
& boũde hym in the vppermost deserte of
egypte. Than Thobye exhorted the vir-
gyn & sayd to her. Aryse Sara & let vs
praye to god this daye & to morowe/ and
after to morowe/ for these thre nyghtes
we be ioyned to god. And after ỹ thyrde
nyght we shall be in our wedlocke/ we
ben sothly the chyldren of sayntes/ & we
may not so ioyne togyder as people do ỹ
knowe not god. Than they bothe ary-
synge prayed togyder instaũtly ỹ helthe
myght be gyuen to them. Thobye sayd
Lord god of our faders heuen & erth/ see
welles/ & flodes & all creatures that ben
in them blysse the. Thou madest Adam
of the slyme of the erth/ and thou gauest
to hym for an helpe Eue. And now lorde
thou knowest that for ỹ cause of lechery
I take not my syster to wyfe/ but onely
for the loue of posterite & of procreacyon of
chyldren/ in whiche thy name be blysted
worlde without ende. Than sayd Sa-
ra. Haue mercy on vs lorde/ haue mercy
and lette vs wexe olde bothe togyder in

helth. And after this the cockes began to crowe/at whiche tyme Raguel cõmaun ded his seruauntes to come to hym. And they togyder went for to make & delue a sepulcre/he sayd/lest happely it happen to hym as it hath happened to the. vij. men ꝑ wedded her. Whã they had made redy the fosse and pyt/Raguel returned to his wyfe & sayd to her. Sende one of thyne handmaydens & let her se yf he be deed/ꝑ he may be buryed or it be lyght daye. And she sente forth one of her seruaũtes/whiche entred in to ꝑ cubycle & foũde them bothe safe & hole & slepynge togyder. And she returned and brought good tydynges. And Raguel and Anna blysled our lord & sayd/we blysse ꝑ lorde god of Israel that it hath not happened to vs as we supposed/thou hast done to vs thy mercy/& thou hast excluded fro vs our enemy pursuynge vs/thou hast done mercy on two onely childzen/make them lorde to blysse ꝑ to fulfyll & to offre to the sacrefyce of prayseng and of theyr helth/that ꝑ vnyuersite of peoples may knowe ꝑ thou arte god onely in the vnyuersall erth. Than anone Raguel commaũded his seruaũtes to fyll agayn the pyt ꝑ they had made or it wexed lyght/ and badde his wyfe to ordeyne a feest/& make all redy ꝑ were necessary to meet/ he dyd do slee two fatte kyen and foure weders/and to ordeyne meet for all his neyghbours & frendes. And Raguel desyred & adiured Thobye that he sholde abyde with hym two wekes. Of all that euer Raguel had in possessyon of goodes he gaue halfe parte to Thobye/& made to hym a wrytynge that the other halfe parte he sholde haue after ꝑ deth of hym & his wyfe. Than Thobye called the aũgell to hym whiche he trowed had ben a man & sayd to hym. Azaria broder I pray the to take hede to my wordes/yf I make my selfe seruaũt to the/I shall not be worthy to satysfye thy prouydence/neuertheles I praye the to take to the the beestes & seruaũtes & go to Gabele in Rages the cyte of Medes/& rendre to hym his obligacion & receyue of hym the money/& praye hym to come to my weddynge/thou knowest thyselfe that my fader nombreth the dayes of my beynge out/& yf I tary more/his soule shal be heuy/& certaynly ꝑ seest how Raguel hath adiured me/whose desyre I may not despyse. Than Raphael takynge foure of the seruaũtes of Raguel & two camels & went to Rages the cyte of Medes. And there fyndynge Gabele gaue to hym his obligacyon & receyued all the money/& tolde to hym of Thobye sone of Thobye all that was done/& made hym come with hym to the weddynge. Whan than he entred the hous of Raguel/he founde Thobye syttyng at meet & came to hym & kyssed hym. And Gabele wepte & blysled god sayenge. God of Israell blysse the/for ꝑ arte sone of the best man & iuste dredyng god & doynge almes/& the blessynge be sayd vpon thy wyfe & your parentes/& that ye may se ꝑ sones of your sones vnto ꝑ thyrde & fourth generacyon/& your seed be blysled of god of Israell whiche regneth in secula seculor. And whan all had sayd Amen/they went to the feest. And with ꝑ drede of god they exercysed the feest of theyr weddynges whyles ꝑ Thobye taryed bycause of his maryage his fader Thobye began to be heuy sayenge. Trowest ꝑ wherfore my sone taryeth/& why he is holdẽ there/trowest ꝑ that Gabele be deed/& no man is there ꝑ shall gyue hym̃ his money/he began to be sory & heuy gretly bothe he & Anna his wyfe w̃ hym & began bothe to wepe bycause at ꝑ day set he came not home/his moder therfore wept w̃ vnmesurable teres & sayd. Alas my sone wherfore sente we ꝑ to go this pylgrymage/ꝑ lyght of our eyen/ꝑ staffe of our age/the solace of our lyf/& ꝑ hope of our posterite/al these

onely haupnge in the / We ought not to haue let ꝑ go fro vs. To Whom Thobye sayd. Be styll & trouble ꝑ not / our sone is safe ynough / the man is true & faythfull ynough w̄ Whome We sente hym. She myght in no Wyse be cōforted / but euery daye she Went & loked & espyed ꝑ waye ꝑ he shold come yf she myght se hym come fro ferre. Than Raguel sayd to Thobye his sone in lawe / abyde here w̄ me and I shall send messengers of thy helth & welfare to Thobye thy fader. To Whome Thobias sayd / I knowe Well ꝑ my fader & my moder accompte ꝑ dayes / & the spiryte is in grete payne within them. Raguel prayed hym̄ With many Wordes / but Thobye Wold in no Wyse graūt hym̄. Than he delyuered to hym Sara his doughter / & halfe parte of al his substaū ce in seruaūtes men & Women in beestes camels & kyen & moche money / & safe & ioyful he let hym departe fro hym̄ sayenge The aūgel of god that is holy be in your iourney / & brynge you home hole & soūde and that ye may fynde all thynge Well & ryghtfull aboute your fader & moder / & that myne eyen may se your sones or I dye. And ꝑ fader & moder takynge theyr doughter kyssed her and let her departe / Warnynge her to worshyp her husbōdes fader & moder / loue her husbonde / to rule Well the meyny / to gouerne ꝑ hous / & to kepe her selfe irreprehensyble / that is to saye wout reprefe. Whan they thus returned & departed / they came to Charrā Whiche is the halfe Waye to Niniue the xiij. daye. Than sayd the aūgell to Thobye. Thobye broder / thou knowest how thou hast lefte thy fader / yf it please the we wyl go tofore / & let thy famylye come softly after with thy wyfe and With thy beestes. This pleased Well to Thobye. And thā sayd Raphael to Thobye / take With the of the gall of the fysshe / it shall be necessary. Thobye toke of the gall and Went forth tofore. Anna his moder sate euery day by the Waye on ꝑ toppe of the hyll / fro Whens she myght se hym come fro ferre. And Whyles she sate there & loked after his comynge / she sawe aferre and knewe her sone comynge / and rennynge home she tolde to her husbonde / sayenge / loo thy sone cometh. Raphael than sayd to yonge Thobye. Anone as ꝑ entrest in to ꝑ hous adoure thy lorde god and gyuynge to hym thankynges go to thy fader & kysse hym. And than anone enoynte his eyen w̄ the gall of the fysshe that thou berest w̄ the / thou shalte Well knowe ꝑ his eyen shall be opened / & thy fader shall se the lyght of heuen / & shall ioye in thy sight. Than ranne the dogge that folowed hym & had ben With hym in ꝑ Waye & came home as a messenger fawnynge & makynge ioye w̄ his tayle. And ꝑ blynde fader arose & began offendynge his feet to renne to meet his sone gyuynge to hym his hande / & so takyng kyssed hym w̄ his wyfe & began to wepe for ioye. Whan ꝑ they had Worshypped god & thanked hym / they sate downe together. Than Thobye takyng the gall of the fysshe enoynted his faders eyen / and abode as it had bē halfe an houre. And ꝑ slyme of his eyen begā to fall away lyke as it had be ꝑ Whyte of an egge Whiche Thobie toke & drewe fro his faders eyen & anone he receyued syght / & they glorysyed god / ꝑ is to wyte he & his Wyfe & all they ꝑ knewe hym. Thā sayd Thobye ꝑ fader / I blesse ꝑ lord god of Israell / for ꝑ hast chastysed me / & ꝑ hast saued me / & lo I se Thobye my sone. After this. viij. dayes Sara the Wyf of his sone came & entred in w̄ all the famylye / & the beestes hole & soūde camelles & moche money of his Wyues / & also ꝑ money ꝑ he had receyued of Gabele / & he tolde to his fader & moder all ꝑ benefytes of god ꝑ Was done to hym̄ by ꝑ man ꝑ ladde hym. Than came Achior & Nabath cosyns of Thobye ioyenge & thankyng god of all ꝑ goodes

that god had shewed to hym. And seuen dayes they ete togyder makynge feest & were gladde with grete ioye. Than olde Thobye called his sone Thobye to hym & sayd. What may we gyue to this holy man ꝑ cometh ꝯ the. Than Thobye answerynge sayd to his fader. Fader what mede may we gyue to hym ꝯ what may be worthy to hym for his benefytes / he ladde me out and hath brought me hole agayn / he receyued ꝑ money of Gabele / he dyd me haue my wyf / & he put away ꝑ deuyl fro her / he hath made ioye to my parentes & saued myselfe fro deuouryng of the fysshe / & hath made ꝑ se the lyght of heuen / & by him we be replenysshed ꝯ all goodes / What may we thā worthely gyue to hym / wherfore I praye ꝑ fader that ꝑ praye hym ꝯ yf he vouchesafe to take the halfe of all ꝑ I haue. Than ꝑ fader & the sone callyng hym toke hym aparte & began to praye hym ꝑ he wolde vouchesafe to take halfe ꝑ parte of all ꝑ goodes that they had brought. Than sayd he to them prpuely. Blysse ye god of heuen / & before all lyuyng people knowlege ye hym for he hath done to you his mercy. Forsothe to hyde ꝑ sacrament of ꝑ kyng it is good / but for to shewe ꝑ werkes of god & to knowlege them it is worshypful. Orayson & prayer is good ꝯ fastynge & almes and more thā to set vp tresours of golde. For almes delyuereth fro deth / & it is she that purgeth synnes / & maketh a man to fynde euerlastynge lyfe. Who ꝑ dothe synne & wyckednes / they ben enemyes of his soule / I shewe to you therfore the trouth / & I shall not hyde fro you the secrete worde / whan ꝑ praydest ꝯ teres / & dydest bury ꝑ deed men / & lefteste thy dyner and hyddest deed men by daye in thy hous / & in ꝑ nyght thou buryedest them I offred thy prayer vnto god. And for as moche as thou were accepted tofore god it was necessary thou beynge tempted ꝑ he sholde proue the / & now our lord hath sent me for to cure the / & Sara ꝑ wyfe of thy sone I haue delyuered fro the deuyll And I am sothly Raphael ꝑ aūgell / one of the. vij. whiche stande tofore our lorde god. Whan they herde this / they were troubled / & tremblyng fell downe groue lynge on theyr faces vpon the grounde. The aūgell sayd to them / peas be to you drede you not. Forsothe whan I was ꝯ you by ꝑ wyll of god / hym alway blysse ye & synge ye to hym. I was seen to you to ete & drynke / but I vse meet & drynke inuisyble whiche of men may not be seen It is now therfore tyme ꝑ I returne to hym whiche hath sente me / ye alwaye blysse god and tell ye all his meruayles. And whan he had sayd this / he was taken away fro ꝑ syght of them / & after ꝑ they myght no more se hym. Than they fell down flatte on theyr faces by ꝑ space of thre houres & blysshed god / & arysynge vp they tolde all the meruayles of hym. Than the older Thobye openynge his mouth blysshed our lord & sayd. Grete art thou lorde euermore / & thy regne is in to all worldes / for ꝑ scourgest & sauest / thou ledest to hell & bryngest agayn. And there is none that may flee thy hande / knowlege & cōfesse you to the lorde ye chyldren of Israell. And in the syght of gentyles prayse ye hym / therfore he hath dysperpled you amonge gentyles that knowe hym not / that ye tell his meruayles and make them to be knowen. For there is none other god almighty but he / he hath chastysed vs for our wyckednesses / & he shall saue vs for his mercy. Take hede & se therfore what he hath done to vs / & ꝯ fere & drede knowlege ye to him / & exalte hym kynge of all worldes in your werkes. I sothly in ꝑ londe of my captyuite shall knowlege to hym / for he hath shewed his mageste vnto ꝑ synfull people. Confesse you therfore synners / & do ye iustice tofore our lorde byleuynge that he shall do to you his mercy / I sothly & my sou-

le shall be gladde in hym. All ye chosen of god blysse ye hym/and make ye dayes of gladnes & knowlege ye to hym Jherusalem cyte of god/our lorde hath chastysed the in ỹ werkes of his handes. Cõfesse ỹ vnto our lorde in his good thynges and blysse thou god of all worldes/ỹ he may reedyfye in the his tabernacle/& that he may call agayn to ỹ all prisoners & them that ben in captiuite/& that thou ioye in oia secula seculoꝝ. Thou shalte shyne w̃ a bryght lyght/& all the endes of ỹ erth shall worshyp the. nacions shall come to the fro ferre/and bryngyng gyftes shall worshyp in the our lord/& shall haue thy londe in to sanctificacion. They shall call in the a grete name/they shall be cursed that shall despyse the/& all they shall be cõdempned that blaspheme the/blysed be they that edyfye the. Thou shalte be ioyful in thy sones/for all shall be blysed & shall be gadred togyder vnto our lorde. Blysed be they that loue the & that ioye vpon thy peas/my soule blysse thou our lorde/for he hath delyuered Jherusalem his cite. I shall be blysed yf there be left of my sede for to se the clerenes of Jherusalem. The gates of Jherusalem shal be edyfyed of Saphyr & Emeraude/& all ỹ circuyte of his walles of precyous stone/& the stretes therof shall be paued with whyte stone & clene/and alleluya shall be songe by ỹ wayes therof. Blysed be the lorde ỹ hath exalted it that it may be his kyngdome in sęcła sęcloꝝ. Amẽ. And thus Thobye fynysshed these wordes. And Thobye lyued after he had receyued his syght. xlij. yere. And sawe ỹ sones of his neuewe/that is ỹ sones of ỹ sones of his sone yonge Thobye. And whan he had lyued an hondred & two yere he dyed/& was honourably buryed in ỹ cite of Ninue. He was. lvj. yere olde whan he lost his syght/& whan he was. lx. yere olde he receyued his syght agayne. The resydue of his lyfe was in ioye/& w̃ good profyte of ỹ drede of god he departed in peas. In ỹ houre of his deth he called to him Thobye his sone & .vij. of his yonge sones/his neuewes & sayd to them. The destruccyon of Ninue is nygh/ỹ worde of god shall not passe. And our bretherne that ben dispersed fro ỹ londe of Jsraell shall returne thyder agayne/all ỹ londe therof shall be fulfylled with deserte/& ỹ hous that is brent therin shall be reedyfyed/& thyder shal returne all the people dredynge god. And gentyles shall leue theyr ydolles/and shall come in Jherusalem/and shal dwell therin. And all the kynges of the erth shall ioye in her worshyppynge the kynge of Jsrael. Here ye therfore my sones me your fader. Serue ye god in trouth/and seche ye that ye do that may be pleasynge to hym. And com maũde ye to your sones ỹ they do ryghtwysnesses & almesses/that they may remembre god & blysse hym in all tyme in trouth & in all theyr vertue. Now therfore my sones here me & dwell ye no lenger here/but whã someuer your moder shall dye burye her by me. And fro than forthon dresse ye your steppes that ye go hens/I se well ỹ wyckednes shal make an ende of it. It was so thã after ỹ deth of his moder Thobye wente fro Ninue with his wyfe & his sones/& ỹ sones of his sones/& returned vnto his wyues fader & moder/whome they foũde in good helth & good age/and toke the cure and charge of them/& were with them vnto theyr deth & closed theyr eyen. And Thobye receyued all the herytage of ỹ hous of Raguel/& sawe the sones of his sones vnto the fyfth generacyon. And whã he had accomplysshed. lxxxix. yere he dyed in the drede of god/& with ioye they buryed hym. All his cognacion & all his generacyon abode in good lyfe and in holy cõuersacyon/in suche wyse as they were acceptable as well to god as to men & to all dwellynge on the erth.

Here after folowet h the hystory of Judyth/Whiche is redde on the last sondaye of October.

Arphaxat kynge of ꝑ Medes subdued vnto his empyre many peoples/& edifyed a myghty cite Whiche he named Egbathanis/& made it w̄ stones quared and polysshed them/the Walles therof Were of heyght.lxx.cubytes/& of brede.xxx. cubytes/& the toures therof Were an hondred cubytes hye. And gloryfyed hymselfe as he ꝑ Was mighty in puyssaūce & in the glory of his hoost & of his chares. Than Nabugodonosor in ꝑ xij.yere of his regne Whiche Was kynge of thassyryens & regned in the cyte of Niniue fought agaynst Arphaxat and toke hym in ꝑ felde/Wherof Nabugodonosor Was exalted & enhaunsed hymselfe/and sente vnto all regyons aboute/and vnto Jherusalem tyll the moūtes of ethyope for to obey and holde of hym/Whiche all gaynsayd hym w̄ one Wyll/& Wout Worshyp sent home his messengers all voyde and set nought by hym. Than Nabugodonosor hauynge hereat grete indignacyon/swore by his regne & by his trone that he Wolde auenge hym on them all. & therupon he called all his dukes/prynces & men of Warre/& helde a counseyle/in Whiche Was decreed ꝑ he sholde subdue all ꝑ Worlde to his empyre. And therupon he ordeyned Holofernes to be prynce of his knyghthode/& badde hym go forth & in especyall agaynst them ꝑ had despysed his empyre/and badde hym spare no realme ne towne but subdue all to hym. Than Holofernes assembled dukes and maysters of the strength of Nabugodonosor/& nombred an hondred and.xx.M. fote men/& horsmen shoters.xij.M. And tofore them he cōmaūded to go a multytude of innumerable camels laden With suche thynges as Were nedefull to the hoost/as vytayle/golde & syluer moche that Was take out of the tresoury of the kynges. And so Wente to many realmes Whiche he subdued/& occupyed a grete parte of the oryent/tyll he came approchynge the londe of Jsraell. And Whan the chyldren of Jsraell herde therof they dred sore lest he shold come amonge them in to Jherusalem & destroye the temple. For Nabugodonosor had cōmaūded that he shold extynete all the goddes of ꝑ erth and that no god shold be named ne Worshypped but he hymselfe of all ꝑ nacyons that Holofernes shold subdue. Eliachim thā preest in Jsraell Wrote vnto all them in the moūtaynes that they sholde kepe the strayte Wayes of ꝑ moūtaynes/& so the chyldren of Jsraell dyd as the preest had ordeyned. Than Eliachym ꝑ preest Wente aboute Jsraell and sayd to them/knowe ye ꝑ god hath herd your prayers yf ye abyde & contynue in your prayers and fastynges in ꝑ syght of god. Remembre ye of Moyses the seruaūt of god Whiche ouerthrewe Amalech trusting in his strength & in his power/in his hoost/in his helmes/in his chares/& in his horsmen/not fyghtyng With yren/but With prayenge of holy prayers. In lyke Wyse shall be all the enemyes of Jsraell/yf ye perseuer in this Werke ꝑ ye haue begon. With this exhortacyon they contynued prayenge god/& they perseuered in the syght of god/and also they that offred to our lorde Were cladde With sacke cloth & had asshes on theyr hedes/and With all theyr hertes they prayed god to vysyte his people Jsrael. It Was tolde to Holofernes prynce of the knyghthode of the assyryens ꝑ the chyldren of Jsrael made them redy to resyst hym/and had closed the Wayes of the moūtaynes. Than he brenned in ouermoche furour & grete yre He called all ꝑ prynces of Moab & dukes of Amon/& sayd to them. Saye ye to me What people is this ꝑ besyege the moūtayns/or what or how many cytees haue

they/also What is theyr vertue/& What multytude is of them/or who is kyng of theyr knyghthode. Than Achior duke of all them of Amon answeryng sayd. yf ỹ deynest to here me/I shal tell the trouth of this people ỹ dwelleth in ỹ moũtayns and there shal not yssue out of my mouth one fals word. This people dwelled first in Mesopotamye/& was of ỹ progeny of ỹ caldees/but they wold not dwell there for they wolde not folowe the goddes of theyr faders ỹ were in ỹ londe of caldees and goynge & leuynge ỹ cerymonyes of theyr faders whiche was in the multytude of many goddes they honoured one god of heuen/whiche cõmaũded them to go thens & ỹ they sholde dwell in Carrã. Than after was there so moche hungre that they descended in to Egypte & there abode. cccc. yere & multyplyed that they myght not be nombred. Whan the kyng of Egypt greued them in his buyldỹges berynge claye/tyles/and subdued them they cryed to our lord/& he smote ỹ londe of Egypte with dyuerse plaghes/Whan they of egypt had cast them out fro them the plaghes ceased fro them. And than they wolde haue taken them agayne/& wold haue called them to theyr seruyce/ & they fleynge theyr god opened ỹ see to them that they went through drye fote/ in whiche the innumerable hoost of the egypcyens pursuynge them were drowned/that there was not one of them saued for to tell to them ỹ came after them. They passed thus the reed see and there fedde them w̃ manna. xl. yere/and made bytter water swete/& gaue them water out of a stone. And where someuer this people entred wout bowe or arowe/shelde or swerde theyr god fought for them. & there is no man may preuayle agaynst this people but whan they departe fro ỹ culture & honour of theyr god. And as oft as they haue departed fro theyr god and worshypped other straũge goddes so oft haue they bẽ ouercomen with theyr enemyes. And whã they repent & come to ỹ knowlege of theyr synne & crye their god mercy/they ben restored agayne/& theyr god gyueth to them vertue to resyst theyr enemyes. They haue ouerthrowen Cananeũ ỹ kyng/Jesubee/Pherese/Eneũ Etheũ/& Amorreũ/& all ỹ myghty men in Esebon/& haue taken theyr londe & cytees & possesse them/& shall as longe as they please theyr god. Theyr god hateth wyckednes. For tofore this tyme whan they went fro ỹ lawes ỹ theyr god gaue to them/he suffred them to be takẽ of many nacyons in to captiuite & were dispersed/& now late they be comen agayne & possede Jherusalem wherin is sctã sanctuary/& ben comen ouer these moũtaynes where as some of them dwell/now therfore my lord se and serche yf there be ony wyckednes of them in the syght of theyr god/and than let vs go to them for theyr god shall gyue them in to thy handes/& they shall be subdued vnder ỹ yoke of thy power. And whan Achior had sayd thus all ỹ grete men aboute Holofernes were angry/& had thought for to haue slayne hym/sayenge eche to other. Who is this that may make ỹ childzen of Jsrael to resyst ỹ kyng Nabugodonosor w̃ his army & hoost/men cowardes & wout myght & without ony wysdome of warre. Therfore ỹ Achior may knowe ỹ he sayth not true/let vs ascende the moũtaynes. And whan the mighty men of them be taken let hym be slayne w̃ them/ỹ all men may knowe that Nabugodonosor is god of ỹ erthe/& that there is none other but he. Than whan they ceased to speke/Holofernes haupnge indignacyon sayd vnto Achior/bycause thou hast prophecyed to vs of ỹ childzen of Jsraell/sayenge that theyr god defendeth them. I shall shewe to the ỹ there is no god but Nabugodonosor. For whan we haue ouercomen them all & slayne them as one man/than shalt

thou dye with them by ẏ swerde of assyryens / and all Israell shall be put in to ruyne & ꝑdicyon / & than shall be knowen that Nabugodonosor is lord of all ẏ erth and the swerde of my knyghthode shall passe through thy sydes / & thou shalt departe hens & go to them / & shalte not dye vnto the tyme ẏ I haue them & the. And whan I haue slayne them w̄ my swerde thou shalt in lyke wyse be slayne w̄ vengeaunce. After this Holofernes cōmaunded his seruauntes to take Achior & lede hym to Bethulye / & to put hym in ẏ handes of them of Israell / and so they toke Achior & ascended ẏ moūtayns / agaynst whome came out men of warre. Than ẏ seruaūtes of Holofernes turned asyde & bounde Achior to a tree handes and fete with cordes & lefte hym / & so returned to theyr lorde. Than the sones of Israel comynge downe fro Bethulye losed & vnboūde hym & brought hym to Bethulye And he beynge sette amydde the people was demaūded what he was & why he was so sore there boūden. And he tolde to them all ẏ mater lyke as it is afore sayd and how Holofernes had commaunded hȳ to be delyuered vnto them of Israell. Than all ẏ people fell downe in to theyr faces worshyppyng god. And w̄ grete lamentacyon & wepyng w̄ one wyll made theyr prayers vnto our lorde god of heuen / & that he wolde beholde ẏ pryde of them / & to ẏ mekenes of them of Israell and take hede to ẏ faces of his halowes and shewe to them his grace and not forsake them / & prayed god to haue mercy on them and defende them fro theyr enemyes. And on that other side Holofernes cōmaūded his hoostes to go vp & assayle Bethulye / and so went vp of fote men an hondred and. xx. M. and. xij. thousande horsmen / & besyeged the towne and toke theyr water fro them / in so moche ẏ they that were in ẏ towne were in grete penury of water / for in all the towne was not water ynough for one day / and suc he as they had was gyuen to ẏ people by mesure. Thā all ẏ people yonge & olde came to Ozias whiche was theyr prȳce with Carmy & Eothomel / all with one voyce cryenge. God ẏ lorde deme bytwene vs & the / for ȳ hast done to vs euyll / whan ȳ spakest not peasybly w̄ thassyryens. For now we shal be delyuered in to ẏ handes of them. It is better for vs to lyue in captyuite vnder Holofernes & lyue / than to dye here for thurst / & se our wyues & children dye before our eyen. And whā they had made this piteous cryenge & yellynge / they went all to theyr chirche & there a longe whyle prayed & cryed vnto god knowlegynge theyr synnes & wyckednes / mekely besechynge hym to shewe his grace & pyte on them. Than at ẏ last Ozias arose vp & sayd to the people / let vs abyde yet fyue dayes / & yf god sende vs no rescowe ne helpe vs not in ẏ tyme that we may gyue glory vnto his name elles we shall doo as ye haue sayd. And whan that Judyth herd therof whiche was a wydowe & a blissed womā / & was lefte wydowe thre yere & .vj. monethes after that Manasses her husbonde dyed Anone she went in to ẏ vppermest parte of her hous / in whiche she made a preuy bedde whiche she & her seruaūtes closed & hauynge on her body an heyre / had fasted all ẏ dayes of her lyf saue sabbottes & newe mones / & the feestes of ẏ hous of Israel. She was a fayre woman / & her husbonde had lefte her moche ryches / w̄ plenteful meyny / & possessions of droues of oxen and flockes of shepe / and she was a famous woman & dredde god gretely. And whā she had herde that Ozias had sayd ẏ the fyfth day ẏ cite shold be gyuen ouer yf god helped them not / she sent for the preestes of Cambre & of Carmy and sayd to them / what is this worde in whiche Ozias hath consented that the cyte sholde be delyuered to ẏ assyryens / yf w̄-

in fyue dayes there came no helpe to vs. And who be ye that tempte our lord god This worde is not to stryre god to mercy but rather to areyse wrath & woodnes/ ye haue sette a tyme of mercy doynge by god/ & in your dome ye haue ordeyned a daye to hym. O good lorde how pacyent is he/ let vs aske hym forgyuenes with weppynge teres/ he shall not threten as a man/ ne enflambe in wrathe as a lone of a man. Therfore meke we our soules to hym/ & in a cõtryte spirite & meked serue we to hym/ & saye we weppynge to god that after his wyll he shewe to vs his mercy. And as our herte is troubled in ỹ pryde of them/ so also of our humblenes & mekenes let vs be ioyfull/ for we haue not folowed the synne of our faders ỹ for soke theyr god and worshypped straũge goddes/ wherfore they were gyuen and betaken in to hydous & grete vengeaũce in to swerde/ ruyne/ & in to confusyon to theyr enemyes/ we forsothe knowe none other god but hym/ therfore abyde we mekely ỹ cõforte of hym/ & he shall kepe vs fro our enemyes/ & he shall also meke all gentyles that aryse agaynst hym/ & shall make them without worshyp the lord our god. And now ye bretherne that ben preestes on whome haugeth ỹ lyf of the people of god/ praye ye vnto almygh ty god ỹ he make me stedfast in the pur pose ỹ I haue purposed/ ye shall stãde at the gate & I shall go out wt̃ myne hand mayde/ & praye ye the lord that he make stedfast my soule/ & do ye no thynge tyll I come agayn. And than Judyth went in to her oratory & arayed her with her precyous clothynge & aournementes/ & toke vnto her handmayde certayne by tayles suche as she myght lawfully ete. And whan she had made her prayers to god/ she departed in her mooste noble aray toward the gate/ where as Ozias & the preestes abode her. And whan they sawe her/ they meruayled of her beaute/ not withstandynge they let her go/ sayenge god of our faders gyue the grace and strength all the counseyle of thyne herte with his vertue & glory to Jherusalem/ and thy name be in ỹ nombre of sayntes & of ryghtwyse men. And than all they that were there sayd Amẽ. and fiat fiat. Than she praysyng god passed through the gate and her handmayde with her. And whan she came downe ỹ hyll about the sprygynge of the daye/ anone the espyes of thassyryens toke her sayenge/ whens comest thou or whyther goost ỹ/ the whiche answered. I am a doughter of the hebrewes/ & flee fro them/ knowynge that they shall be taken by you/ & I come to Holofernes for to tell hym theyr pre uytees/ and I shall shewe hym by what entre he may wynne them/ i suche wyse ỹ one man of his hoost shall not perysshe And the men that herde her wordes be helde her vysage & wondred of her beau te/ sayenge to her. Thou hast saued thy lyfe bycause thou hast foũden suche coũ seyle/ come therfore to our lorde/ for whã thou shalte stande in his syght/ he shall accepte the. Than they ladde her to ỹ ta bernacle of Holofernes. And whan she came before him/ anone Holofernes was caught by his eyen/ & his tyraũt knyghtes sayd to him/ who despyseth ỹ people of iewes that haue so fayre women/ that not for them of ryght we ought to fyght agaynst them. And than Judith seynge Holofernes syttynge in his canape that was of purpure/ of golde/ smaragdes/ & precious stones wythin wouen/ & whan she had seen his face/ she honoured hym fallyng downe herselfe vnto ỹ erth. And the seruaũtes of Holofernes toke her vp he so cõmaundynge. Than Holofernes sayd to her. Be thou not aferde/ ne drede the not. I neuer greued neyther noyed man that wolde serue Nabugodonosor. Thy people sothly yf they had not despy sed me/ I had not reysed my people ne

strength agaynst them. Now tell to me the cause why thou wentest fro them/ & that it hath pleased the to come to vs. And Judyth sayd. Take the wordes of thyne handmayde/ and yf thou folowe them a perfyte thynge god shall do with the. For sothe Nabugodonosor is the lyuynge kynge of the erth/ & thou hast his power for to chastyse all people. For men onely serue not hym/ but also the beestes of the felde obeyen to hym/ his myght is knowen ouer all/ & the children of Israel shall be yolden to the/ for theyr god is angry w̄ them for theyr wyckednes/ they ben enfamyned & lacke breed and water/ they ben cōstrayned to ete theyr horses & beestes/ & to take suche holy thynges as be forboden by theyr lawe/ as whete wyne and oyle. All these thynges god hath shewed to me/ & they purpose to wast suche thynges as they ought not to touche & therfore & for theyr synnes they shal be put in ỹ handes of theyr enemyes/ & our lord hath shewed me these thyṅges to tell the/ & I thyn handmayde shall worshyp god & shall go out & praye hym & come in & tell the what he shall saye to me/ in suche wyse ỹ I shall bringe the through ỹ myddle of Jherusalē/ & thou shalte haue all the people of Israel vnder the/ as the shepe ben vnder ỹ shepeherd/ in so moche ỹ there shall not an houde barke agaynst the/ & bycause these thynges ben sayd to me by the prouydence of god/ & that god is wroth w̄ them I am sent to tell ỹ these thynges. For sothe all these wordes pleased moche to Holofernes & to his people/ & they meruayled of ỹ wysdom of her/ & one sayd to an other/ there is not suche a woman vpon erth in syght/ in fayrnes & in wytte of wordes. And Holofernes said to her/ god hath done well ỹ he hath sent the hither for to let me haue knowlege/ & yf thy god do to me these thyṅges/ he shall be my god/ & ỹ & thy name shall be grete in the hous of Nabugodonosor. Than cō maunded Holofernes her to go in where his tresour laye & to abyde there/ and to gyue to her meet fro his feest. To whom she sayd ỹ she myght not ete of his meet but ỹ she had brought meet w̄ her to ete. Than Holofernes sayd/ whan that meet fayleth what shall we gyue to the to ete. And Judith sayd she shold not spende all tyll god shall do in my handes tho thynges ỹ I haue thought. And ỹ seruaūtes ladde her in to his tabernacle. And she desyred ỹ she myght go out in ỹ nyght and before daye to praye and come in agayne And the lorde cōmaūded his cubyculers that she sholde go & come at her pleasure thre dayes duryng. And she went out in the valey of Bethulye & baptysed her in the water of the well/ & she stratched her handes vp to ỹ god of Israell/ prayenge the good lord that he sholde gouerne her waye for to deliuer his people/ and thus she dyd vnto ỹ fourth daye. Than Holofernes made a grete feest/ & sente a man of his whiche was gelded named Uago for to entreate Judith for to lye with his lorde & to come ete & drȳke wyne w̄ hym. And Judyth sayd/ what am I ỹ sholde gaynsaye my lordes desyre/ I am at his cōmaūdement/ what someuer he wyll ỹ I do I shall do & please hym all ỹ dayes of my lyfe. And she arose & aourned her selfe with her ryche & precious clothes/ & wente in & stode before Holofernes. And Holofernes herte was perced with her beaute & brenned in ỹ lust & desyre of her & sayd to her. Syt downe & drȳke in ioye for thou hast foūden grace before me. Judyth sayd. I shall drȳke my lorde/ for my lyfe is magnifyed this day before all the dayes of my lyfe/ & she ete & dronke suche as her handmayde had ordeyned for her And Holofernes was mery & dranke so moche wyne ỹ he neuer dranke so moche in one daye in all his lyfe & was dronken and at euen whan it was nyght Holofernes went to his bedde/ & Uago brought

Judith in to his chambre/ & closed ẏ dore And whan Judith was alone in ẏ chambre and Holofernes laye & slepte in ouer moche dronkenesse. Judyth sayd to her handmayde that she sholde stande wout forth before ẏ dore of the preuy chambre and wayte aboute/and Judith stode before the bedde prayenge w̄ teres & with meuynge of her lyppes secretly sayenge O lord god of Israell cōferme me in this houre to the werkes of my handes/that thou reyse vp the cyte of Jherusalem as thou hast promysed/ & that I may performe this ẏ I haue thought to do. And whan she had thus sayd she went to the pyller ẏ was at his beddes heed/ & toke his swerde & losed it/ and whan she had drawen it out/ she toke his heere in her hande & sayd. Cōferme me god of Israel in this houre/ & smote twyes in ẏ necke and cutte of his heed/ & lefte the body lye styll & toke the heed & wrapped it in ẏ canape/and delyuered it to her mayde and badde her to put it in her scryppe/ & they two went out after theyr vsage to praye And they passed ẏ tentes & goynge aboute the valey came to the gate of the cyte. And Judyth sayd to ẏ kepers of ẏ walles. Open the gates for god is w̄ vs that hath done grete vertue in Israell. And anone whan they herde her call/they called the preestes of ẏ cyte. And they came rennyng/for they had supposed no more to haue seen her/ & lyghtyng lyghtes all wente aboute her. She than entred in/ stode vp in an hye place & cōmaūded scylence & sayd. Prayse ye the lord god that forsaketh not men hopyng in hym. And in me his handwomā hath fulfylled his mercy that he promysed to ẏ hous of Israell/ & hath slayne in my hande the enemye of his people this nyght. And than she brought forth the heed of Holofernes & shewed it to them sayenge. Loo here is the heed of Holofernes prynce of the cheualrye of Assyryens/ & loo ẏ canape of hȳ in whiche he laye in his dronkenhede/ where our lord hath smyten hym by the hande of a woman. Forsothe god lyueth for his aūgel kept me hens goyng/there abydyng/ & fro thens hyther returnyng And ẏ lord hath not suffred me his hand woman to be defouled. But wout pollucyon of synne hath called me agayne to you ioyenge in his vyctory/in myn escapynge/ & in your delyueraūce/knowlege ye hym all for god/for his mercy is euerlastynge worlde wout ende. And all they honourȳge our lord sayd to her. The lord blysse ẏ in his vertue/ for by the he hath brought our enemyes to nought. Than Ozias the prynce of ẏ people sayd to her Blissed be ẏ of ẏ hye god before all womē vpon erth/ & blyssed be ẏ lord that made heuen & erth that hath addressed the in ẏ woūdes of ẏ heed of ẏ prynce of our enemyes. After this Judyth bad ẏ the heed sholde be hanged vpon ẏ walles/ & at the sonne rysynge euery man in his armes yssue out vpon your enemyes/ & whan theyr espyes shal se you/they shall renne to the tent of theyr prynce to reyse hym & to make hym redy to fyght/ & whan his lordes shal se hȳ deed they shal be smyten with so grete drede & fere ẏ they shal flee whome ye than shall pursue/ & god shall brynge them and trede them vnder your fete. Than Achior seynge the vertue of ẏ god of Israell/lefte his olde hethens custome & byleued in god & was circūcysed in his preuy membre/ & put hymselfe to the people of Israell & all the successyon of his kynrede vnto this daye. Than at the spryngynge of ẏ day they henge the heed of Holofernes on ẏ walles/ & euery man toke his armes & wente out with grete noyse/ whiche thynge seynge the espyes ranne togyder to ẏ tabernacle of Holofernes/ & came makyng noyse for to make hym to aryse and that he sholde awake/but no man was so hardy to knocke or entre in to his preuy chambre. But

Whan the dukes & leders of thousandes came and other / they sayd to the preuy chamberlayns / go & awake your lorde / for mynes bē gone out of theyr caues and bē hardy to call vs to batayle. Than Va go his bawde went in to his preuy chambre & stode before the curteyne / & clapped his handes togyder / wenynge þ he had slepte with Judyth. And whan he perceyued no meuynge of hym / he drewe the curteyne / & he seynge þ deed body of Holofernes wout heed lyenge in his blode / cryed with a grete voyce weppynge and rentynge his clothes / & than went in to the tabernacle of Judyth and foūde her not / and sterte out to the people & sayd. A woman of the hebrewes hath made cōfusyon in the hous of Nabugodonosor / she hath slayne Holofernes and is deed / and she hath his heed w̄ her. And whan the prynces and cappytaynes of thassyryens herd this / anone they rent theyr clothes & intollerable drede fell on them / & were sore troubled in theyr wyttes / & made an horryble crye in theyr tentes. And whan all thoost had herd how Holofernes was beheded / counseyle and mynde flewe fro them / & with grete trēblynge for socour began to flee / in suche wyse þ none wold speke with other / but with theyr hedes bowed downe fledde for to escape fro the hebrewes / whome they sawe armed co myng vpon them / and departed fleynge by feldes & wayes of hylles and baleys. And þ sones of Jsracll seynge them fleynge / folowed them cryenge w̄ trompes and showtynge after them / and slewe & smote downe all them þ they ouertoke. And Ozias sente forthwith vnto all the cytees and regyons of Jsracll. And they sente after all the yonge men & valyaunt to pursewe them by swerde / and so they dyd vnto the vttermest coostes of Jsrael The other men sothly that were in Bethulye went in to the tentes of the assyryens / & toke all the prayes that thassyryens had lefte. And whan the men that had pursued them were returned / they toke all theyr beestes & all the mouable goodes & thynges that they had lefte so moche / þ euery man fro the moost to the leest were made ryche by the praye that they toke. Than Joachim the hygh bysshop of Jherusalem came to Bethulye w̄ all þ preestes for to se Judyth. Whan she came tofore them / all they blysshed her w̄ one voyce sayenge. Thou glory of Jherusalem / thou gladnes of Jsracll / þ the worshyp doynge of our people / thou dyd manly / & thyn herte is cōforted bycause thou loudest chastite / & knewest no man after the deth of thy husbonde / and therfore the hande of god hath cōforted the / & therfore thou shalte be blysshed worlde w̄out ende. And all þ people sayd Fiat fiat. be it done / be it done. certaynly þ spoyles of thassyryens were vnneth gadred & assembled togyder in. xxx. dayes of the people of Jsracll. But all þ propre rychesses that were apperteynynge to Holofernes that coude be foūden þ had ben his / they were gyuen to Judyth / as well golde / syluer / gēmes / clothes / as all other appertenaūces to housholde / & all was delyuered to her of þ people. And þ folkes with women & maydēs ioyed in organs and harpes. Than Judyth songe this songe vnto god sayenge. Begyn ye in tymbres / synge ye to the lorde in cymbales / manerly synge to hym a newe psalme. Fully ioye ye & inwardly call ye his name / & so forth. And for this grete miracle and victory all þ people came to Jherusalē for to gyue laude honour & worshyp vnto our lorde god / & after they were purifyed they offred sacrefyces / bowes / & behestes vnto god. And the ioye of this victory was solempnysed durynge thre monethes / & after that eche went home agayne in to his owne cyte & hous / and Judyth returned in to Bethulye & was made more grete & clere to all men of the

londe of Israel. And she was ioyned to ỹ vertue of chastite/so ỹ she knewe no man all ỹ dayes of her lyfe after ỹ deth of Manasses her husbond/& dwelled in ỹ hous of her husbonde an hondred & fyue yere/ & she lefte her damoysell free. And after this she dyed and is buryed in Bethulye And all the people bewayled her seuen dayes. And durynge her lyfe after this iourney was no trouble amõge ỹ iewes And ỹ day of this victory of ỹ Ebrewes was accepted for a feestfull daye and halowed of the iewes & nombred amonge theyr feestes vnto this daye.

¶After the feestes of our lorde Jesu Chryst tofore set in ordre folowen the legendes of the sayntes.

## The table of this present boke.

TO the ende that eche hystory lyfe and passyon may be shortly foũden I haue ordeyned this table folowynge by lettre of a/b/c/and name of euery sayntWhose lyfe is conteyned in the boke ensuynge/Where and in What lefe he shall fynde suche as shall be desyred/and haue set the nombre of euery lefe in the margyne.

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¶Here endeth the table of this present boke.

The tyme of the aduent or compynge of our lord in to this worlde is halowed in holy chirche ỹ tyme of foure wekes/ in betokenyng of foure dyuers comỹges. The fyrst was whan he came & appered in humayn nature & flesshe. The seconde is in the herte & conscyence. The thyrde is at the deth. The fourth is at the last iudgemẽt. The last weke may vneth be accõplysshed. For the glory of the sayntes whiche shall be gyuen at ỹ last compyng shall neuer ende ne fynysshe. And to this signifyaũce the fyrst responce of the fyrst weke of aduent hath foure verses/to reken Gloria patri et filio/for one/to ỹ reporte of foure wekes. And how be it that there ben foure compynges of our lorde/yet ỹ chirche maketh mencyon in especyal but of twayne That is to wete/of that he came in humayne nature to the worlde/& of that he cometh to the iudgement & dome. As it appereth in the office of the chirche of this tyme. And therfore the fastynges ỹ ben in this tyme ben of gladnes & of ioye in one partye/ & that other partye is in bytternes of hert. Bycause of ỹ comyng of our lord in our nature humayne/they be of ioye & gladnes. And bycause of the comynge of the daye of iudgement/they ben of bytternes and heuynes. As touchynge ỹ compynge of our lorde in our bodyly flesshe/ We may cõsyder thre thynges of this compynge. That is to wyte/ the opportunite/the necessyte/& ỹ vtilite. The opportunite of compynge is taken by the reason of the man ỹ fyrst was vaynquysshed in the lawe of nature of the defawte of ỹ knowlege of god/ by whiche he fell in to euyll errours/ & therfore he was constrayned to crye to god. Illumina oculos meos. That is to saye. Lorde gyue me lyght to myn eyen. After came the lawe of god whiche hath gyuen cõmaũdement/in whiche he hath be ouercome of impuyssaunce/as fyrst he hath cryed. There is none that fulfylleth but that cõmaundeth/ for there he is onely taught/ but not delyuered fro synne/ne holpen by grace/& therfore he was constrayned to crye. There lacketh none to cõmaũde/but there is none that accomplysshyth ỹ cõmaũdement. Than came the sone of god in tyme whan man was vaynquysshed of ignorraunce & impuyssaũce to that yf he had so comen tofore/ peraventure man myght saye ỹ by his owne merytes he might haue be saued. And thus he hath not be boũde to yelde thãkes to god. The seconde thynge that is shewed vs of this compynge is the necessite by reason of the tyme. Of whiche the apostle Paule speketh Ad Galatas the fourth chapytre. At vbi venit plenitudo temporis. Whan the plenytude or full tyme of the grace of god was ordeyned/than he sent his sone that was god and the sone of the virgyn and wyfe the

Whiche was made subget to the lawe. To that ꝑ they be subget to the lawe he bought them agayne / & were receyued sones of god by grace of adopcion. Now sayth saynt Austyn / ꝑ many demaunde why he came not rather. He answereth that it was bycause that ꝑ plenytude of tyme was not come whiche shold come by hym that all thynges were ordeyned & made. And after whan this plenytude of tyme came / he came that of tyme passed had delyuered vs. To ꝑ we shall be delyuered of tyme we shal come to hym / where as no tyme passeth / but is perpetuite The thyrde thynge ꝑ is shewed to vs of his comyng is the vtylite and profyte ꝑ cometh for the causes of the hurt & sekenes generall. For syth the malady was generall / the medicyne must be generall Wherof sayth saynt Austyn that than came ꝑ grete medicyne / whan the grete maladye was throughout all the worlde / wherof the holy chirche remembreth in seuen Antemines that ben songen tofore the natiuite of our lorde / where the malady is shewed in dyuers maners. And for eche demaundeth remedy of his malady of the phisycyen. For tofore the comynge of our lorde we were ignoraunt and blynde boũden to payne perdurable bonde to ꝑ deuyll. Alyed to hym by euyll custome of synne / Iwrapped in derknes and dryuen out of our countree / & therfore we haue grete nede of a doctour or techer / of agaynbyer / of a delyuerer / of a cõduyter / of a lyghter or illumyner / and of a sauyour. Therfore than ꝑ we were ignoraũt / we had nede that we were of hym taught & lerned. And therfore we cryen in the fyrst Anteme. O sapientia que ex ore altissimi ꝓdisti. &c. O sayent souerayne whiche arte descended from the mouth of the mooste hye / come to vs and teche vs the waye of prudence. And for as moche as it is ouer lytell to vs for to be taught we demaũde in the seconde Anteme to be agayne bought / and saye O adonay et dux domus israel. &c. Veni ad redimendũ nos in brachio extenso. O thou souerayn syre and prynce of the hous of Israell come and agaynbye vs by thy puyssaũce with armes stratched but lytell shold it profyte vs for to be taught and agayne bought / yf yet that we were holden in pryson faste shytte. And therfore we demaũde to be delyuered / sayenge. O radix ieſſe veni ad liberandũ iam noli tardare. O rote of Jesse come and delyuer vs and tary not. And what auayleth it vnto prysoners to be bought agayne and delyuered yf they were not vnbounden & free to go where they wolde / lytell shold it profyte. And therfore we demaunde that we may be vnboũde & losed fro all bondes of synne whan we crye in the fourthe Anteme. O clauis Dauid. &c. O keye of Dauid that closest that no man may open / and openest that no man may shytte / come to vs and cast the prysoner out of the pryson that sytteth in derknes & shadowe of dethe. For they that haue ben longe in pryson & derke places may not se clerely but haue theyr eyen dym. Therfore after we ben delyuered from pryson it behoueth that our eyen be made clere and our syght illumyned for to se whyder we shold go. And therfore we crye in ꝑ fyfthe Anteme. O oriens splendor lucis eterne veni et illumina sedentes in tenebris et vmbra mortis. O oryent that arte the resplendour of ꝑ eternall lyght come and illumyne them that syt in derknes and shadowe of dethe. And yf we were taught / lyghted / vnboũde and bought / what shold it auayle to vs / but yf we shold be saued. And therfore we requyre to be saued. And therfore we saye in two the last Antemes / the. vj. & the. vij. we demaunde to be saued / whan we crye. O rex gẽtiũ veni et salua hominẽ quẽ de limo formasti. O thou kynge of peoples

come & saue ỹ man that ỹ hast fourmed of the slyme of the erthe. And in the.bij. O emanuel rex et legifer noster veni ad saluandū nos dñe deus noster. O emanuell that arte our kynge & berer of our lawe/our lorde/our god/come and saue vs. The profyte of this comyng is assygned of many sayntes in many maners For Luke sayth in ỹ fourth chaptre/ ỹ our lorde was sent & came to vs for.bij. profytes/Where he sayth/the spiryte of our lorde on me Whiche he reherseth by order/he was sent for the confort of the poore/to hele them ỹ were seke in synne to delyuer them that were in prison/to teche them that were vncunnynge/to forgyue synnes/to bye agayne all mankynde/and for to gyue reWarde to them that deserue it. And saynt Austyn putteth here thre profytes of this comynge & sayth. In this Wretched World What haboūdeth/but to be borne/to labour/& to dye. These ben the marchaūdyses of our regyon/& to these marchaūdyses ỹ noble marchaūt Jesus descended/& bycause all marchaūtes gyue & take/they gyue ỹ they haue/& take that they haue not. Jesu Chryst in this marchaundyse gaue & toke/he toke that Whiche in this World haboundeth/ỹ is to Wyte/to be borne/to labour/& to dye. He gaue agayne to vs to be borne spūally/to aryse & to reygne perdurably/& he hymselfe came to vs to take vylanyes/& to gyue to vs honour/to suffre deth/and to gyue to vs lyfe/to take pouerte/& to gyue vs glory. Saynt Gregory putteth.iiij. causes of ỹ pfyte of his comyng/sayeng. Studebāt oēs superbi de eadē stirpe progenti/pro spera vite pīsentis appetere. aduersa deuitare/opprobria fugere/gloriam sequi. They of ỹ World in theyr pryde descended of the same lignage studyed to desyre the prosperyte of this present lyfe/to eschewe the aduersytees/to flee thereproues & shames/& to ensewe ỹ glory of the World. And our lord came incarnate amonge them alkynge & sekynge ỹ aduersytees/despysynge the prosperytees embracyng vylanyes/seynge all vayne glory. And he hymselfe Whiche descended from glory came/& he comen taught newe thynges. And in the Wynge meruayles suffred many euylles. Saynt Bernarde putteth other causes & sayth that We trauayle in this World for thre maner of maladyes or sekenes. For We ben lyghtly deceyued/feble to do Well/& frayle to resyst agaynst euyll. If We entend to do Wel/We fayle/yf We do payne to resyst the euyll/We ben surmoūted & ouercomen. And for this the comynge of Jesu Chryst Was to vs necessary. To ỹ he enhabyte in vs by fayth. He enlumyneth our eyen of ỹ hert. And in abydyng w̄ vs he helpeth vs in our malady/& in beynge w̄ vs he defendeth our frayle te agaynst our enemyes. ¶ Of the second comynge Whiche shall be at ỹ last iudgement. Two thynges ben to be seen/ỹ is to Wyte/ỹ Whiche cometh tofore ỹ iudgement/& ỹ Whiche shall be at ỹ iudgement. As for the fyrst/thre thynges shal be tofore the iudgement. Fyrst ỹ terryble cōfusyon of sygnes & tokens. Secondly the malyce & deceyte of Antechryst. And the thyrde of ỹ behement & meruaylous operacyon of the fyre. As touchynge the sygnes/sayntLuke sayth in ỹ.xxv.chaptre. Erūt signa ī sole luna & stellis. &c. There shall be grete sygnes in the sonne in the mone/and in the sterres/& in the erth oppressyon of people anguyssyous for the confusyon of the sowne of the see and of ỹ Wawes. The thre fyrst sygnes ben determyned in the boke of thapocalyps in the.vj.chaptre. Sol factus est niger tanq̄ saccus cilicin⁹/et luna facta est sicut sanguis/et stelle ceciderunt sup terrā. ¶ Than shal be the tyme that the sonne shall be blacke as a sacke/groos & rude. And ỹ mone shall be as blode/and

the sterres shal fall on ꝑ erth. The sonne is sayd derke for as moche as he is depriued of his lyght/as though he wept for the dyenge of men. For saynt Austyn sayth/that the vengeaunce of god shall be so cruell at the daye of dome/that the sonne shall not dare beholde it. Or as for to speke of the propre sygnyfycacyon spirytually to be vnderstanden/is that the sonne of iustyce Jesu chryst shal be than so derke/that no man shall dare knowe hym. The heuen is here taken for the ayre/and the sterres be called of this heuen whiche haue symplytude and semblaūce lyke sterres. And after the comyn language men saye ꝑ they fall fro heuen whan they descende vnder the heuen/& in that the scripture cōfermeth to ꝑ maner comyn of spekyng/and than shall be made suche oppressyon. For the qualyte of the fyre shall haboūde strongly/& this shall our lorde do for the terrour & fere of the synners. Or the sterres shall be sayd to fall/for bycause they cast out rayes of fyre/or bycause there be many that seme clere as sterres/& than shall fall fro the fayth/or ꝑ they withdrawe theyr lyght that they ne may be seen lytel or nought ¶ Of the fourth sygne the whiche shall be the pressure & the angusshe ꝑ shall be vpon the erth sayth saynt Mathewe in the fourth chapytre/that than shall be suche tribulacyon/that neuer was none so grete seen vpon the erth syth ꝑ worlde began/ne neuer shall be. ¶ The fyfthe sygne shall be the confusyon that shal be on the see. And hereof saye some & ymagyn that the see shall perysshe by a grete brekynge of his fyrst qualyte/that is to saye of his puyssaūce and vertue/accordyng to that saynt John sayth in thapocalyps in the.xxj. chapytre. Et mare iā non est. And as touchynge to his qualytees of his wawes/of rysyng and other accydēs. And after this that some other saye/the sowne shall be moche grete/for it shall gyue out a meruayllous grete noyse and bruyte/for the see shall be lyft vp.xl.cubytes aboue the moūtaynes/& after shall aswage and go downe. Or to speke after the lettre/playnly after ꝑ sentence of saynt Gregory. Than shall ꝑ see be made newe/& troublyng of ꝑ wawes that neuer were herde lyke. Now we haue that saynt Jerome sheweth to vs in ꝑ yerely hystoryes of the bretwes. xv. sygnes & tokens/the whiche shall come before the iudgement/but he declareth not yf they shall shewe cōtynually/or yf there shall be space betwene them. The fyrst sygne is that the see shall aryse.xv. cubytes aboue the heyght of the mountaynes/in beynge in his place as a wall The seconde sygne the see shall descende so lowe that vnneth it shall be seen. The thyrde sygne/the grete fysshes as whales and other shall appere aboue the water/and shall crye vnto heuen/and god onely shall vnderstande theyr crye. The fourth sygne shall be that ꝑ see & water shal brenne. The fyfth sygne ꝑ the trees & herbes shall gyue dewe of blode/& in ꝑ fyfth daye dyuerse clerkes afferme ꝑ all the brydes of the ayre shall assemble in a felde/euery kynde by themselfe/& shall not ete ne dryncke/but shall abyde the comynge of ꝑ iudge in grete fere. The sixth sygne the edyfyces & buyldynges shall fall downe/& in this.vj. day thondres & tempestes full of fyre shall growe in the west where ꝑ sonne goth downe agaynst the fyrmament in rennynge to the eest. The.vij. sygne/the stones shall smyte & hurtle togyder/& shal cleue in foure partyes/& eche partye shall smyte other/ne none shall vnderstande ne here ꝑ sowne but god onely. The.viij. sygne shall be ꝑ moeuynge and generall tremblynge of the erth/whiche shall be so grete as it is sayd/that noo man ne beest shall not mowe stande theron/but fall downe to ꝑ groūde. The.ix. sygne/all the erth shall

be euen and playne. And all the mountaynes and baleys shal be brought in to poudre and be all in lyke playne. The.x. sygne the men shall yssue out of ꝑ caues and shall go by the wayes and feldes as men alyened & out of theyr wytte / and shall not conne speke one vnto an other. The.xj. sygne / the bones of deed men shall yssue out of theyr buryalles & places / and shall holde them vpon theyr sepulcres / and fro the sonne rysynge vnto the goynge downe the sepulcres shall be open / to the ende that the deed bodyes may all yssue. The.xij. sygne / all ꝑ sterres shall fall fro the heuen / & shall spredе out rayes of fyre / and than grete quantyte shall growe. In this.xij. daye it is sayd that all the beestes shall come to ꝑ felde howlyng / & shall not ete ne drynke. The.xiij. sygne / all lyuynge shall dye / to the ende that they sholde aryse with the deed bodyes. The.xiiij. sygne / the heuen and the erth shall bremme. The.xv. sygne than shall be a newe heuen & newe erth and all thynge / and all deed men shall aryse. ¶ The seconde thynge that shall be afore the iudgement shall be ꝑ folye & malyce of Antechryst / he shall payne hym to deceyue all people by foure maners. The fyrst maner shall be by suasyon and false exposicyon of scripture. For as moche as he may he shall gyue them to vnderstande that he is Messias / whiche was promysed in the lawe that he shold come / whome we saye Jesu chryst / and he shall destroye the lawe of Jesu chryst and shall ordeyne his lawe / in allegyng Dauid the prophete that sayth. Constitue domine legislatorem super eos. Thus shall he saye that it was sayd for hym as he that was ordeyned of god for to set lawe vpon his place. After this that is sayd in the scripture of Danyell. Daniclis.xj. Dabunt abhominationem et desolationem templi. &c. Antechryst and his complyces shall gyue abhomynacyon and desolacyon to the temple of god in this tyme as sayth the glose. Antechryst shall be in the temple of god as god / for that he shall destroye the lawe of god. ¶ The seconde maner shall be by meruaylous operacyon of myracles / Wherof sayth the apostle saynt Paule in his seconde epystle ad thessalonicenses in the seconde chaptre. Where he sayth. Cuius aduentus erit secundum operationem sathane in omnibus verbis et prodigijs mendacibus. Of Antechryst it is sayd that the comynge shall be after the operacyon of sathan / in all his sygnes / in all his meruayles & false lyenge dedes. Wherof saynt John maketh mencyon in the apocalyps the.xiij. chaptre. Fecit signa vt etiam ignem faceret de celo in terrã descendere. Antechryst shall make suche sygnes / that is to saye / he shall make suche tokens that he shall make the fyre descende fro heuen. The glose sayth / that lyke as the holy ghoost descended in lykenes of fyre in lyke wyse shall Antechryst gyue the euyll spiryte in lykenes of fyre. ¶ The thyrde maner that he shall do for to deceyue people / shall be in gyuynge of gyftes. Of whiche is wryten in the boke of Danyell the prophete in his.xj. chaptre. Dabit eis potestatem in multis / et terrã diuidet gratuito. Antechryst shall gyue puyssaunce to his seruauntes in many thynges / and shall departe the erth to them after his wyll. The glose sayth that Antechryst shall gyue many gyftes to them that he shall deceyue. And to his dyscyples he shall deuyde the erth. And them that he may not subdue by terrour and fere / he shall subdue and ouercome them by auaryce / and make them therby for to obey hym. ¶ The fourth maner for to deceyue them shall be by tourmentes that he shall gyue to them. Wherof Danyel sayth in his.viij chaptre. Supra qõ credi potest / vni-

uersa vastabit. Noo man shall byleue how he shall destroye & tourment them that wyll not byleue in hym/for to drawe them to hym by force. And saynt Gregory sayth of hym. Robustos quippe interficiet. & ceta. He shal slee the grete and stronge men/whan he may not wynne ne ouercome them by herte ne wyll/he shal ouercome them by turment. ¶ The thyrde thynge that shall goo tofore the iudgement/shall be the ryght vehement fyre/the whiche shall go tofore the face of ỹ iudge. And god shall sende this fyre for foure causes. Fyrst for ỹ renewynge of the worlde/for he shall purge and renewe the elementes/and lyke vnto the fourme of the deluuye. It shall be. xl. cubytes hygher than all the mountaynes lyke as it is wryten in the hystorye scolastyque. For the werkes of the people may mounte soo hye. Secondly for the purgacyon of the people. For than that fyre shall be in stede of the fyre of purgatory to them that than shall be on lyue. Thyrdly for to gyue more greter tourment to them that be dampned. Fourthly for to gyue more clerenes and lyght vnto the sayntes. For after the sayenge of saynt Basylle/our lorde god whan he shall make the purgacyon of the worlde he shall departe the hete of the fyre fro the resplendour and bryghtnes/and all the hete he shall sende to the place of the dampned people/bycause they sholde be the more turmented. And all the resplendour and bryghtnes he shall sende to the place of sayntes/to the ende that they may be the more conforted. ¶ Of these that shall ensewe and folowe the iudgement there ben many. The fyrst shall be the descencyon of the iudge. The iudge shall descende in to the vale of Josaphat and shall set the good on his ryght hande/and the euyll on the lyfte hande in an hye place in the ayre/bycause other sholde se them. And it ought not to be byleued that within that lytell valeye alle myght be enclosed/after that whiche saynt Jherome sayth/but many shall be there/& the other there aboute. Neuertheless in a lytell space of lande may be men without nōbre by dyuyne puyssaunce and ordynaunce. And yf it be of neccessyte the chosen people shall be in ỹ ayre/for the agylyte and lyghtnes of theyr bodyes/and also in soule. And thā the iudge shall desputo and repreue the wycked men of ỹ werkes of mercy whi che he ordeyned to vs. And they shall not mowe replye/but shall than wepe vpon themselfe/and vpon theyr dedes. Lyke as saynt John Chrysostom sayth vpon the gospell of saynt Mathewe/in sayenge that the iewes shal wepe theyr lyfe whan they shall se theyr iudge/and hym that gyueth lyf to all men/whome they estemed and trowed a deed man. And shall blame themselfe for his body hurte and wounded by them/and they may not denye theyr crueltee/but they shall wepe in grete dystresse. The paynymes whiche by the vayne dysputacyons of the philosophyres were deceyued/& supposed to haue ben foly to worshyp god crucyfyed. The chrysten men synners shall wepe that haue more loued the worlde than god. The heretykes shall wepe bycause they holde false opynyons agaynst the faythe of Jesu Chryst/whome than they shall se the soueraine iudge whome the iewes crucyfyed. And so shall all the lygnages of the worlde wepe/for they shall haue no force ne power ne strengthe to resyst agaynst hym/ne they may not flee tofore his face/ne they shall haue no tyme of space to do penaunce for theyr synnes/ne to make satisfaccyon for the grete anguysshe that they shall haue of all thynges/there shal no thynge abyde to them

but wepynge. ¶The seconde thynge ꝑ shall folowe at the iudgement is the dyf ference of the ordres. For thus as sayntGregory sayth/at the daye of iudgemēt shall be foure thynges/two on the partye reproued/& two on the partye chosen The fyrst shall be dampned & perysshed to whome he shall saye. ℭ Fuiui et non dedistis mihi māducare. I had hunger and ye haue gyuen to me no mete. The other shall not be iudged and perysshe/ of whome it is wryten. ℭ Qui non credit iam iudicatus est. He that byleueth not is now iudged/for they shall not percey= ue the wordes of ꝑ iudge/whiche wold not kepe the wordes of god. The other of the partye of the good shall be iudged and shall reygne as they to whome shal be sayd. I haue had hūger and ye haue gyuen me mete. The other shall not be iudged/and yet shall reygne/that is to wyte/the perfyte men that shall iudge other/not that they shall gyue the sen= tence of ꝑ iudgement. For the souerayne iudge shall onely gyue the sentence/but they be sayd iudges bycause they be pre sent approuynge the iudgement. And this assystence shall be fyrst to ꝑ honour of sayntes/for it shall be grete honour to them to haue theyr seetes and syt with the iudge/lyke as Jesu Chryst promy= sed to them/that they shold be syttynge vpon.xij.seetes iudgynge the.xij.ligna ges of Israell. Secondly to the confyr= macion of the sentence/for they shall ap= proue the sentence gyuen of the iudge/ as done ꝑ assystentes in iudgement whi che approue the sentence of ꝑ iudge that is good and iuste/and with theyr han= des they set to theyr names in wytnesse Lyke as Dauid sayth. ℭ Ut faciāt in eis iudicium conscriptum.&c. To the ende that they make vpon the dampned iud= gement wryten with the iudge. Thyrd= ly that shall be to condempnacyon of the euyl people/whome they shal cōdempne by the werkes of theyr good lyf. ¶The thyrde thynge that folowyth the iudge= ment that shall be ꝑ sygnes and tokens of the passyon of Jesu Chryst/that is to wyte/the crosse/the nayles/& the woū= des/the whiche sygnes shall be fyrst for to shewe his glorious bycorye/and by that they shall appere in thexcellence of his glorye. Wherof sayth saynt Johan Crysostom that the crosse & the woūdes shall be more shynynge than ony rayes of the sonne. Now than sayth he/consy= der ye what the vertue is of the crosse. The sonne than shall be derke/and the mone shall gyue no lyght. Hereby than may ye vnderstande how moche ꝑ crosse is more shynynge than the mone/and more clerer than the sonne Secondly for to shewe his mercy by whiche he shall saue the good. Thyrdly for to shewe his iustyce/how iustly he hathe dampned them that be euyll/bycause they haue despysed so noble pryce as his blode and sette not therby. And therfore as sayth sayntJohn Crysostome. He shall saye to them harde wordes by maner of re= preue. For your sake I made my selfe a man/for you I haue ben beten/boūden/ scourged/and crucifyed/where is now the fruyte that I haue suffred so many iniuryes for. Loo se the pryce of my blo= de that I haue gyuen to redeme you. Where is the seruyce that ye haue done vnto me for the pryce of my blode that I haue gyuen for you. And where I was god in my glorye I came downe & was made man for you. And ye haue made me more vyle than ony thynge. For all maner thynges of fylthe ye haue more loued than my iustyce and my fayth. ¶The fourth thynge that folowyth the dome or iudgemēt/is the straytnes and rygour of the iudge/for it may not bowe ne lene for no thynge/for he is almyghty/ne noo man may doo ony thynge a= gaynst hym/ne by gyftes ne otherwyse

for all ryches̄es ben in hym and all treasours. And hereof sayth saynt Bernard The daye shall come that clene and holy hertes shall be more worthe than wordes aourned / and good cōscyence better than a sacke full of money. For this is he ꝑ shall not be deceyued by wordes ne shall bowe for gyftes. And hereof sayth saynt Austyn. We awayte vpon ꝑ daye of iudgement / & that daye shall be ryght full of equyte. The iudge than shall gyue noo fauour to none / be he neuer soo puyssaunt / ne do agaynst iustyce / ne no bysshop / ne none abbot / ne noo prynce may corrupte hym for golde ne syluer / ne for hate / for all goodnes is in hym / therfore no hate may be in hym. Wherof Salomon the wyse sayth̄e. capo. xj. Odisti eorum que fecisti. God hated neuer thynge that he made and created / for he is ryght iust / and so iust that they that he calleth his bretherne / they ben false chrysten men / whome he shall not delyuer / after this that Dauid sayth̄e. Fratrem non redimet. Also he shall not be deceyued by errour / for he is ryght wyse. Of hym sayth saynt Leon ꝑ pope Of this iudgement whiche is the sentence of the soueryn iudge / that is that his regarde & lokynge maketh all thynge to tremble / to whome all ferme and stable thynge in cōparyson is mouable / and all secrete thynges open / to whome all derknes is clere. All thynge without voyce answereth. Scylence confesseth & wytnesseth / and without voyce thought speketh. And for as moche as his wysdome is so grete / agaynst his wysdome auayleth no allegacyons of aduocates / ne sophym of philosophers / ne the wordes aourned of thyntercessours ne moynes / ne the malyce of them that ben cautelous. And of these foure here sayth̄e sayn̄t Jherome. Quanti illic clingues et multi feliciores loquacibus erūt. quo ad primū. Quanti pastores philosophis quo ad secūdū. Quāti astuti oratoribus / quo ad terciū. Quanti hebetes argutijs preferēdi sunt ciceronis. quo ad quartū. How many shall there be at this iudgement that shall haue no tongue / by whiche they shall not speke / whiche shall be more eurous and blysſed than the fayre and grete spekers. And the herdmen & shepeherdes more happy than the philosophers. And how many rude & symple men more than the wyse men. And how many foles and Innocentes more than the shewers of the doctrynes of Ciceron / than of other full of bayne scyence They shall be set tofore and receyued at that daye. Lyke as he wolde saye / the fyrst shall be taken / and the other shall be put away. ¶ The fyfth thynge that shall be at the daye of dome / shall be the horryble accusacyon. For than shall be there accusers agaynst the synner. The fyrst accuser shall be the deuyll / of whome sayn̄t Austyn sayth̄e. That the enemy than shall be redy whiche shall recyte the wordes of our profession / and shall shewe tofore vs all that euer we haue done / and in what place and what tyme we haue synned / and what good than we sholde haue done. And he shall saye to the iudge. Ryght true iudge deme and iudge this synner to be myne for his trespace / whiche wolde be thyne by grace / he is thyne by nature / he is myne by his myserye / he is thyne by thy passyon / he is myne by monycyon. To the he hath ben inobedyent / to me he hath ben obedyent. He hathe receyued of the the vesture of immortalytee / of me he hath taken this penyble cote with whiche he is cladde / he hath left thy vesture and is comen to myne. Ryght iuste demer iudge hym to be myne for to be damned with me. ¶ Alas alas how may the mouth of them open ꝑ shall thus be foūden / whan they shall be iustly dampned to be w̄ the deuyll. ¶ Thy seconde accuse-

ment is our owne treſpace/for our owne propre ſynnes ſhal accuſe vs/as ꝑ Wyſe Salomon ſaythe. Sapientie.iiij. Uenient in cogitationem peccatorum ſuorū timidi: et traducent illos ex aduerſo iniquitates eorum. To the iudgement they ſhall come in ꝑ thought of theyr ſynnes in grete drede and fere. And theyr Wyckednes ſhall caſt them out afterwarde. Than theyr werkes ſhall ſaye togyder. Thou haſt made vs/we ben engendred of the/we ſhall not leue the/but alwaye we ſhall be with the/and with the we ſhall go to ꝑ dome. Thus in many thynges and crymes they ſhall accuſe ꝑ ſynners. ¶The thyrde accuſer ſhall be all the worlde. Wherof ſayth ſaynt Gregory. If thou demaunde who ſhall accuſe the. I ſaye the worlde whiche is offended. And ſaynt Johñ Cryſoſtom ſayth. That at ꝑ daye there we ſhall anſwere no thynge/but the heuen/the erth/the water/the ſonne/the dayes & the nyghtes ſhall be the wytnes of our ſynnes. And yf we ſpeke not/our werkes & our thoughtes ſhall be moued/and all the worlde ſhall be agaynſt vs tofore god/& ſhall accuſe vs ſtrongly. ¶The fyfth thynge that enſeweth the dome ſhall be wytnes true without faylyng. The ſynner ſhall haue thre wytneſſes agaynſt hym/that one that is aboue hym/that is to wyte that ſhall be iudge and wytnes. Lyke as he ſayth by the mouth of Jheremye the prophete. I am iudge & wytnes ſayth our lord. That other wytnes is within hym/that is to wyte his cõſcyence. Therfore ſayth ſaynt Auſtyn If thou dredeſt the iudges compꝑge/correcte thy cõſcyence/for the worde of thy mouth is the wytnes of thy conſcyence. That other wytnes is by hym/that is his ꝓpre aũgell deputed to his keppynge the whiche bycauſe that he knoweth his cõſcyence ſhal bere wytnes agaynſt hym. Wherof it is ſayd in Job. The heuens/that is to ſaye/the aũgelles than ſhall ſhewe the iniquytees of ꝑ ſynners. ¶The ſeuenth thynge that ſhall be at the iudgement/is the conſtraynt of the ſynners. Wherof ſayth ſaynt Gregory. O how ſtrayte ſhall be ꝑ wayes to ſynners/all aboue ſhall the iudge ſyt full of wrathe. And vndernethe the horryble and confuſed regyon of payne. On theyr ryght ſyde theyr ſynnes/whiche ſhall accuſe them. On theyr lyfte ſyde theyr enemyes deuylles without nombre/dra wynge them to turment. Within them theyr cõſcyence ſhall be brennynge/and without forthe the worlde brennynge. The caytyues and myſerable ſynners thus taken/whyder ſhall they flee/or whyder ſhall they goo/they may not hyde them/for it is impoſſyble. And to ſhewe it is intollerable/ſo moche ꝑ they ſhall not conne bere it. ¶The.viij.that they ſhall haue the ſentence inreuocable This ſentence ſhall neuer be repelled/ne it may not be appeled/for the appellacyon ſhall neuer be receyued for thre cauſes/as it ſhold be in iudgement. The fyrſt cauſe is for the excellence of ꝑ iudge as of a kynge/yf he gyue a ſentence/it may not be appeled in his realme. For there is none therin aboue hym ſouerayne. And in lyke wyſe of the emperour/& of the pope. Secondly for the cuydence of ꝑ cryme whiche is notaryly knowen. Thyrdly whan the thynge of whiche the iudgement is gyuen may not be dyfferred/& that it haue not dylacyon. And for theſe thre cauſes there may none appele be fro the dyuyne ſentence. Fyrſt for the excellence of the iudge/for god hath none aboue hym/but he is aboue all other in eternyte/in dignite/and in auctorite. And ſomwyſe may be appeled from the emperour to god/but from god may no man appele. For he hath none aboue hym. ¶Secondly for the cryme/for all treſpaces and ſynnes ſhall be there open

ly shewed. Wherof sayth saynt Jerome that in this daye all our dedes shall be shewed / lyke as they were wrytten in a table & noted. ¶ Thyrdly for the thynge whiche may not suffre dylacyon / for all thynges that shall be done at the iudgement shall be done in a twynkelynge of an eye. Than let vs praye that we may in this holy tyme so receyue hym / that at the daye of iudgement we may be receyued in his euerlastyng blysse. Amen.

¶ Thus endeth the hystorye of aduent.

¶ Here folowyth the natyuite of our lorde Jesu Chryst.

When the worlde had endured. v. thousand & nyne hondred yeres after Eusebe the holy saynt / Octauyan the emperour cõmaunded that all the worlde sholde be descryued / so that he myght knowe how many cytees / how many townes / and how many persones he had in all ỹ vnyuersall worlde. Than was so grete peas in the erth / that all ỹ worlde was obeyssaũt to hym. And therfore our lord Jesu Chryst wold be borne in that tyme that it shold be knowen that he brought peas from heuen. And this Emperour commaunded that euery man sholde go in to the townes / cytees / and vyllages fro whens he were of / and shold bryng with hym a peny in knowlegynge that he was subgecte to the empyre of Rome And by so many pens as sholde be founden receyued / sholde be knowen ỹ nombre of the persones. ¶ Joseph whiche than was of the lygnage of Dauid / and dwelled in Nazareth went in to the cyte of Bethleem / and ladde with hym the virgyn Marye his wyfe / & whan they were comen thyder / bycause ỹ hostreyes were all taken vp / they were constrayned to be without in a comyn place where all people went / & there was a stable for an asse that he brought with hym / & for an oxe. In that nyght our blysfed lady & moder of god was delyuered of our blysfed sauyour vpon ỹ hey ỹ laye in the racke. At whiche natyuite our lorde shewed many meruayles For bycause ỹ the worlde was in so grete peas / ỹ Romaynes had done make a tẽple / whiche was named ỹ tẽple of peas. On whiche they coũseyled with Appollo / to knowe how longe it sholde stande & endure. Appollo answered to them that it shold stande as longe tyll a mayde had brought forth & borne a chylde. And therfore they dyd do wryte on ỹ portall of ỹ temple. Loo this is the temple of peas ỹ euer shall endure For they supposed wel ỹ a mayd myght neuer bere ne brynge forth a chylde. This temple ỹ same tyme that our lady was delyuered & our lorde borne ouerthrewe and fell downe. Of whiche chrysten men afterwarde made in ỹ same place a chirche of our lady / whiche is called sctã maria rotũda / that is to saye / the chirche of saynt Mary the roũde. ¶ Also the same nyght as recordeth Innocent the thyrde whiche was pope / that there sprange & sourded in Rome the same nyght a well or foũtayn & ran largely all ỹ nyght & all that day vnto ỹ ryuer of Rome called tyber. ¶ Also after ỹ recordeth saynt John Chrysostom / ỹ. iij. kynges were this nyght in theyr oreysons & prayers vpon a moũtayne whan a sterre appered by them / whiche had the fourme of a ryght fayre childe ỹ had a crosse in his foreheed / whiche sayd to these thre kynges ỹ they sholde go to Jherusalem / and there they sholde fynde ỹ sone of a virgyn god & man whiche than was borne. ¶ Also there appe-

red in ẏ oryent thre sonnes/whiche lytel and lytell assembled togyder/& were all in one/as it is signifyed to vs that these thre thynges is the godhede/the soule & the body/whiche ben in thre natures assembled in one psone. ¶Also Octauyan the Emperour lyke as Innocent recordeth/that he was moche desyred of his coũseyle and of his people/that he sholdt do men worshyp hym as god/for neuer had there be tofore hym so grete a mayster and lorde of the worlde as he was. Than the emperour sente for a prophetysse named Sybbyll for to demaũde of her yf there were ony so grete and lyke hym in the erthe/or yf ony sholde come after hym. Thus at the houre of myddaye she behelde the heuen and sawe a cercle of golde aboute the sonne/& in the myddell of the cercle a mayde holdynge a chylde in her armes: Than she called the emperour & shewed it to hym. Whan Octauian sawe that he meruayled ouer moche. Wherof Sybbyll sayd to hym. Hic puer maior te est/ip̃m adora. This chylde is a greter lorde than thou arte/worshyp hym. Than whan the emperour vnderstode that this chylde was a greter lorde than he was/he wolde not be worshypped as god/but worshypped this chylde that sholde be borne. Wherfore the chrysten men made a chyrche of the same chambre of the emperour/& named it Ara celi. ¶After this it happed on a nyght as a grete mayster whiche is of grete auctorite in scripture whiche is named Barthylmewe/recordeth that the rodde of Eugaddi whiche is by Jherusalem whiche bereth bawme floured this nyght & bare fruyte/& gaue lycour of bawme. ¶After this came ẏ aũgell & appered to the shepeherdes ẏ kept theyr shepe & sayd to them. I anounce & shewe to you a grete ioye/for the sauyour of ẏ worlde is in this nyght borne in the cite of Bethleem/there may ye fynde hym wrapped in cloutes. And anone as the aũgell had sayd this/a grete multytude of aũgelles appered with hym & began to synge. Honour/glorye and helth be to god on hye/and in the erth peas to men of good wyll. Than sayd ẏ shepeherdes let vs go to Bethleem & se this thynge. And whan they came they founde lyke as the aungell had sayd. And it happed this nyght that all the sodomytes that dyd synne agaynst nature were deed & extyncte. For god hateth so moche this synne/that he myght not suffre that nature humayne whiche he hadde taken were delyuered to so grete shame. Wher of saynt Austyn sayth/that it lacked but lytell that god wolde not become man for that synne. In this tyme Octauyan made to cutte and enlarge the wayes/and quyted the romaynes of all the dettes that they ought to hym. This feest of the natiuite of our lorde Jesu Chryst is one of the gretest feestes of all the yere And for to tell all the myracles that our lorde hath shewed/it sholde contynue a hole boke. But at this tyme I shall leue and passe ouer/saue one thynge that I haue herde ones preched of a worshypfull doctour/that what persone beynge in clene lyfe/desyre on this daye a boone of our lorde god/as ferre as it is ryghtfull and good for hym/our lorde at the reuerence of this blyssed and hye feest of his natyuite wyll graunt it vnto hym. Than let vs alwaye make vs in clene lyfe at this feest/that we may so please hym/that after this shorte and transytory lyfe we may come vnto his blysse that neuer shall haue ende. Amen.

¶Here endeth the natyuite of our lorde Jesu Chryst.

¶Here foloweth the Circumcysyon of our lorde Jesu Chryst.

The daye of the circumcysyon of our lorde there ben four thynges ỹ make and shewe it to be holy and solempne. The fyrst is the vtas of the natiuite. The seconde the Impositcyon of a newe name berynge helth. The thyrde theffusyon of his precyous blode. The fourth the sygnes of the circumcysyon. As for the fyrst it appereth. For the vtas of sayntes ben solempne/ by moche more reason ought it to be of hym that is the sayut of all sayntes. Now it semeth that the natiuite of our lorde ought not to haue none vtas/ for the natiuite tendeth to the deth/ and the deeces of sayntes haue theyr vtas bycause they be borne of ỹ natiuite that stretcheth to lyfe perdurable/ for to be after glorysyed in body. And by the same waye it semeth that the natiuite of the glorious virgyn Marye/ and of sayut Johñ baptyst/ and of the resurrecyon of our lorde ought not to haue vtas. For the resurrection was than done. Hereto we ought to consydre lyke as sayth a doctour/ that in this vtas we sholde ful fyll suche thynges as we accomplissyed not in the pryncypall daye that our lord was borne in/ of whiche of auncyent tyme men were wonte to synge at the masse. Vultũ tuum domine. ꝛc. To the honour of our lady sayut Marye. The other octaues or vtasses/ as of paske/ whytsontyde/ the natyuite of our lady and sayut Johñ baptist ben of deuocyon as of other sayntes/ that men wyll honour for synguler causes or affecyons. And they may be sayd the octaues of fyguracion. For they signyfye and fygure the octaue of the last resurrecyon perpetuall/ whiche is the eyght aege. And as to the seconde/ this daye was his name imposed to hym/ and was named with the newe name that the mouthe of god named. This is the name of whiche there is none other vnder heuen by whiche we may be saued/ that is Jesus. After sayut Bernarde/ this is the name whiche in the mouth is hony/ in the eere melodye/ and in the herte Joye. This is the name after that he sayth it lyghteth and shyneth lyke oyle/ whan it is preched it fedeth the soule/ whan it is in the mynde of the herte/ it is swete/ and it enoynteth whan it is called. And as the euangelyst sayth/ he had thre names/ that is to wyte/ the sone of god/ Jesus/ and Chrystus. He is called the sone of god/ in so moche as he is god of god the fader. Chrystus in so moche as he is a man taken of a persone dyuyne vnto nature humayne. And Jesus in as moche as he is god vnyed to our humanyte. And of these thre maner of names sayth sayut Bernard/ ye that lye in dust and poudre aryse out of your slepe and awake ye/ and gyue prayssynge to god. Loo here that our lorde shall come vnto your helth/ he cometh with oyntment/ he cometh with glorye. Jesus cometh not without helthe/ ne Chryst cometh not without vnccyon/ ne the sone of god without glorye. For he is our helth/ our vnccyon & our Joye. And as touchynge this treble name/ tofore his passyon he was not perfytly knowen/ as touchynge the fyrst/ he was somwhat knowen by coniectynge/ as of his enemyes whiche sayd Jesu Chryst to be ỹ sone of god And as to the seconde of lesse or fewer he was knowen for Jesu Chryst. And as to the thyrd vocally/ for as moche as by the voyce he was called Jesus. But as to the reason of the name/ he was not knowen. For Jesus is as moche to saye as sauyour/ and this vnderstode not they. After the resurrecyon this name treble was clarefyed and declared.

The fyrst to the certaynte. The seconde to the publycacyon. The thyrde to the reason of the name. The fyrst name is sone of god. And ꝑ these names ben appropryed to hym/ saynt Hyllarye in his boke ꝑ he made of ꝑ trynite sayth thus. Vere filiū dei vnigenitū. In dyuers maners this name sone of god is knowen/ as it is wytnessed of god. God the fader wytnesseth it that he is his sone. The apostles preche it/ the religyons byleue it the fendes our enemyes confesse it. And therfore we knowe our lord Jesu Chryst in his maners/ by name/ by nature/ by natiuite/ by puyssaūce/ & by his passyon ¶ The seconde name is Chrystus/ whiche is interpreted vnccyon. For he was enoynted with ꝑ oyle of gladnes/ tofore all them ꝑ to hym were partye. And by that he is sayd enoynted/ it is shewed ꝑ he was a ꝓphete/ a champyon/ a preest and a kynge. These foure persones somtyme were wonte to be enoynted. Jesu Chryst was a ꝓphete techynge the doctryne dyuyne/ a champyon in the batayle agaynst ꝑ deuyll/ whome he ouercame/ a preest in reconcylynge the humayne lygnage to god the fader/ and a kynge in dystrybutynge & rewardynge euery man. Of this second name we ben all named. For of this name Chryst we ben called chrystē men. Of whiche name sayt Austyn sayth thus. Euery chrysten man ought to be chrysten of ryght & iustice/ of boūte/ of entyerte/ of pacience/ of chastite/ of clennesse/ of humilite/ of innocency & pyte. And these names here ben of chrysten men/ & thou how defendest ꝑ this name/ & reteynest for thyselfe so many thynges of whiche thou hast haboūdaūce/ & none appetyte/ knowe thou ꝑ he is not chrysten onely that bereth ꝑ name but he that doth the werkes of Chryst. ¶ The thyrde name is Jesus/ and this name after that saynt Bernarde sayth is mete/ boūtayne/ medicyne/ and lyght. And it is mete to many vertues/ for it is confortatyfe/ it nourysseth/ it is enforsyng & strengthynge/ & it augmenteth & encreaseth. Of these he sayth hymselfe/ this name Jesus is mete/ for as ofte as thou remembrest it/ thou art conforted. What is ꝑ whiche assayleth so mothe ꝑ herte of hym that is thoughtfull/ Who is that whiche exercyseth ꝑ wytte thus repayred in vertue. The vertues conforten & encrease good maners & honestees Who is that nourysseth thus the chast affeccyons/ no thynge of ꝑ worlde so mothe as this name Jesus. Secondly he is sayd a foūtayne/ Wherof sayt Bernarde sayth. Jesus is ꝑ foūtayne of lyfe sealed the whiche spredeth in to foure stremes For it gyueth to vs wysdom/ ryghtwysnes/ sanctificacyon & redempcyon. Wysdome in predicacyon/ in gyuynge to vs of our synnes absolucyon by ryghtwysnes/ sanctificacyon in our cōuersacion/ & by his passyon our redempcyon. And in an other place he sayth. Thre stremes renne of this name Jesus/ ꝑ is to wyte worde of sorowe/ by whiche is vnderstande confessyon. Spryngynge of precyous blode/ by whiche is sygnifyed afflyccyon. Water of clensynge/ whiche sygnifyeth compūccyon/ whiche of god is smyten to the herte. Thyrdly it is medycyne/ wherof sayth sayt Bernard. This name Jesus is suche a medicyne ꝑ it refrayneth ꝑ strength of wrath/ it appeaseth the swellynge of pryde/ it heleth the woūdes of enuye/ it restrayneth the fyre of lechery/ it destrayneth ꝑ flambe of couetyse/ it attempreth ꝑ thurst of auarice/ & it dryeth all roten wretchednes. Fourthly it is lyght/ wherof sayth saynt Bernard/ Wenest thou that so grete a lyght and so sodeyn clerenes may be preched & shewed throughout the worlde/ but by this name Jesus. This is ꝑ name that saynt Paule bare tofore the people/ & tofore kynges as a lyght set vpon a candel

ſtycke or chaundeler for to lyght to all. Alſo this name Jeſus is of grete ſwetenes. Wherof ſayth ſaynt Bernarde / yf thou be Chryſt / it hath no ſauour in me but yf I rede this name Jeſus / yf I diſpute or argue / I am not aſſured but yf this name Jeſus be herd. Alſo Rychard of ſaynt Victor ſayth thus. Jeſus is a ſwete name / a name delectable / a name cõfortynge the ſynner / & a name of holy hope. Than Jeſus is to me ſwete Jeſus / ꝑ is to ſaye my ſauyour. Secondly that Jeſus is of grete vertue / Wherof ſayth Peter Rauanenſis. Vocabis nomen eius Jeſum. Thou ſhalte call his name Jeſus. This is the name whiche hath gyuen to blynde men theyr ſyght / to defe men herynge / to croked goynge / to dombe ſpeche / to dede men lyfe / & all ꝑ ſtrength of the deuyll is chaſed awaye and taken out of the body that he is poſſeſſed in. Thyrdly this name Jeſus is of grete excellence and of grete hyghnes Wherof ſayth ſaynt Bernarde. The name of my ſauyour / of my broder / of my fleſſhe and of my blode / is the name that is hyd fro the begynnynge of the worlde / but in the ende it is reueled and ſhewed. This is the name that can not be expreſſed / & of ſo moche as it may not be expreſſed / of ſo moche it is more meruaylous. And of ſo moche as it may not be eſtemed / ſo moche is it of more greter grace And this name was impoſed to hym fyrſt by the aũgell / & of the fader putatyfe Joſeph. Jeſus is ſayd ſauyour / & it is ſayd ſauyour in thre maners / or by puiſſaũce to ſaue / or of habituacyon / or of dede and of werke. The fyrſt puyſſaũce or myght is to hym perdurable. The ſeconde of myght of habituacyon is to hym ſyth the begynnynge of his concepcyon / lyke as the aũgell ſhewed. And after that he hath puyſſaũce of dede and werke after that the name was impoſed to hym of Joſeph bycauſe of his paſſyon ꝑ was to come. Wherof the gloſe ſayth vpon this worde. Vocabis nomen eius Jeſũ. And here thou ſhalte impoſe to hym this name / whiche was gyuen to hym by the aungell tofore the begynnynge of this worlde. Whan than he ſayd thou ſhalte impoſe to hym this name / he ſheweth the denominacyõ made by Joſeph. And whan he ſayd that of the aungell or of the ſouerayne it was made / he touched the two other dominacyons. And therfore was this Circũcyſyon eſtabliſſhed in the herd and begynnynge of the yere at Rome / whiche is ꝑ chefe of ꝑ worlde / and ennobled with the fyrſt lettre of the chefe of the A.b.c. ſet in the fyrſt place thus fourmed. Jeſu Chryſt the heed of the chirche is this daye circumciſed / the name is gyuen to hym and impoſed / & the vtas of ꝑ natiuite is halowed. The thyrde thynge that is cõſydered of this holy daye / is the effuſyon or ſhedynge of the blode of Jeſu Chryſt. For on this daye fyrſt he began to ſhede his blode / the whiche after dyuerſe tymes he dyd ſhede. Fyue tymes he ſhedde his precyous blode for vs. Fyrſt at his circumcyſyon. And this tyme was the begynnynge of our redempcyon. Secondly in oryſon. And in this tyme he ſhewed the deſyre that he had of our redempcyon. Thyrdly whan he was bounde to the pyller and beten. And this was the meryte of our redempcyon / for by his woũdes we were ſaued. Fourthly whan he was crucifyed. And this tyme was the pryce of our redempcyon / and than he payed that whiche he hadde not taken. Fyfthly whan his ſyde was opened / and this tyme was of our redempcyon the ſacrament. For than out of his ſyde yſſued blode and water whiche ſygnyfyeth that we ought to be puryfyed by the water of baptyſme / the whiche water ought for to haue vertue and effecte of the precyous blode of Jeſu Chryſt.

The syxth thynge of this holy daye is ꝑ sygnacle of the circūcysyon/ the whiche Jesu chryst on this day of his benignite dayned to take. And ye ought to knowe that for many reasons he sholde be circū cysed. Fyrst for ꝑ cause of hymselfe ꝑ he wolde shewe that he had taken our very fleshe humayne/ for he knewe well ꝑ there sholde some come after that sholde saye ꝑ he had not taken body ryall of the virgyn mary. And therfore wolde he be circūcised ryally in the fleshe humayne for to destroye theyr grete errour. And to shedde his natural blode. For a body fantastyke shall shedde no blode. Secondly for ꝑ cause of vs for to shewe to vs how we sholde be circūcysed spirytually. And that sayut Bernarde sayth. There ben two maner of circūcysyons ꝑ we ought to do/ that is to wyte without forth our flesshe/ and within our herte. The circū cisyon of our body is in thre thynges/ in habyte that it be not noysfull/ in operacyon that it be not reprouable/ in worde that it be not despytous. The circumcysyon of the herte within forth is also in thre thynges/ in thought that it be holy in affeccyon that it be pure/ in entencion that it be ryghtfull. Also for ꝑ ryghtfull cause of vs to that he wolde saue vs in this maner ꝑ he was cutte in one membre for to saue all the body. In lykewyse wolde Jesu Chryst suffre the cuttynge of his circūcysyon for to saue all the spirytuall body of ꝑ chirche. They ben the membres of the chirche that byleue in hym/ which eby the fayth of the chirche shall be saued. Of whiche circumcisyon sayth sayut ꝑaule. ad collocenses. ij. Ye haue taken the circumcysyon not made with the hande to dispoyle and cutte the flesshe/ but the spirytuall circūcysyon of Jesu Chryst is that all vyces ben cutte of & taken awaye. Thyrdly he wolde be circumcysed bycause of the iewes/ that they sholde haue none excusacyon/ but for to byleue in him. For yf he had not be circūcysed/ they myght saye they ought not to receyue hym bycause he folowed not ꝑ faders of ꝑ lawe. Fourthly bycause the deuyll sholde haue no knowlege of the mystery of thyncarnacyon. As ꝑ cir cūcysyon was gyuen agaynst ozygynal synne/ the deuyll wende that he that receyued it were a synner and had nede of the remedy of circūcysyon. And for this cause Jesu Chryst wold that his moder beynge alwaye a virgyn sholde be maryed/ bycause ꝑ by the sacrament of matrymony his incarnacyon sholde be hyd from the fende. Fyfthly for to fulfyll perfyte iustyce and perfyte humylyte/ the whiche is to submyt hym to one lower than hymselfe. Therfore wolde he thus be circūcysed for to shewe to vs this humylyte. As he that is lorde & mayster of the lawe submysed hymselfe to ꝑ lawe. Syxthly for to approue and fulfyll the lawe of Moyses the whiche was good and holy. For he was not comen for to destroye the lawe. But for to fulfyll and kepe the lawe. Thus sayth sayut ꝑaule the. xv. chapytre. I saye to you that Jesu Chryst was mynyster of the circūcysyon for the trouth of god. To conferme the promesses that he had made to ꝑ faders of ꝑ olde lawe. And the cause why the circūcisyon was made the. viij. day: there ben assygned many reasons. The fyrst is for to vnderstand the sence of the lettre as it lyeth. For lyke as Raby Moyses whiche was a ryght grete philosophre in theologye/ how well ꝑ he was a ieWe/ whan a chylde in the state of. vij. dayes after he is borne is as tender as he were yet in ꝑ Wombe of his moder/ & at the eyght daye he is fortefyed & affermed. therfore as he sayth. Our lord Wolde ꝑ the lytell chyldren at ꝑ. viij. day sholde be circūcised bycause they sholde not be hurte by ꝑ grete tendernes ꝑ they haue yet. And he wolde not ꝑ they sholde aby-

de aboue the. viij. daye for thre causes ꝑ he assygneth. The fyrst is for to eschewe the peryll of deth that he sholde not dye wtin the. viij. dayes. The second is for to eschewe the payne of ꝑ chyldren. For in the doynge of the circūcysyon is a grete payne. And therfore wold our lorde god that they were circūcysed whyles they had lytel ymaginacyon. For whan they haue lytell vnderstandyng they fele not so moche payne. The thyrde cause for to eschewe ꝑ heynes of the parentes. For by the circūcisyon many chyldren dyed. And yf they had abyden tyl they had be greter and than dyed/the fader & moder sholde haue ben more sorowful than they sholde be at ꝑ age of. viij. dayes. The seconde cause is vnderstande in spirytuall dede/ꝑ is to wyte/ꝑ the. viij. day is take fro ꝑ resurrection/Whiche is the vtas of our lyfe. For than shall we be circūcysed fro all payne & fro all mysery. And thus these. viij. dayes shall be vnderstande by the. viij. ages. The fyrst is fro Adam to Noe. The seconde fro Noe to Abrayham. The thyrd fro Abrayha to Moyses. The fourth fro Moyses to Dauid. The fyfth fro Dauid to Jesu Chryst. The. vj. fro Jesu Chryst vnto thende of the worlde. The. vij. of the dyenge on the erth. And the. viij. of the generall resurrecyon to heuen. Or by these. viij. ben vnderstāde viij. thynges ꝑ whiche we haue in the lyfe perdurable/ꝑ whiche saynt Austyn reherseth/in recytynge ꝑ our lord sayth What other thynge is it that he sayth/ I shall be theyr god/that is that I shall be to them all that/Wherof they shall be full/& all ꝑ whiche by reason they may demaūde/ꝑ is to wyte/lyfe/helth/mete haboūdaūce of all glory/honour/& peas and all goodnes. Or otherwyse we may take by the. vij. dayes a man in body & in soule/of whiche the. iiij. dayes ben vnderstande by the. iiij. elementes of whiche the body is composed. And. iij. dayes they ben. iij. vertues naturall that be in the soule for to desyre or coueyte for to be angry or moued. For to vnderstāde reason and to cōceyue it/the man than that now hath. vij. dayes Whan he shall be ioyned to god/fro whome the ioynynge shall neuer be defeted/thā shall he haue the. viij. daye. And in this. viij. daye he shall be circumcised fro all synne & fro all payne. The thyrde reason is taken after the sens morall. And after this the. viij. dayes may be taken in dyuers purpose. The fyrst may be sayd knowlege of his synne/lyke as Dauid sayth. Q. m̄ iniq tatē meam ego cognosco. I haue knowlegynge of my synne. The seconde purpose is for to leue synne/& take the good the whiche is shewed vs by ꝑ sone that dispended his good folysshely/& whā he had perceyued that he had done euyll & folysshely/he aduertysed hymselfe/and sayd I shall departe & returne to my fader/& shall praye ꝑ I may serue hym/& that he receyue me to mercy/& make me as one of his seruaūtes. The thyrde is shame of syn̄e/wherof sayth sayt Paule to them ꝑ for theyr synnes be in payne & in turment. What fruyte haue ye foūde in tho synnes in your lyf of whiche now ye ben ashamed. The. iiij. is drede of the compynge of ꝑ iudgemēt & dome/wherof Job sayth. I haue fered & doubted god as men drede ꝑ wawes of ꝑ see in theyr grete rage & tempest. And saynt Jerom sayth thus. Siue comedā siue bibā. &c. As ofte as I ete or drynke/or ꝑ I do ony other thynge/alway me semeth that I here ꝑ sowne & the voyce cryenge/aryse ye deed men & come to the dome & iudgement. ¶ The. v. is contrycyon/Wherof saynt Jerom sayth. Gyue thy weppyng & bytternesse of ꝑ whiche ꝑ hast angred thy god by thy synne. ¶ The. vj. is confessyon/Wherof Dauid sayth. Dixi cōfitebor. &c. I haue sayd and purposed in my hert that I shall cōfesse me to god/&

make knowlege of my synne. The.viij. is hope of pardon/for yf Judas had had very repentaūce & hope/& had confessed his synne he had had forgyuenes & pardon. The.viij. is satisfaccyon & sacrefyce And than is the man veryly circūcysed/ not onely fro ꝑ synne/but also fro payne/ Where the two fyrst dayes ben for ꝑ soro we of synne ꝑ hath be done/& the wyll for to amēde it. The thyrde day we shold cōfesse ꝑ euyll ꝑ we haue done/& ꝑ good dedes that we haue left. The other.iiij. dayes ben orayson/effusyon of teres/afflyccyon of body & almes gyuē. Or other wyse by these.viij. dayes may be vnderstād. viij. thyṅges/of Whiche ꝑ cōsydera cyon cutteth of & taketh away all euyll wyl of synne. And who ꝑ shall cōsyder it shal haue made a grete iourney. Of whi che saynt Bernard nameth. viij. of them sayenge the. viij. thynges bē in the essence of a man/ ꝑ yf a man well cōsyder them he shall neuer synne/and those ben these The vnite of our nature/ ꝑ vylite & fylth of our werkes/ ꝑ sorowe of our yssuynge the mutabilite of our estate/ ꝑ anguisshe of the deth/ the myserable & vnsurete of our nature of body & of soule/ ꝑ dampna cyon detestable & horryble/& ꝑ cōsydera cyon of the glory of heuen/Whiche may not be recouēted. The fourth reason is ta ken to ꝑ vnderstandyng spirytuall. And after this ꝑ fyue dayes shall be the. v. bo kes of Moyses/in Whiche ꝑ lawe is con teyned/& the two other ben ꝑ prophetes and the psalmes of Dauid. And the. viij shall be the doctryne of ꝑ gospels/but in the fyrst. viij. dayes ꝑ circūcisyon perfyte was not made/but on ꝑ. viij. daye was perfyte circūcysyon of synne & of payne/ now is it made in hope. After it shall be done in dede. And of ꝑ flesshe of ꝑ circūcy syon of Jesu Chryst/ it is sayd ꝑ the aū gel brought it to Charlemayn/& he bare it to Acon/& set it there honourably in ꝑ chirche of our lady/ & after as it is sayd that he bare it to Chartres/ & now it is sayd to be at Rome in the chirche ꝑ is cal led sctā sctōꝝ/ & there it is wryten ꝑ the precyous flesshe of Jesu Chryst is there ryght clere/ & the nayll also. Also it is sayd that it is in ꝑ chirche of our lady at Andwarpe in brabād/& there J knowe well ꝑ on trinite sonday they shewe it w̄ grete reuerence/& is there borne aboute with a grete & a solempne ꝓcessyon/& ꝑ though J be vnworthy J haue seen it dyuers tymes/& haue red & herde ther of many miracles that god hath shewed there for it. And as touchynge J haue herd saye there/that there was a cardy nall sent fro Rome for to se it. And as he was at his masse solēpnely it was layd on ꝑ corporas/at whiche tyme it bledde thre droppes of blode on the sayd corpo ras. There they worshyp it as for the flesshe of our lorde whiche was cutte of at his circūcysyon. And named it there ꝓputiū dñi. yf it be true/to some it se meth meruayle bycause it is so that the flesshe that was cutte of/was of ꝑ very flesshe ꝑ was cut of his body humayne. Some holde ꝑ whan Jesu Chryst arose fro deth to lyfe ꝑ it returned w̄ the body glorifyed to his place. Of the vtas of ꝑ natyuite of Jesu Chryst/ ꝑ is called the daye of circūcisyon/We fynde that Jesu Chryst sayd by ꝑ mouth of his sayntes. Non veni legem soluere sed adimplere. J came not sayd Jesu Chryst to breke ꝑ lawe/but to fulfyll it. And he was ꝑ day circūcised & named Jesus/Whiche is as moche to saye as sauyour/& at ꝑ circūcy syon must be cut a lytell of the skynne at the ende of ꝑ membre or yerde. And that is sygnyfyed & shewed ꝑ we ought to be circūcysed & cutte & taken away fro vs ꝑ synnes of euyll vyces/that is to wyte pryde/wrathe/enuye/ couetyse/slouth/ glotony/& lechery/& all synnes/& purge vs by cōfessyon/by contricyon/by satys faccyon/by almes dedes/ & by prayers.

And to gyue for goddes sake of ỹ goodes that he hath lent to vs / for We haue no thynge ppre/but Jesu Chryst hath lent to vs all ỹ we haue. Than it is of reason that We do gyue for hym to the poore of suche goodes as ben his/for We ben but seruaũtes/& We ought to gyue to ỹ hungry meet/to ỹ thursty drynke/the naked clothynge/visyte the seke. And tofore all thynges to loue god/& after our neyghbours as ourselfe/& despoyle ourselfe fro synne/& clothe vs With good Werkes & vertues/& folowe the cõmaundementes of god. And in this maner we shal fulfyl the wyl of our fader Jesu Chryst/yf We ben so purged & thus circũcysed. Than let vs praye vnto the lord of heuen/that sayth that he came not to breke ỹ lawe but to fulfyl it/that he gyue vs grace in suche maner to fulfyll the lawe and his Wyll in this Worlde/that We may come in to his holy blysse in heuen. Amen.

Here foloweth the feest of the epyphanye of our lorde/and of the thre kynges.

The feest of the epyphanye of our lord is aourned of foure myracles/& after them it hath .iiij. names. On this daye the kynges Worshypped Jesu Chryst/and saynt Johan baptyst baptysed hym. And Jesu Chryst chaũged this day Water in to Wyne. And he fedde fyue thousand men With fyue loues of brede. Whan Jesu Chryst was in the age of.xiij.dayes/the thre kynges came to hym/the Waye lyke as the sterre ledde them. And therfore this daye is called epyphanye/or ỹ tyephanye in comyn language. And is sayd of this terme ephy/whiche is as moche to say as aboue. And of this terme phanes/Whiche is as moche to saye as apparicyon. For than ỹ sterre appered aboue them in ỹ ayre/Where ỹ same Jesus by the sterre that Was seen aboue them shewed hym to ỹ kynges. And that day xxix.yere passed/that Was at ỹ entre of xxx.yere. For he had.xxix.yere and.xiij. dayes/& began the.xxx.yere/as sayth saynt Luke. Or after this ỹ Bede sayth He had.xxx.yere complete/as ỹ chirche of Rome holdeth/& than he Was baptysed in the flode or ryuer of Jordan/and therfore it is called the epyphanye sayd of theos/Whiche is as moche to saye as god/and phanes apparycyon. For than god that is the trynite appered/god the fader in voyce/god the sone in flesshe humayne/god the holy ghost in lykenes of a doue. After this that same daye a yere Whan he was.xxxj.yere olde and.xiij. dayes he turned Water in to Wyne/and therfore it is called bethania sayd of beth that is to say an hous/& phanes that is apparicyõ. And this myracle Was done of the Wyne in an hous/by Whiche he shewed hym very god. And this same day a yere after that Was.xxxij.yere he fedde.v.thousande men With.v.loues. Lyke as Bede sayth. And is also songen in an hympne Whiche begynneth. Illuminãs altissimus. And therfore it is called phagiphania of phage. that is to say meet. And of this fourth myracle some doubte yf it Were done on this daye/for it is not Wryten of Bede expressely. And bycause that in ỹ gospell of saynt Joñ is redde ỹ it Was done nygh vnto paske Wherfore the foure apparycyons Were set on this daye. The fyrst by the sterre vnto the crybbe or racke. The second by the voyce of the fader on flome Jordan. The thyrde of the Water in to Wyne at the hous of Architryclyne. The fourth the multyplycacyon of fyue loues in deserte. Of the fyrst apparicyon We make solempnyte on this daye pryncypally.

And therfore purſue we the hyſtory ſuche as it is. Whan our lorde was borne the thre kynges came in to Jeruſalē/of whome ỹ names ben wryten in ebrewe that is to wyte/Appellius/Amerius/& Damaſcus. And in greke Galagalath/ Magalath & Tharath/& in latyn Jaſper/Melchior & Balthaſar. And it is to wyte that this name magus hath thre ſignyfycacyons/it is ſayd illuſer or deceyuer/enchaũter/and wyſe. They ben ſayd illuſers & deceyuers/bycauſe they deceyued Herode. For they returned not by hym whan they departed fro ỹ place where they had honoured & offred to Jeſus/but returned by an other waye in to theyr countree. Magus alſo is ſayd enchaũtour. And hereof ben ſayd ỹ enchaũtours of pharao. Magi whiche by theyr malefyce made theyr meruayles by the enchaũtynge of ỹ crafte of ỹ deuyll. And ſaynt Johñ Cryſoſtom calleth theſe kynges magos/as wycked & euyll doers. For fyrſt they were ful of malefyces/but after they were cõuerted/to whome god wolde ſhewe his natyuite & brynge them to hym/to thende ỹ to ſynners he wolde do pardon. Alſo magus is ſayd wyſe/ for magus in ebrewe is ſayd doctour/in grete philoſophye/and in latyn wyſe/ wherof they ben ſayd magi/ỹ is to ſaye grete in wyſdome. And theſe thre came in to Jheruſalē w̃ a grete cõpany & grete eſtate. But wherfore came they to Jheruſalem whã the chylde was not borne there/ſaynt Remyge aſſigneth.iiij.reaſons. The fyrſt reaſon is that ỹ kynges had knowlege of the natiuite of ỹ chylde that was borne of ỹ virgyn Marye/but not of the place. And bycauſe ỹ Jheruſalem was ỹ mooſt cite ryall/& there was the ſee of the ſouerayne preeſtes/they thought that ſo noble a chylde/ſo nobly ſhewed ought to be borne in ỹ mooſt noble cite ỹ was ryall. The ſeconde was/ for in Jheruſalem were the doctours & the wyſe men/by whome they myght knowe where ỹ ſayd chylde was borne. The thyrde cauſe was to the ende ỹ the iewes ſholde haue none excuſacyon. For they might haue ſayd ỹ they had knowlege of the place where he ſhold be borne but the tyme knewe they not/& therfore they myght ſaye/we byleue it not/& the kynges ſhewed to them the tyme/& the iewes the place. The fourth to ỹ doubte of the iewes & theyr curyoſite/for theſe kynges byleued one onely prophete/& ỹ iewes byleued not many. They ſought a ſtraũge kynge/& the iewes ſought not theyr owne kynge. Theſe kynges came fro ferre coũtrees/and the iewes were neyghbours faſt by. Theſe kyngs were ſucceſſours of Balaam/& came at ỹ by-ſyon of ỹ ſterre by the prophecy of theyr fader/whiche ſayd that a ſterre ſhall be borne or ſprynge out of Jacob/& a man ſhall aryſe of ỹ lignage of Iſrael. That other cauſe that meued them to come to Jheruſalem putteth ſaynt Johñ Cryſoſtom/whiche ſayth ỹ there were ſome that affirmed for trouth that there were grete clerkes that curyouſly ſtudyed to knowe the ſecretes of heuen. And after they chaſe.xij.of them to take hede/& yf ony of them dyed/his ſone or next kynſman ſholde be ſet in his place/& theſe.xij euery yere aſcended vpon a mountayne whiche was called byctoryall/and thre dayes than abode there & waſſhed them clene/and prayed our lord that he wolde ſhewe to them the ſterre ỹ Balaam had ſayd & prophecyed before. Now it happened on a tyme that they were there ỹ daye of the natyuite of Jeſu Thryſt/& a ſterre came ouer them vpon this mountayne/whiche had ỹ fourme of a ryght fayre chylde/& vnder his heed a ſhynynge croſſe/whiche ſpake to theſe thre kynges/ſayenge. Go ye haſtely in to ỹ londe of Judee/& there ye ſhall fynde ỹ kynge that ye ſeche/whiche is borne of a vir-

gyn. An other cause putteth saynt Austyn/for it myght well be ẏ the aũgell of heuen appered vnto them/whiche sayd The sterre ẏ ye se is Jesu Chryst/go ye anone & worshyp hym. An other cause putteth saynt Lyon/ẏ by the sterre whiche appered to them/whiche was more resplendysshynge & shynynge than the other/ẏ it shewed ẏ souerayn kyng to be borne on the erth. Than anone departed they for to come to ẏ place. Now may it be demaunded/how in so lytell space of xiij. dayes they myght come frõ so ferre as fro the eest vnto Jerusalem/whiche is in the myddle of ẏ worlde/whiche is a grete space & longe waye. Therto answereth sayt Remyge ẏ doctour & sayth that the chylde vnto whome they went myght well make them to go so moche waye in ẏ whyle. Or after this ẏ saynt Jerom sayth/that they came vpon dromedaryes/whiche bẽ beestes ẏ may go as moche in one daye as an hors in thre dayes. And whan they came in to Jerusalem/they demaunded in what place ẏ kynge of iewes was borne. And they demaunded not yf he was borne/for they byleued it fyrmely ẏ he was borne. And yf ony had demaũded of them/wherby knowe ye ẏ he is borne. They wold haue answered/we haue seen his sterre in the oryent/& therfore we come to worshyp hym. This is to vnderstãde/we beynge in the oryent sawe his sterre ẏ shewed ẏ he was borne in Judee/& we ben come to worshyp hẏ. And therfore sayth this doctour Remyge/that they cõfessed this chylde very man/very kynge/and very god. Very man/whan they sayd/where is he that is borne. Very kynge/whan they sayd kynge of iewes. Very god/whan we be comen to worship hym. For there was a cõmaũdemẽt/ẏ none sholde be worshypped but god. And thus as sayth saynt Johñ Crysostom. They confessed the chylde very god by worde/by dede/& by gyftes of theyr tresours that they offred to hym. And whan Herode had herde this he was moche troubled and all Jerusalem w̃ hym. Herode was troubled for thre causes. Fyrst bycause ẏ he dradde that the iewes wolde receyue the chylde borne for theyr kyng/& refuse hym as a straũger. Wherof sayth saynt Johñ Crysostom in suche wyse. As the bowes of a tree that ben hye ben soone moued w̃ the wynde/so they that ben in hye estate of the worlde/a lyght renome troubleth them. Secondly leest he shold be blamed of the Romayns/yf ony were kynge but yf he were ordeyned by ẏ emperour. For so had the Romayns ordeyned/that none sholde be lorde ne kynge/but yf he were by the cõmaũdement of the emperour. Thyrdly he was angry as saynt Gregory sayth. Whan ẏ kynge of heuen was borne/the kynge of ẏ erth was troubled/& not w̃out a cause. For ẏ erthly lordshyp is confoũded/whan the hyghnesse of heuen is declared & perceyued. And all ẏ coũtree of Jherusalẽ was troubled w̃ hym for thre causes. Fyrst by cause that the euyll enioye them not of ẏ presence ne the comynge of ẏ ryghtfull & iust. Secondly for adulacion & flateryng that they were sory of his angre. Thyrdly for lyke as the wyndes ẏ ben contrary in the see as longe as ẏ wawes ben moued. In lyke wyse the cõtraryte of prynces & wrath falleth on the people/& therfore they doubted & fered leest they shold be turmented. Than Herode called all ẏ preestes of the lawe & doctours/& demaũded of them where Jesu Chryst shold be borne. And whan he had vnderstande of them ẏ he sholde be borne in Bethleem ẏ cite of Juda/he called the thre kynges a parte & demaũded of them dylygently ẏ tyme ẏ the sterre appered to them/for to knowe what he shold do yf ẏ kynges returned not agayne to hym/& he sayd to them/as soone as ye haue foũde ẏ chyld

and haue worshypped hym/ þ they shold returne & shewe it to hym/in sayenyng þ he wolde worshyp hym also/ & thought that he wold slee hym. And it is to wyte þ as soone as they were entred in to Jerusalem þ syght of the sterre was taken fro them/ & for thre causes. Fyrst þ they sholde be cõstrayned to seche the place of his natiuite/lyke as they were certifyed by thapperynge of þ sterre/ & by the prophecy of þ place of his byrth/ & so it was done. Secondly þ they þ sought þ helpe & the worlde/had deserued to lose thayde diuyne. The thyrde bycause þ the signes be gyuen to mysereaũtes/ & prophecyes to them þ byleue well/lyke as þ apostle sayth/ & therfore the sygne whiche was gyuen to þ .iij. kynges/whiche yet were paynyms/ought not to appere to them/ as longe as they were with þ iewes/ & whan they were yssued out of Jerusalẽ the sterre appered to them whiche went tofore them/ & brought them tyll it came aboue þ place where þ childe was. And ye ought to knowe þ there ben thre opynyons of this sterre/whiche Bempge þ doctour putteth/sayenge þ some sayen þ it was the holy ghoost/whiche appered to the thre kynges in þ fourme of a sterre whiche after appered vpon þ heed of Jesu chryst in the lykenes of a doue. Other saye lyke to sayn̄t Johñ Crysostom/ þ it was an aũgell þ appered to þ shepeherdes/ & after appered to þ kynges. But to the shepeherdes iewes/as to them þ vse reason/in fourme of a reasonable creature. And to þ painyms as to vnreasonable in lykenes of nature vnreasonable/ þ is to say of a sterre. Other saye more reasonable & more verytable/that it was a sterre newe created & made of god þ whiche whan he had done his offyce/was brought agayne in to þ mater wherof it was fyrst fourmed. And this sterre was this þ Fulgencius sayth/it dyfferenced fro þ other sterres in thre thynges. Fyrst in sytuacyon/for it was not fyxed in the fyrmament/but it henge in þ ayre nygh to þ erth. Secõdly in clerenes/for it was shynynge more than þ other/it appered so that þ clerenes of the sonne might not hurte ne appale her lyght/but at playne mydday it had ryght grete lyght & clerenes. Thyrdly in mouyng/for it went alwaye tofore the kynges in maner of one goynge in þ waye. Ne it had no turnyng as a cercle turneth/but in suche maner as a persone goth in the waye. And whan þ kynges were yssued out of Jherusalem & set in theyr waye/they sawe the sterre/wherof they had lost þ syght/ and were gretly enioyed. And we ought to note þ there ben fyue maner of sterres that these kyngs sawe. The fyrst is materyall. The second spirytuall. The thyrde intellectuall. The fourth reasonable. The fyfth substãcyall. The fyrst that is materyall they sawe in the eest. The secondc þ is spirytuall they sawe in herte/ & this is in þ fayth/for yf this fayth had not ben in theyr hertes that had lyghted them/they had neuer seen the sterre materyall. They had fayth of þ humanyte whan they sayd/where is he þ is borne And of his royall dignite/whan they called hym kyng of iewes. And of his deite whan they sayd/they went to worshyp hym. The thyrde intellectuall/whiche is that the aũgell þ they sawe in bysyon whã it was by þ aũgell shewed to them that they sholde not returne by Herode/ how be it that after one glose/it was our lord þ warned them. The fourth þ was reasonable/that was the virgyn Mary whome they sawe in þ stable holdynge her chylde. The fyfth þ is substancyall/ that is to saye/ þ he had substaũce aboue all other synguler/ & þ was Jesu chryst whome they sawe in þ crybbe. And here of it is sayd in þ gospell/ þ they entred in to þ hous/ & foũde þ chylde wt Mary his moder. And than they worshypped hym

And whā they were entred in to ẏ hous secretly/ & had foūde ẏ chylde/ they kneled & offred to him these thre gyftes/ ẏ is to wyte/ gold/ encence & myrre. And this sayth sayt Austyn. O infantia cui astra subdunt. &c. O infancy or chyldhode/ to whome the sterres ben subget/ to whose clothes aūgels bowe/ the sterres gyuen vertue/ ẏ kyges ioyen/ & the folowers of wysdome bowen theyr knees. O blyssed tygurye or lytel hous/ o holy sete of god. And saynt Jerom sayth/ this is a heuen where is no light but ẏ sterre. O palays celestyall in whiche ẏ dwellest not as a kynge aourned wͭ precyous stones/ but encorporate/ to whome for a softe bedde was duresse & hard crybbe/ for curteyns of golde & sylke ẏ fume & stenche of dung but ẏ sterre of heuen was clerely embellysshed. I am abasshed whan I beholde these clothes & se ẏ heuen/ ẏ hert brēneth me for hete/ whan I se hȳ in ẏ crybbe a poore mendyaūt/ & ouer hym ẏ sterres/ I se hȳ ryght clere/ ryght noble/ & right ryche. O ye kynges what do ye/ ye worshyp ẏ chylde in a lytel foule hous wrapped in foule cloutes. Is he than not god ye offre to hȳ golde/ & wherof is he kyng & where is his ryall hall/ where is his trone/ where is his courte ryall frequented & vsed wͭ nobles/ ẏ stable is ẏ not his hall/ & his trone ẏ racke or crybbe/ they ẏ frequent this courte/ is it not Joseph & mary/ they bē as vnwetyng/ to ẏ ende ẏ they become wyse. Of whome sayt Hyllary in his secōde boke ẏ he made of ẏ trinite/ the virgyn hath borne a chylde/ but this ẏ she hath childed is of god/ ẏ childe is lyenge in ẏ racke/ & ẏ aūgels bē herde syngyng & praysyng hym/ ẏ clothes ben foule/ & god is worshypped/ ẏ dignite of his puyssaūce is not take away/ though thumylite of his flesshe is declared. Loo how in this childe Jesus were not onely ẏ humble & small thynges/ but also ẏ ryche/ ẏ noble & hygh thynges. And hereof sayth sayt Jerom vpon ẏ epistle ad heb. Thou beholdest ẏ racke of Jesu/ se also ẏ heuen/ ẏ seest also ẏ chylde lyenge in the cryb/ but take hede also how ẏ aūgelles synge & prayse god. Herode is psecuted/ & ẏ kynges worshyp ẏ childe. The pharysees knowe hym not/ but ẏ sterre shewed him/ he is baptysed of his seruaūt/ but ẏ voyce of ẏ fader is herd aboue thondrynge/ he is plonged in ẏ water/ but ẏ holy ghost descended vpon hȳ in lykenes of a doue. And ẏ cause wherof these kynges offred these gyftes/ many reasons be assygned. One cause is as sayth Remyge ẏ doctour/ ẏ the aūcyent ordynaūce was that no man sholdͭ come to god/ ne to the kynge wͭ a voyde hāde/ but ẏ he brought hym some gyft/ & they of caldee were accustomed to offre suche gyftes. They as scolastica hystoria sayth came frō ẏ ende of perse fro ẏ caldeens where as is ẏ flode of saba/ of whiche flode ẏ regyon of saba is named. The secōd reason is of sayt Bernard/ for they offred to Mary ẏ moder of the childe golde for to releue her pouerte/ ensence agaynst ẏ stenche of ẏ stable & euyl ayre. Myrre for to cōfort ẏ tender mēbres of ẏ childe/ & to put away ver myne. The. iij. reason was ẏ they offred golde for to paye ẏ trybute/ ẏ ensence for to make sacrefyce/ the myrre for ẏ sepulture of deed men. The. iiij. ẏ golde signyfyeth dileccyon or loue/ ẏ ensence oreyson or prayer/ ẏ myrre of ẏ flesshe mortifycacyon/ & these thre thynges ought we to offre to god. The. v. bycause by these. iij. ben signyfyed thre thynges ẏ ben in Jesu chryst/ ẏ precyous deite/ ẏ soule full of holynes/ & ẏ entyer flesshe all pure. And these. iij. thynges ben signyfyed ẏ were in ẏ arke of Moyses. The rodde whiche flourysshed was ẏ flesshe of Jesu chryst ẏ rose fro deth to lyf. The tables wherin the cōmaūdemētes were wryten/ ẏ is ẏ soule wherin be all ẏ tresours of sapience & scyence of god hyd. The manna signy-

fyeth the godheed/whiche hath all swet nes of suauyte. By the golde whiche is moost precious of all metals is vnderstā de ẏ deite/by ẏ ensence ẏ soule ryght de- uout/for ẏ ensence signyfyeth deuocyō ⁊ orayson. By ẏ myrre whiche preserueth fro corrupcion is vnderstande the flesshe whiche was wout corrupcyon. And the kynges whan they were admonested ⁊ warned by reuelaciō in theyr slepe/that they sholde not returne by Herode/⁊ by an other waye they sholde returne in to theyr countree. Loo here than how they came ⁊ wente in theyr iourney/for they came to adoure ⁊ worship ẏ kyng of kyn ges in theyr ꝓpre persones by ẏ sterre ẏ led them. And ẏ prophete ẏ enseygned ⁊ taught them. And by ẏ warnyng of the aūgel returned/⁊ rested at theyr deth in Jesu chryst/of whome the bodyes were brought to Myllen/where as now is ẏ couent of ẏ freres prechers/⁊ now bē at Coleyn in saynt Peters chirche/whiche is the cathedrall ⁊ see of ẏ archebisshop. Thā let vs praye vnto almyghty god ẏ this daye shewed hym to these kynges. And at his baptym where ẏ voyce of ẏ fader was herd/⁊ the holy ghost seen/⁊ at ẏ feest turned water in to wyne/⁊ fed v.M. men besyde womē ⁊ children w̄.v. loues ⁊ two fysshes/ẏ at the reuerēce of this hygh and grete feest he forgyue vs our trespace ⁊ synnes/ẏ after this shorte lyfe we may come vnto his euerlastyng blysse in heuen. Amen.

¶ Here begynneth Septuagesme.

AT Septuagesme begȳneth the tyme of deuiacion or goynge out of ẏ waye of ẏ worlde/whiche began at Adam/⁊ dured vnto Moyses/⁊ in this tyme is redde ẏ boke of Genesis. The ty me of Septuagesme representeth ẏ ty- me of deuiacion ẏ is of trāsgression. The sexagesme signyfyeth ẏ tyme of reuoca- cyon. The quinquagesme the tyme of re mission. The quadragesme of penaūce ⁊ satysfaccyon. The septuagesme begyn- neth whan ẏ chirche syngeth in ẏ offyce of ẏ masse. Circūdederūt me. And endu- reth vnto the saterdaye after eester. The septuagesme was instytued for thre rea sons/lyke as mayster John beleth put- teth in the offyce of ẏ chirche. The fyrst reason was for ẏ redempcyon/for ẏ holy faders somtyme ordeined ẏ for ẏ honour of ẏ Ascencyon of Jesu chryst/in ẏ whi- che our nature ascēded in to heuen. And was enhaūsed aboue ẏ aūgelles/ẏ this day shold be halowed solēpnely/⁊ sholde be kept fro fastyng. And at ẏ begȳnyng of ẏ chirche as solempne as ẏ sondaye/⁊ ꝓcessyon was made/in representynge ẏ ꝓcessyō of ẏ apostles whiche they made on ẏ day. Or of ẏ aūgels ẏ came to mete hym/⁊ therfore comynly ẏ ꝓuerbe was that ẏ thursday ⁊ ẏ sonday were cosyns For thā ẏ one was as solempne as that other. But bycause ẏ the feest of sayntes came ⁊ bē multiplyed whiche were gre- uous to halow so many feestes/therfore the feest of ẏ thursday ceased. And for to recōpence ẏ there is a weke of abstynēce ordeyned lyke to lent/⁊ is called septua- gesme. That other reason is for ẏ signy- fycacyon of ẏ tyme. For by this tyme is sygnyfyed to vs ẏ tyme of deuiacyon/of goynge out of ẏ waye of exyle ⁊ of tribu lacion of ẏ humayne lignage/frō Adam vnto ẏ ende of ẏ worlde/whiche exyle is halowed vpon ẏ reuolucyō of.vij.dayes and of.vij.M.yeres/vnderstāde by.lxx. dayes of.lxx.C.yeres. For fro the begyn nynge of ẏ worlde vnto ẏ ascencyon/we accoūt.vj.M.yeres/⁊ of the rest ẏ we re ken it for ẏ.vij.M. Of whiche god kno- weth onely ẏ terme. Now it is so ẏ Jesu chryst bought of this exile in ẏ syxth age in hope of ꝑpetuall lyfe/of all them ẏ be reuested w̄ the vesture of innocency. By baptym we ben regenerate/⁊ whan we shall haue passed ẏ tyme of this exyle he shall clothe vs of double vesture/ẏ is to

wyte/of body & of soule in glory/& in the tyme of deuiacyon & of exyle We leue the songe of gladnes/þ is Alleluya/but þ saterday of ester We synge one alla/in enioyenge vs & thankyng god of þ vesture perpetual/Whiche by hope We abyde for to recouer in the.vj.age/& in þ masse We set a tracte/in fygurynge þ labour þ yet We ought to do/& in fulfyllyng þ cõmaũdementes of god. And þ double alleluya that We synge after ester sygnyfyeth þ double vesture þ We shall haue in body & in soule. The thyrde reason for representacyon/for þ septuagesme representeth lxx.yere/in Whiche þ chyldren of Israel Were in babylon in seruytude/& in suche maner that they cast away & lefte theyr vsage of songe of gladnes/sayeng. Quõ cãtabim⁹ cãticũ dñi.&c. Thus leue We þ songe of prayslyng & of gladnes. After lycence was gyuen to them to returne in þ tyme of sexagesme/& begon than to ioye & so We do þ saterdaye of ester/as in the yere of sexagesme We synge alleluya/in representyng theyr ioye & gladnes/how Well in the returnyng they had payne & sorowe to take theyr thynges & bere With them/therfore We synge anone after the tracte Whiche foloWeth þ alleluya. And in þ saterday after ester in Whiche septuagesme is complete We synge double alla/in fygurynge the playne gladnes þ they had Whã they Were returned in to theyr countree. And this tyme thus of þ seruytude of þ chyldren of Israell representeth þ tyme of our pilgrymage of the lyf of this World. For thus as they were delyuered in the.vj.yere/so Were We in the.vj.age. And as they had payn in gaderyng theyr thynges for to bere Wt them/so haue we in fulfyllyng þ cõmaũdementes of god. And lyke as they Were in rest Whan they came in to theyr coũtree & in gladnes & in ioye/in lyke Wyse We synge double alla/þ betokeneth double ioye þ We shall haue/as Wel in body as in soule

In this tyme than of exyle of þ chyrche full of many tribulacions/& as thrOwen out in to þ depnes of desperacyon almost & despeyre sygheth for sorowe in sayeng thoffyce of þ masse. Circũdederũt me gemit⁹ mortis.&c. And sheWeth many demonstracyons þ she suffred as Well for þ mysery þ she had deserued by synne/as for þ double payne þ she is ronne in/& as for þ trespace to her neyghbour/but alWaye for as moche as she fall not in despayre/is purposed to her in þ gospell & epistle.iij.maner of remedyes. The fyrst is þ yf she wyl yssue of these tribulacyõs that she labour in þ bynyerd of her soule in cuttynge & pullyng out þ byces & the synnes. And after in þ Waye of this present lyfe/she serche þ Werkes of penaũce And after þ in doynge spirytual batayle she defende her strongly agaynst þ temptacyons of þ enemy. And yf she do these thre thynges/she shall haue threfold reWarde. For in labouryng god shall gyue her the peny/& in Well rennynge þ pryce and in Well fyghtynge the crowne. And bycause that septuagesme signyfyeth þ tyme of our captyuite/þ remedy is purposed to vs/by the Whiche We may be delyuered/in sleynge the mysery by rennynge/by byetory in syghtynge/& by the peny in vs agayne byenge.

## Of Sexagesme.

The sexagesme begynneth Whan is songe in þ chirche at the office of þ masse. Exurge dñe.&c. And this endeth the Wednesdaye after ester daye/& Was instytued for redẽpcyon/for signyficacyon/and for representacyon. For redempcyon it was instytued/for Melchisedech the pope & Sylvester instytued þ men sholde ete tWyes on þ saterdaye/to the ende þ they that had fasted þ fryday Whiche sholde alWay be fasted Were not greued. And in rechaet them of the saterdayes of this tyme/they added & ioyned a Weke of the lent therto/& called it sexa-

gesme. That other reason for signyfyca cyon/for that tyme signifyeth ꝑ tyme of Wydowhede of ꝑ chirche/& ꝑ Waylynge of ꝑ same for ꝑ absence of her spouse Whi che was rauisshed in to heuen. There bē two thynges gyuen to the chirche. The fyrst is ꝑ exercytacyon of .vj. Werkes of mercy/& the fulfyllyng of the .x. cōmaū dementes of the lawe. For syxty maketh syxe tymes .x. and by syxe bē vnderstāde the syxe Werkes of mercy/& by .x. the .x. cōmaūdementes of ꝑ lawe. The thyrde reason is for representacyon/for the sexa gesme representeth also ꝑ mystery of re dēpcyon/for by .x. is vnderstande ꝑ man whiche is the .x. peny/Whiche is made & fourmed to ꝑ/that he be ꝑ reparacyon of ix. ordres of aūgelles/or for ꝑ he is fourme of .iiij. qualytees to ꝑ body/& to the soule he hath thre powers/ꝑ is to Wyte memory/vnderstādyng & Wyll/Whiche ben made ꝑ he serue ꝑ blyssed trynite/to thende ꝑ We byleue fyrmely in hꝑ/& loue hym ardently & dylygently/We haue & holde hym in our mynde. By syxe bē vn derstāde syxe mysteryes/by ꝑ Whiche ꝑ man is redemed by Jesu chryst/the whi che ben the incarnacyon/ꝑ natyuite/the passyon/his dyscencyon in to hell/his re surrecyon/& his ascencyon in to heuen. And bycause ꝑ the sexagesme stretcheth vnto ꝑ Wednesday after ester/ꝑ daye is songen. Uenite bn̄dicti. For they ꝑ fulfyl the Werkes of mercy shall here in ꝑ ende Uenite. as Jesu chryst Wytnesseth/and than shall ꝑ dore be opened to ꝑ spouse/& enbrace god her spouse/& it is warned in an epystle ꝑ he sholde bere pacyently tri bulacyon as sayn̄t Paule dyd in thabsen ce of her espouse. And in the gospel/ꝑ she be alway entent ꝑ to sowe good Werkes And that she ꝑ had songen as despayred Circūdederūt me gemit⁹ mortis. Now returne for to demaūde ꝑ she be holpē in her tribulacyons/& requyre to be delyue red/in sayenge. Exurge dn̄e adiuua. &c. Whiche is the begynnynge of ꝑ offyce of the masse. And this doth holy chirche in thre maners. For some bē in holy chirche that ben oppressed of aduersite/but they ben not cast out/& some ꝑ ben not oppres sed ne cast out/& some ꝑ ben oppressed & cast out/& bycause ꝑ they may not bere aduersytees/it is to drede & grete peryll lest ꝑ psperytees al to breke them/Wher fore holy chirche cryeth ꝑ he aryse/as to the fyrst in cōfortyng them/for it semeth that he slepeth whā he delyuereth them not. She cryeth also as to ꝑ second/ꝑ he aryse in cōuertynge them/fro Whome it semeth ꝑ he turneth his face fro them in puttynge them fro hym/she cryeth also as to ꝑ thyrde that he aryse in helpynge them in psperite/& in delyueryng them.

## Of Quinquagesme.

The Quinquagesme dureth fro ꝑ sondaye/in Whiche is songen in the chirche in thoffyce of the masse. Esto michi. &c. And that endeth on eester day And is instytued for supplecion & fulfyl lynge/for signyfycacyon/& for repre sentacyon. For fulfyllyng & accōplysshynge bycause We sholde faste .xl. dayes/after the fourme of Jesu chryst. And there be but .xxxvj. dayes to faste/but men faste not ꝑ sondayes/for ꝑ gladnes & the reue rence of ꝑ resurrecyon. And also for ꝑ en sample of Jesu chryst Whiche ete two ty mes w̄ his dysciples on the daye of his resurrecyon/Whan he entred in Where his disciples were/& the dores or gates shytte. And they brought him parte of a rosted fysshe & of a hony cōbe. And after that w̄ his two disciples Whiche Went to Emaus he ete also as some say/& ther fore ben .iiij. dayes put to for accomplyf shyng of ꝑ sōdayes Whiche be not fasted And after bycause ꝑ clergy gone before ꝑ comyn people/so shold they go ī deuocyō & holynes/therfore they begyn to fast .ij dayes before & absteyne them fro etyng flesshe. And thus is one weke put to whi che is called ꝑ quiquagesme. After this ꝑ sayt Ambrose sayth/ꝑ other reason is

for ꝯ ſignyficacyon/for ꝯ quinquageſme ſignyfyeth ꝯ tyme of remyſſyon & of penaũce in Whiche ꝯ ſynnes be pardoned. The.v.yere was ꝯ yere of remyſſyõ/for than ꝯ dettes Were quyted & ꝯ bondmen let go free/& eueriche came agayn to his herytage/by Whiche is vnderſtãde ꝯ by penaũce our ſynnes be forgyuen/& fro ꝯ ſeruytude of our enemy We be delyuered & ſo We ben returned to our herytage of heuen. The thyrde reaſon is for repreſentacyõ/for ꝯ quinquageſme repreſenteth not to vs onely ꝯ tyme of remyſſyon/but alſo ꝯ ſtate of ꝯ beatitude of heuẽ/Which is tovs repreſented. For in ꝯ fyftyth yere ſeruaũtes Were made free/& in ꝯ fyftyth daye ꝯ the lãbe Was ſacrefyed ꝯ laWe of Moyſes Was gyuen. And ꝯ fyftyth day after ꝯ holy ghoſt Was gyuẽ/& therfore this name fyfty repreſenteth ꝯ beatytude of heuẽ/Where as Was taken ꝯ poſſeſſyõ of liberte/ꝯ knoWlege of verite/& pfeccyõ of charite. Now it is to Wyte ꝯ.iij. thynges bẽ neceſſary Whiche ben cõteyned in the epiſtle & in ꝯ goſpel/ꝯ is ꝯ penaũce/ꝯ is to ſay ꝯ Werkes of penaũce bẽ perfyte ꝯ is to Wyte/charite Whiche is purpoſed in ꝯ epiſtle/& the memory of ꝯ paſſyon of Jeſu chryſt/& fayth ꝯ is vnderſtand by the ſight gyuẽ to ꝯ blynde man/Whiche ben cõteyned in ꝯ goſpell. For fayth maketh ꝯ Werkes acceptable to god/for Wout fayth no man may pleaſe god/& the mynde of ꝯ paſſyõ of god maketh ꝯ Werkes lyght. Wherof ſayth ſaynt Gregory yf ꝯ paſſion of Jeſu chryſt be well had in mynde/there is no thynge but it may be ſuffred eaſely. For ꝯ loue of god may not be ydle/this ſayth ſaynt Gregory/yf it Werke it is grete/& yf it refuſe it is no loue/& thus as ꝯ chirche at ꝯ begynnynge as deſpeyred had cryed Circũdederũt me gemitꝰ mortis. & after returnynge to hȳ demaũded to be holpẽ. Thus noW Whã ſhe hath takẽ affyaũce & hope of pardon for hope of penaũce ſhe prayeth & ſayth. Eſto mihi ī deũ ꝓtectorẽ. Or ſhe demaũdeth.iiij. thynges/ꝯ is to Wyte ꝓtection cõfirmacion/refuge & cõduyte. All ꝯ children of ꝯ chirche or they ben in grace/or they ben in ſynne/or in aduerſyte/or in ꝓſperite. They ꝯ ben in grace demaũde for to be cõfirmed/they that bẽ in ſynne demaunde refuge/they in aduerſite demaũde ꝓtecyon/ꝯ they fro theyr tribulacyons may be defended/& they in proſperite demaũde cõduyte/ꝯ they may be of god ledde & cõduyted. And thus as it is ſayd quinquageſme termyneth & endeth at eeſter bycauſe ꝯ penaũce maketh them to ryſe to newe lyfe. And in ſignifycacion hereof/ꝯ pſalme of Miſerere mei deꝰ. Whiche is ꝯ.l. pſalme/& ꝯ pſalme of penaũce is in ꝯ tyme of lent vſed & ſayd.

## ¶Of Quadrageſme.

The quadrageſme Whiche we call now in engliſſhe lent begynneth ꝯ ſonday/in Whiche is ſongen in thoffyce of ꝯ maſſe. Jnuocauit me &c. And ꝯ chirche Which Was moche troubled afore by ſo many tribulacions & had cryed Circũ dederunt me. And after in reſpyrynge & ſyghynge had axed helpe in ſayeng. Exurge dñe. Now ſhe ſheweth ꝯ ſhe is herd Whã ſhe ſayth/he hath called me & I haue herde. Now it is to vnderſtãde ꝯ the quadrageſme cõteyneth.xlij. dayes/for to accoũt ꝯ ſondayes/& yf they be not reckened/there be but.xxxvj. dayes to faſte Whiche ben ꝯ tenth parte of ꝯ dayes of ꝯ yere. But the.iiij. dayes tofore bẽ put to bycauſe the nombre ſacred by ꝯ quadrageſme be accõplyſſhed/ꝯ Whiche our ſaupour Jeſu chryſt haloWed by his holy faſtyng. And bycauſe We faſt in this nõbre of.xl. there may be aſſygned.iij. reaſons. The fyrſt reaſon putteth ſaynt Auſtyn ꝯ ſayth ꝯ ſaynt Mathew ſetteth.xl generacyons/to ꝯ ende them ꝯ our lorde by his holy quadrageſme deſcẽded to vs We ſhold aſcẽde to hȳ by our quadrageſme That other aſſigneth ꝯ ſame ſayeng to ꝯ we may haue ꝯ q̃ngeſme/we muſt put to.xl.ten. For to ꝯ ꝯ we may com to ꝯ

blyſſed glory & reſt in heuen/it behoueth vs to labour all the tyme of this preſent lyfe. And therfore our lorde abode forty dayes w̄ his diſciples after his reſurrec cyon. And after the tenth daye he ſent to them the holy ghoſt. The thyrde reaſon aſſygneth mayſter Prepoſituus in the ſome of the offyce of the chirche Whiche ſayth. The worlde is diuyded in to foure partyes/and the yere in to foure tymes/ and ꝑ man of foure elementes/& of foure complexions is compoſed. And we haue the newe lawe/Whiche is ordeyned of foure euangelyſtes. And the.x.cōmaūde mentes ꝑ we haue broken/it behoueth than that ꝑ nombre of.x.by the nombre of foure be multiplyed/ꝑ thus we make the quadrageſme/that we fulfyll the cō maundementes of the olde lawe & newe lawe. Our body as ſayd is/is cōpoſed of foure elementes/lyke as they had foure ſetes in our body/that is to wyte/ꝑ fyre Whiche is in the eyen/the ayre in the tongue and eeres/the Water in the natu ral membres named genitours. And the erth hath domynacyon in the handes & other membres. Than in the eyen is cu rioſite/in the tongue and eeres is ſcury lite/in the naturall membres/that is to ſaye genytours voluptuoſite/and in the handes and other membres cruelte. And theſe foure thynges confeſſed the publy cane/Whan he prayed god he helde hym aferre in cōfeſſynge his lechery Whiche is ſtynkynge/lyke thus as he ſayd. Syr I dare not approche to the/for I might ſtynke in thy noſe. And bycauſe that he durſte not lyfte vp his eyen/he confeſſed curioſite. And in that he ſmote hymſelfe on ꝑ breſt/he cōfeſſed cruelte. And Whan he ſayd. Deus ꝓpicius eſto michi pecca tori. He confeſſed the cryme and glotony Whiche we ought to repreſſe. Sayt Gre gory in his omelyes putteth alſo.iij.rea ſons. Wherfore in abſtynence is holden ꝑ nombre of.xl. For the vertue of the.x.cō maundementes of the lawe. And for the accomplyſſhement of the foure bokes of euāgelyſtes/and alſo in this Worlde We that ben in mortall body be compoſed of the foure elementes. And by the Wyll of the mortall body/We gaynſaye the com maūdemētes of god. Therfore than We that haue dyſobeyed the cōmaūdemen tes of god by the deſyre of the fleſſhe/is accordyng that the ſame fleſſhe by foure tymes.x. We put to penaūce and affly cyon/fro this preſent day vnto eeſter.vj. Wekes compyne that ben.xlij.dayes/yf the ſondayes be taken awaye/there a byde in the abſtynence but.xxxvj.dayes And the yere is demeaned by thre hon dred and.lxv.dayes/We gyue the tythe of them to god Whan We faſte. And this ſayth ſaynt Gregory. Wherfore kepe We not this faſtynge in the tyme that Jeſu Chryſt faſted/Whiche Was anone after his baptym/but We begyn ſo ꝑ We con tynue vntyll eeſter. Hereof ben aſſygned foure reaſons in the ſōme of the offyce of mayſter John bethel/in thoffyce of the chirche. The fyrſt is ꝑ We Wyll aryſe w̄ Jeſu Chryſt/for he ſuffred for vs/& We ought to ſuffre for hym. The ſeconde is to ꝑ We ſholde folowe the chyldren of Iſ raell/Whiche fyrſt yſſued out of egypt/& in this tyme yſſued alſo out of Babylon the Whiche thyrge appereth/for as well that one as ꝑ other/anone after as they Were returned/halowed ꝑ ſolempnite of eeſter. And thus We for to enſue them in this tyme We faſt/to ꝑ ende ꝑ fro egipt & fro Babilon/ꝑ is to vnderſtande frō this mortal worlde in to ꝑ coūtree of our hery tage of heuen We may entre. The thyrd reaſon is bycauſe ꝑ in ꝑ prymtemps the hete of ꝑ fleſſhe meueth & boyleth/to the ende ꝑ we may refrayn vs/there in this tyme we faſt. The.iiij.is for aſmoche as anone after our faſtyng We ought to re ceyue ꝑ body of our lord/for in lyke Wyſe as ꝑ chyldren of Iſraell tofore they had

eten the lambe/they put them in afflyccyon by penaũce/in etynge wylde letuse & bytter. Ryght so we ought to wdrawe and put vs in afflyccyon by penaũce/ to the ende that ẏ more worthely we may take & receyue the lambe of lyfe. Amen.

## ¶ The Imbre dayes.

The fastynge of the quater temps called in englysshe ymbre dayes The pope Calixt ordeyned them/ & this faste is kepte foure tymes in ẏ yere/and for dyuerse reasons. For the fyrst tyme whiche is in marche/is hote and moyst The seconde in somer/ is hote and drye. The thyrde in haruest is colde and drye. The fourth in wynter is colde & moyst. Than let vs faste in Marche/whiche is pryme temps for to represse ẏ hete of the flesshe boylynge/& to quenche lechery or to attẽpre it. In somer we ought to faste to the ende ẏ we chastyse ẏ brennynge & ardour of auaryce. In haruest for to represse the drought of pryde. And in wynter for to chastyse ẏ coldnes of vntrouth & of malyce. The second reason why we fast. iiij. tymes/ for these fastynges here begyn in Marche in ẏ fyrst weke of the lent/to the ende ẏ vyces wexe drye in vs for they may not all be quenched. Or bycause ẏ we cast them awaye/ & that the bowes & herbes of vertues may growe in vs. And in somer also in the whytson weke/for than cometh the holy ghoost/& therfore we ought to be feruent & esprysed in ẏ loue of the holy ghost. They ben fasted also in September afore Myghelmas/& these ben ẏ thyrde fastynges/bycause ẏ in this tyme the fruytes ben gadred/& we sholde rendre to god ẏ fruytes of good werkes. In December they ben also/& they ben ẏ fourth fastynges/ & in this tyme the herbes dye/& we ought to be mortyfyed to the worlde. The thyrde reason is for to ensewe the iewes. For ẏ iewes fasted foure tymes in ẏ yere/that is to wyte/tofore eester/ tofore whytson tyde/tofore the settyng of the tabernacle in ẏ temple/in September/& tofore ẏ dedicacyon of ẏ temple in December. The fourth reason is bycause ẏ man is cõposed of. iiij. elementes touchyng ẏ body/& of thre vertues or powers in his soule/ẏ is to wyte/ẏ vnderstandynge/ẏ wyll/& the mynde. To this than ẏ this fastyng may attempre in vs. iiij. tymes in ẏ yere at eche tyme we faste thre dayes/ to the ende ẏ the nombre of foure may be reported to ẏ body. And the nombre of thre to ẏ soule. These ben the reasons of mayster Beleth. The fyfth reason as sayth Johñ damascen⁹/in Marche & in prymtemps the blode groweth & augmenteth/ & in somer colere/in September melancoly/ and in wynter fleme. Than we faste in Marche for to attempre and depresse the blode of concupyscence dysordynate. For sanguyne of his nature is full of flesshely concupyscence. In somer we faste bycause ẏ colere sholdt be lessed & refrayned of whiche cometh wrathe/ & than is he naturally full of yre. In haruest we fast for to refrayne melancoly. The melancolyous men naturally is colde/couetous/ and heuy. In wynter we fast for to daũt and to make feble the fleme of lyghtnes & forgetynge/for suche is he ẏ is flematyke. The syxth reason is/for the pryme temps is lykened to the ayre/the somer to fyre/the haruest to the erth/ and the wynter to water. Than we fast in Marche to the ende that the ayre of pryde be attemperate to vs. In somer the fyre of cõcupyscence & of auaryce. In September the erth of coldnes/ & of the derknes of ignoraunce. In wynter the water of lyghtnes and inconstaũce. The seuenth reason is bycause ẏ Marche is reported to infancy/somer to youth/September to stedfast age & vertuous/ and wynter to aũcyent or olde age. We faste than in

marche ꝑ we may be in thynfancy of innocency. In somer for to be ponge by vertue & constaūce. In harueſt ꝑ we may be type by attemperaūce. In wynter ꝑ we be auncyent & olde by ꝓudence & honeſt lyfe. Or at the leeſt ꝑ we ſatyſfye to god of that whiche in theſe.iiij.ſeaſons we haue offended hym. The.viij.reaſon is of mayſter Guillyam daucerre/we faſte ſayth he in theſe foure tymes of the yere to the ende ꝑ we make amendes for all ꝑ we haue fayled in all theſe foure tymes. And they bē done in.iij.dayes eche tyme to the ende ꝑ we ſatyſfye in one day whiche we haue fayled in a moneth/& that whiche is ꝑ fourth day ꝑ is wedneſday is ꝑ dayī whiche our lord was betrayed of Judas/and the frydaye bycauſe our lorde was crucyfyed/& the ſaterdaye by cauſe he laye in ꝑ ſepulcre/& thapoſtles were in grete ſorowe and anguyſſhe.

## The paſſyon of our lorde.

The paſſyon of our lorde was bytter for the ſorowe ꝑ he ſuffred in derilions deſpituous/& of many fylthes fructuous. The ſorowe was cauſe of fyue thynges. The fyrſt bycauſe it was ſhamefull/for the place of the moūt of caluary where as malefactours & crymynell perſones were put to execucyon/& he was there put to deth ryght foule. The croſſe was ꝑ tourment of theues/& yf ꝑ croſſe was thā of ſhame & of bylany/ſhe is now of glory and honour. Wherof ſayth ſaynt Auſtyn. Crux latronū qui erat ſupplicium. &c. The croſſe whiche was ꝑ iuſtyce of theues/is now become the ſygne of glory in ꝑ forhedes or frōtes of emperours/& yf he had ſuche honour at his turment/what dyd he to his ſeruaunt for the ſhamefull felawſhyp ꝑ he dyd to hym/for he was ſet with malefactours/but ꝑ one of them was cōuerted whiche was called Dyſmas/lyke as it is ſayd in ꝑ goſpell of Nycodemus/& he was on the right ſyde of our lord/& that other on ꝑ lyft ſyde was dampned whiche was called Geſmas. To ꝑ one than he gaue the realme of heuen/& to ꝑ other hell. Wherof ſayth ſaynt Ambroſe. Auctor pietatis in cruce. &c. He ſayth/the auctor of pyte hangynge on ꝑ croſſe dyuyded offyces of pite in ſeculer erandes/that is to ſaye/the perſecucyon to the apoſtles/peas to his diſcyples/his body to the iewes/his ſpyryte to the fader/to the virgyn ꝑ meſſages of the weddyng of the ſouerayne eſpouſe/to the theef paradyſe/to ſynners hell/& to ꝑ chriſten penytent he cōmaūded the croſſe. Loo this is the teſtament that Jeſu chriſt made hangynge on the croſſe. Secondly ꝑ ſorowe was cauſed iniuſtly/for none inicte was foūde in hym. And ꝓcipally iniuſtly they accuſed hym of thre thynges The fyrſt was/they ſayd ꝑ he defended to paye ꝑ trewage. And for he ſayd that he was a kyng/& he ſayd hym to be the ſone of god. And agaynſt theſe thre accuſacyons we ſaye on good fryday thre excuſacyōs in ꝑ ꝑſone of Jeſu chriſt/whā we ſynge. Popule meus. Wherof Jeſu chriſt repreued them of thre benefytes ꝑ

he dyd & gaue to them/ ẏ is to wyte ẏ de-
lyueraũce of them fro Egypt/the susten
tacyon & the gouernaũce in deserte/& the
plantacion of ẏ virgyn in a lande ꝓpyce
lyke as Jesu Chryst wolde saye. Thou
accusest me bycause I defende to paye ẏ
trewage/& ẏ oughtest more to thãke me
of ẏ I haue delyuered the fro ẏ trewage
& fro ẏ seruytude of Pharao & of Egypt
Thou accusest me ẏ I call myselfe kyng
& thou oughtest better to thanke me of ẏ
whiche I gouerned ẏ in deserte w̃ meet
ryall. Thou accusest me of this ẏ I saye
me to be ẏ sone of god/& ẏ oughtest more
to thanke me ẏ I haue chosen ẏ to be in
my vynyerde/& in a ryght good place I
haue planted them. The thyrde cause is
bycause he was despysed & forsaken of
his frendes/whiche semed a thy̅ge more
tollerable to be suffred of his enemyes
than of them whome he helde to be his
frendes/& alway he suffred deth for his
frendes & his neyghbours/ ẏ is of them
of whose lygnage he was borne. This
sayd he by the mouth of Dauid. Amici
mei & ꝓximi. &c. My frẽdes & my neygh
bours haue approched agaynst me/ & so
haue contynued. Wherof sayth Job. ca.
xxx. Noti mei quasi alieni recesserunt a
me. My neyghbours that knewe me as
straũgers haue lefte me. Also he suffred
of them to whome he had done good/ly-
ke as saynt John recordeth. Johã. viij.
I haue wrought many good thy̅ges to
you. And hereto sayth saynt Bernarde.
O good Jesu how swetely hast ẏ cõuer-
sed w̃ men/ & how grete thynges in the
moost haboundaũt wyse hast ẏ graũted
to them. How harde & sharpe thynges
hast ẏ suffred for them/ harde wordes/
harde strokes & betynges & moost harde
turmentes of ẏ crosse/ neuertheles they
rendre & yelde to the the contrary. The
fourth cause is for the tendernes of his
body. Wherof Dauid sayth in fygure of
hym in ẏ seconde boke of kynges. He is
lyke as the moost tender worme of the
wood. Wherof sayth saynt Bernarde.
O ye iewes ye be stones/but ye smyte a
better stone/wherof resowneth ẏ sowne
of pite/& boyleth the oyle of charite. And
saynt Jherom sayth/ he is delyuered to
knyghtes for to be beten/& theyr betyn-
ges hath cruelly woũded & torne ẏ most
precyous body/ in whose brest the god-
heed was hyd. The fyfth cause was by
cause she was generall/ for it was ouer
all/ ẏ is to saye ouer all his body/& in all
ẏ naturall wyttes of his body. And fyrst
the sorowe was in his eyen/for he wept
tenderly/as sayt Poule sayth in his epy
stle ad hebreos. Twyes he ascended on
heyght that he might be ferre herde/he
cryed strongly bycause none sholde be ex-
cused/he added therto wepyng that we
sholde haue compassyon/& to tender our
hertes/& he had wept tofore two tymes
also one tyme whan he reysed Lazare/&
that other tyme whan he approched Je
rusalẽ he wepte. The fyrst teres were of
loue/wherof is sayd in ẏ gospel/beholde
how he loued hym. The second were of
compassyon vpon Jerusalem. But this
thyrde wepynge teres were of sorowe.
Secondly the sorowe was in heryng w̃
his eeres ẏ repreues & vylanyes ẏ was
sayd to hym & blasphemed. Jesu Chryst
in especyall had foure thy̅ges in whiche
he herd blasphemyes & repreues/for he
had ryght excellent noblesse/as to the na
ture diuyne/he was sone of ẏ kynge per
petuall souerayne/& as to the nature hu
mayne he was borne of ẏ lignage ryall.
And as to this he was also kyng of kyn
ges/& lorde of lordes/ he was also soue-
rayne trouth. For he is ẏ waye/the lyfe
& the trouth/ wherof he sayd hymselfe/
thy worde is trouth. The sone of god/ ẏ
is the worde of god ẏ fader. He hath also
souerayn power aboue al other/for none
may surmoũt hym/ for all thynges ben
made by hym/ & no thynge is made w̃-

out hym. He hath also synguler bounte/ for there is none good of hȳselfe but god onely. And in these foure thynges Jesu Chryst had opprobryes & blasphemyes. Fyrst as to his noblesse/ wherof is sayd in saynt Mathewe capitulo.xiij. Is not this the sone of ẏ carpenter sayd they/ & we knowe well his moder called Mary. Secondly as to his power/ wherof is sayd also in saynt Mathew. This same casteth out the fendes of ẏ bodyes in the power of ẏ prynce of deuylles. And in an other place of Mathew ẏ.xvij.chapytre He hath saued other/ & he may not saue hymselfe. And neuertheles w̄ his onely voyce he made his ꝑsecutours fall downe to the erth/ whan he demaūded them in ẏ gardyn/ whome seche ye. They answered Jesus of Nazareth/ & whan he had sayd/ I am he/ they fell downe to ẏ erth. wherof sayth saynt Austyn. One onely voyce w̄out ony dart smote a cruell company ful of hate/ dredeful by armes downe to ẏ grounde/ & put them abacke by ẏ vertue of ẏ godhede hydde in hym. What shall he do whan he shall iudge hym that hath done so ẏ he ought to be iudged/ what shal he mowe do whan he shall reygne/ that hath done this whan he shall dye. Thyrdly he suffred opprobryes as to the veryte/ wherfore is sayd in saynt John. Thou berest wytnes of thy selfe/ & thy wytnes is not true. Loo how they sayd hym to be a lyer/ whan it is so ẏ he is waye/ trouth & lyf. This veryte and trouth Pylate deserued not to knowe ne to vnderstand/ for after trouth he iudged hym not/ he began his iudgement w̄ trouth/ but he ꝑseuered not/ for he made his questyon/ sayenge/ what is trouth/ but he abode not ẏ solucion/ ne he was not worthy to here it. Saȳt Austyn sayth ẏ he abode not ẏ solucyon/ bycause that so soone as he had made ẏ questyon it came in his mynde ẏ the custome was of the iewes/ ẏ one sholde be delyuered to them at paske/ and therfore he went out anone/ and abode not the solucyon. The thyrde cause is after saynt Johan Crysostome/ for the questyon was so grete & of so grete difficulte/ that he had nede of longe tyme to aduyse/ and to dyscusse it. And he laboured for the delyueraunce of Jesu Chryst. And therfore he yssued out anone. Neuerthelesse it is redde in ẏ gospell of Nycodemus/ ẏ Jesu Chryst answered. Veritas de celo est. And Pylate sayd. In erth is no trouth. And Jesus sayd to hym. How may be trouth in erth whiche in erth is iudged of them ẏ haue power in erth. Fourthly he suffred blasphemy as to his boūte and goodnes/ for they sayd ẏ he was a man synner/ & deceyuer in his wordes. Luce.xij. He hath moued the comyn people w̄ his doctryne in begynnynge fro galile hyther/ & hath broken the cōmaūdementes of the lawe For he kepeth not ẏ sabbot daye. Joh.xj. Thyrdly the sorowe was in smellynge of the ordure & fylth. For he might smell grete stynche on the mount of Caluarye where as were the bodyes of deed men stynkynge. Wherof is sayd in scolastica hystoria. That caluary is ẏ bone of the heed al bare/ & bycause that many were there beheded & many sculles of heedes were there sparteled al opēly/ they sayd that it was ẏ place of caluary. Fourthly ẏ sorowe in tastynge/ wherof he cryed Sitio. I am a thurste. There was gyuen to hym vynaygre medled w̄ myrre and gall/ to the ende that he sholde the sooner dye/ and the kepers myght the sooner departe & go thens. For it is sayd by vynaygre men dye moche soone. And with this also they gaue to hym myrre for to haue the more payne for the bytternes of the myrre and the gall. Wherof sayth saynt Austyn. His purete was fulfylled with vynaygre in stede of wyne/ his swetenes with gall/ the Innocent is sette for gylty/ and the lyfe dyeth

for deth. Fyfthly the sorowe was in touchynge/for in al the partyes of his body he was touched & woũded/fro ỹ plante of his fete vnto ỹ toppe of his heed was none hole place. And howe he suffred sorowe in al his natural wyttes/sayt Bernard telleth that & sayth. The heed that made aungels to tremble is perced/and pyrcked wt the qualyte of sharpe thornes The vilage whiche was moost fayre of all other membres is fyled bespytte and hurte with ỹ thornes of the iewes. The eyen more shynynge than the sonne ben extynct in the deth. The eeres here not the songe of the aũgels/but the assautes of ỹ synners. The mouth that techeth & ensygneth aũgels/is made drynke bynayger & gall. The fete of whome ỹ steppes ben worshypped/ben attached with nayles to the crosse. The handes ỹ fourmed ỹ heuens bẽ stratched vnto ỹ crosse and nayled wt nayles. The body is beten the syde is perced wt a spere. And what may more be sayd/there abode no thyge saue the tongue for to praye for the synners/& for to recõmend his moder to his disciple. Secondly his passyon was despyted of mockynges & derysyons of the iewes. For foure tymes he was mocked Fyrst at the hous of Anne/where he receyued spyttynges/buffettes/& blyndfelynge of ỹ iewes. Wherof sayt Bernard sayth. Byght swete & good Jesu the desyrous vysage whiche aũgels desyre to se/the iewes with theyr spyttyng haue defyled/wt theyr handes haue smytten/with a veyle forto̅ne they haue couered it/ne they haue not spared for to hurte it with bytter woũdes. Secondly he was mocked in ỹ hous of Herode/whiche reputed hym for a fole and alyened fro his wytte/bycause ỹ he might haue of hym none answere/and by derysyon he was cladde wt a whyte vesture. Wherof sayth sayt Bernard. Tu es homo. &c. He sayth thus. Thou art a man & hast a chapelet of floures/and I am god & haue a chapelet of thornes. thou hast gloues on thy handes/& I haue ỹ nayles fyxed in my handes. thou daunsest in thy whyte vesture/and I god am mocked & vylypended/and in ỹ hous of Herode had receyued whyte vesture. Thou daunsest and playest with thy fete/& I with my fete haue laboured wt grete payne. Thou lyftest vp thyne armes wt Joye/& I haue stretched them in grete repreue. ỹ stratchest out thyne armes a crosse in carolynge & gladnes/& I stratche myne on the crosse in grete oprobry & vylany. Thou hast thy syde & thy brest open in sygne of baynglorye/& I haue myne opened wt a spere. Neuertheles retourne to me & I shall receyue the. But why & wherfore Jesus in the tyme of his passyon tofore Herode/Pylate/and ỹ iewes was thus styll & spake not/there ben thre reasons and causes. The fyrst was bycause they were not worthy to here his answere. The second was bycause Eue synned by spekynge/and Jesus wolde make satysfaccyon by beynge styll/& not spekynge. The thyrde is bycause that all ỹ euer he answered they puerted it. Thyrdly Jesus was mocked in the hous of Pylate/for they cladde hym with a reed mantell and in his hande they toke hym a rede/& set vpon his heed a crowne of thornes. And kneled on theyr knees tofore hym/sayenge. Hayle kynge of iewes. This crowne was of ionkes of ỹ see. And we holde & saye that ỹ blode sprange out of his heed. Wherof sayth sayn̄t Bernard. Caput illud diuinũ. &c. The heed precyous & dyuyne was perced with thornes vnto the brayne of the soule. There ben thre opynyons in what place principally the soule hath her place. Or in the herte/for the scripture sayth. Out of the herte comen the cuyll thoughtes. Or in the blode/bycause the scripture sayth. The soule of euerych is in the blode/or

in the heed/bycause the euāgelyst sayth whan he enclyned his heed/he rendred his spiryte. And this treble oppynyon it semeth that the iewes had knowen. For whan they wold make ꝑ soule yssue out of ꝑ body/they sought it in ꝑ heed whan they thrysted the thornes to the brayne. They sought it in the blode/whan they opened his baynes in the fete & handes. And they sought it in ꝑ hert/whan they perced his syde. Agaynst these thre illusyons on good fryday tofore the crosse is shewed/we make thre adoracyons in sayeng. Agyos/otheos/yskyros. &c. In honouryng hym thre tymes/lyke as he was for vs mocked & scorned on ꝑ crosse. Fourthly he was scorned on ꝑ crosse/the prynces of the preestes w̄ the olde men & maysters of the lawe clerkes & doctours sayd to hym. yf he be kyng of Israell let hym descend fro ꝑ crosse/to the ende now that we bylcue in hy̆/wherof sayth sapt Bernarde. In that Jesu shewed ꝑ more grete vertue of sappence/he cōmaunded humylite/he accomplysshed obedyence/he ꝑfourmed charite/& in sygne of these foure vertues/ꝑ foure corners of ꝑ crosse ben aourned w̄ precyous gemmes & stones. And in the moost apparaūt place is charite/& on the ryght syde is obedyence and on the lyft syde pacyence/& bynethe is humylite the rote of all vertues. And all these thynges ꝑ Jesu Chryst suffred saynt Bernard gadereth togyder/sayenge. I shall sayth he as longe as I shall lyue remembre the labours that he had in prechynge/of ꝑ trauayles ꝑ he had in goynge fro one place to an other by lond and fro cite to cite. Of his wakynges in prayenge/of his tēptacyons in fastynge of his weppynge & teres in hauyng compassyon/of the awaytynges on hym in spekynge/in assayenge hym & tēptynge And at last of the bylanyes of ꝑ spyttynges/of ꝑ mockynges/of ꝑ oppyobryes/& of the nayles. Thyrdly his passyon was profytable & fructuous/the whiche may be profytable in thre maners/that is to wyte/in remyssyon of synne/in gyftes of grace/& in demonstracyon of glory. And these thre thynges ben shewed in ꝑ tytle of ꝑ crosse. The fyrst is Jesus/ꝑ seconde Nazarenus/& the thyrde Rex iudeorū. For there shall we all be kynges. Of the profyte speketh saynt Austyn/sayenge. Our lorde Jesu chryst hath put awaye the synnes passed/present/and to come/the synnes passed in pardonynge them/the present in withdrawynge men from them/them to come in gyuyng grace to eschewe ꝑ synnes. yet the same doctour sayth thus. We ought to prayse/to thanke/to loue/& to honour hym. For by the deth of our sauyour and redemer Jesu Chryst we ben brought to lyfe/fro corrupcyon in to incorrupcyon/from exyle vnto our countree/fro weppynge to ioye we ben called agayn. And how well the maner of our redempcyon was profytable/it appereth by fyue reasons/that is to wyte/bycause it was ryght acceptable to appese god/ryght helpyng to saue vs/ryght effectuall to drawe to hym the humayne lignage/ryght wyse to fyght agaynst ꝑ enemy of humayne lygnage. And to recōcyle vs to god. For after this that saynt Anselme sayth. There is no thynge more sharpe/ne more stronge ꝑ a man may suffre by his propre wyll/w̄out it be of god/than to suffre deth w̄ his owne propre wyll for the honour of god/ne no man may better gyue to god to his honour than gyue hymselfe to dethe for hym. And this is ꝑ the apostle sayth. ad ephesios. iij. Our lord hath gyuen hym selfe to oblacyon & sacrefyce for vs in to ꝑ odour of swetenes to god the fader/and how he was sacrefyed/ꝑ was in vs appealynge god. Saynt Austyn in ꝑ boke of the trynite sayth thus. What thynge may be more gracyously & pleasaūtly receyued than the flesshe of our sacrefyce

Whiche was made the precyous body of our preest. Therfore. iiij. thynges ought to be considered in all sacrefyce. Fyrst hȳ to whome is offred / that whiche is offred / hym that offreth / & hȳ for whome the offrynge is offred / he hymselfe is ȳ meane of bothe two / that is to say god & man / he was hymselfe that dyd offre / & he was hymselfe ȳ was offred. And the same doctour sayth yet of this sacrefyce how we be to god reconcyled / Jesu chryst is the preest and the sacrefyce / he is god and also he is ȳ temple / he is ȳ preest by whome we bē reconcyled. God to whome we ben reconcyled / & ȳ temple in whome we bē reconcyled / the sacrefyce of whome we ben reconcyled. And sayne Austyn sayth / consyderynge them that despyse this reconciliacyon / & set nought therby he sayth in the persone of Jesu chryst in repreuynge them. Whan ȳ were enemy to my fader J haue reconcyled the / whan thou were ferre J brought the agayne / whan ȳ were takē J came for to redeme the / whan amonge ȳ moūtaynes & the forestes ȳ were out of ȳ waye J sought the / to thende that of the wolues & euyll beestes ȳ were not eten ne all to torne. J gadered the & bare the in myne armes & delyuered ȳ to my fader. J laboured / J swette / J put my heed agaynst the thornes / stratched my hādes vnto ȳ nayles / opened my syde to ȳ spere / haue shedde my blode / & haue gyuen ouer my soule & lyfe for to ioyne the to me / & thou hast departed thyselfe fro me. Secondly Jesu chryst was ryght couenable & necessary for to saue vs / & to hele & cure vs of our malady & sekenes / for bycause of ȳ tyme and of the place / & of ȳ maner of ȳ tyme as it appereth. For Adam was made & synned in ȳ moneth of Marche / & on the frydaye whiche is the syxth daye of the weke / and therfore god in the moneth of Marche / & on the frydaye wolde suffre deth. And at mydday whiche is ȳ syxth hourc. Secondly for the place of his passyon / the whiche myght be cōsydered in thre maners / for one place / eyther it is comyn / or specyall / or synguler. The place comyn where he suffred was ȳ londe of promyssyon. The place especyall / the moūt of caluary. The place synguler / ȳ crosse. In ȳ place comyn / the fyrst man was there fourmed / ȳ was in a felde aboute or nygh damas / where it is sayd in a place specyall he was there buryed. For ryght in ȳ place where Jesu chryst suffred deth / it is sayd that Adam was buryed / how well that this is not auctentyke. For sayne Jherom sayth ȳ Adam was buryed in ebron. And also in ȳ boke of Josue is wryten the. xiiij. chappytre. In a place synguler he was deceyued / that is to wyte / in the tree / not in this on whiche Jesu chryst suffred deth / but in an other tree. Thyrdly he was ryght couenable bycause of the curyng / the whiche by maner was semblable to the preuaricacyon / by lyke and contrarye. For thus as sayth sayne Austyn in the boke de doctrina christiana. By a woman he was deceyued / and by a womā he was borne a man / and the man delyuered the men / one mortall delyuered the mortall / and the deth by his deth. And sayne Ambrose sayth. Adam was of the erth a virgyn. Jesu Chryst was borne of the virgyn. Adam was made to the ymage of god. Jesus was the ymage of god / by a woman foly was shewed / by a woman wysdom was borne. Adam was naked Jesu chryst naked. The deth came by ȳ tree / the lyfe by the crosse. Adam in deserte / and Jesus in deserte / but by the cōtrary. For after sayne Gregory Adam synned by pryde / by inobedyence / & by glotonye. For he coueyted the hyghnes of god. For the serpent sayd to them. ye shall be semblable to god. He brake ȳ cōmaūdement of god / and delyred and coueyted the swetenes of the frute by glo

tony. And bycause ẏ maner of ẏ sauyour ought to be the contrary / therfore this maner was right couenable by ẏ humylyacyon / by ẏ fulfyllyng & afflyccyon / or of the diuyne volunte. And hereof sayth thapostle ad philipenses. Humiliauit seipsum. Thyrdly Jesus was ryght profytable to drawe to hym the humayne lignage. For one of ẏ worlde his frewyll saued myght neuer haue drawen mankynde to his loue. And how he draweth vs to his loue / saynt Bernarde saythe. Aboue all thynge o good Jesu gyue me grace to loue the. And by this thynge he drewe vs moost to his loue. That is the chalys good lorde that thou hast broken whiche was ẏ werke of our redēpcyon. This chalys is thy passyō whiche lightly may appropre our lorde to the / this is that draweth moost pleasaūtly our deuocyon / & iustly reyseth it / & soonest strayneth / & moost vehemently taketh our affeccyon. And where ẏ lamentest / & there as ẏ despoylest ẏ of thy rayes naturall / there shyneth moost thy pyte / there is moost clere thy charite / & there haboundeth moost thy grace. And how also we ought te returne to the affyaūce of hym saynt Paule sayth ad Rom̄. viij. He spared not his owne sone / but for vs all he delyuered hym. Wherof saynt Bernard sayth. Who is he ẏ is not rauysshed to hope of affyaunce / whiche taketh none hede to ẏ disposicyō of his body. He hath enclined his heed to be kyssed / the armes stratched tenbrace vs / his hādes persed to gyue to vs / ẏ syde open to loue vs / the fete fyxed w̄ nayles for to abyde w̄ vs / & the body stratched all for to gyue to vs. Fourthly he was ryght wyse & ryght well aduysed for to fyght agaynst ẏ enemy of ẏ humayn lignage. Job. xxv. His wysdome hath smyten ẏ proude man / & after may ye not take ẏ fende w̄ an hoke Jesu chryst hath hydde ẏ hoke of his diuynite vnder ẏ meet of our humanite / & the fende wolde take ẏ meet of ẏ flesshe / & was taken w̄ the hoke of the godhede. Of this wyse takynge sayth saynt Austyn. Our redemptour is comen / and ẏ deceyuer vaynquysshed. And what dyd our redemptour / he layde out his bayte to our deceyuer & aduersary / he hath set forth his crosse / & within he hath set his meet / ẏ is his blode. For he wolde shede his blode not as a dettour / & therfore he departed fro ẏ dettours. And this dette here thapostle calleth Cirographe / or obligacyon / the whiche Jesu chryst bare & attouched it to ẏ crosse. Of whiche saynt Austyn sayth. Eue toke of ẏ fende synne by borowynge / by vsure / & wrote an oblygacyon / she layd it for pledge. And the vsure is augmēted & growen vnto all ẏ remenaūt of ẏ lygnage. Than toke Eue of the fende synne / whan agaynst ẏ commaūdement she consented to hym. She wrote the obligacyon / whan she put her hande to the tree agaynst the defence of god. She delyuered pledge / whan she made Adam to cōsent to the synne. And thus ẏ vsury grewe & augmented vnto the remayne of all the lignage. Agaynst them that retche no thynge of this redempcyon / saynt Bernarde sayth in the persone of Jesu chryst. My people sayth Jesu / what myght I haue done for the that I haue not done to the / what cause is there ẏ ye serue sooner the deuyl your aduersary than me / for he hath not created ne nourysshed you. But this semeth a lytell thȳge to them ẏ ben full of ingratytude. I haue redemed you / and not he And for what pryce / not w̄ golde ne syluer / ne of the sonne / ne of the mone / ne w̄ ony of ẏ aūgels / but w̄ my propre blode. And after cōsyder / yf of ryght for so many benefyces ye ought to chese to haue my cōpany. And yf ye wyll all leue me / at ẏ leest come w̄ me for to wynne a peny a daye. And bycause they delyuered Jesu chryst to deth / ẏ is to wyte Judas for

auaryce/ ꝑ iewes for enuy/ & Pylate for drede/ & therfore it is to se What payne Was delyuered to them of god for this cryme. But of ꝑ payne & of ꝑ byrth of Judas/ ꝑ shalte fynde in ꝑ legende of saynt Mathye. Of ꝑ payne & ruyne of ꝑ iewes in the legende of saynt James the lesse. And of ꝑ payne of Pylate and his byrth thou shalte fynde in one apocrifū/ where as it is sayd in this maner. There Was a kyng called Tyrus/ whiche knewe carnally a mayde called Pilā/ Whiche Was doughter of a myller named Atus. And of this doughter he engēdred a sone/ she toke her name and the name of her fader Whiche Was called Atus/ and composed thus of theyr names one name to her sone/ & named hym Pylatus. And whā he Was thre yere olde/ she sent hym ꝑ to ꝑ kyng And ꝑ kynge had a sone of ꝑ quene/ Whiche semed to be of the age of Pylate. And these two sones Whā they were of ꝑ age of discrecyon/ ofte they fought togyder/ & With the slynge they played ofte/ & the kynges sone also Whiche Was legytyme Was more noble/ & in all feates he knewe more/ & more Was set by because of his byrth. And Pylate seynge this/ Was moued of enuy & wrath/ & prpuely slewe his broder/ the whiche thynge ꝑ kyng herde saye/ & Was moche angry/ & demaūded of his counseyle What he myght do and make of this trespace & homycyde. The Whiche all With one voyce sayd that he Was Worthy to suffre deth. And ꝑ kyng Wolde not double ꝑ payne & pugnycyon But because he ought to the Romayns yerely a trybute/ he sent hym in hostage to the Romayns/ as Well for to be quyte of the deth of his sone & that he shold not be constrayned to put hym to dethe/ as Well as for to be quyte of ꝑ trybute that he ought to Rome. In this tyme Was at Rome one of ꝑ sones of ꝑ kynge of fraūce Whiche also Was sent for the treWage. And Whan Pylate sawe hym/ he anone accompanyed With him/ & sawe that he Was praysed tofore hym/ for the Wytte & for the maners ꝑ Were in hym Pylate slewe hym also. And Whan ꝑ Romayns demaunded What sholde be done in this mater. They answered that he Whiche had slayne his broder/ & strangled hym that Was in hostage/ yf he myght lyue sholde be yet moche profytable to ꝑ comyn Welthe. And sholde daunte the neckes of them that were cruell & Wood. And than sayd the Romayns/ ꝑ syth he Was Worthy to dye/ he sholde be sent in to an yle of the see named Ponthus/ to them ꝑ Wyll suffre no iudge ouer them/ to the ende ꝑ his Wyckednes may ouercome & iudge them/ or elles that he suffre of them lyke as he hath deserued. Than Was Pylate sent to these cruell people & Wylde/ Whiche tofore had slayne theyr iudge. And it Was tolde hym to What people he Was sente/ & that he sholde consyder how his lyfe Was hangyng/ & in What ieopardy He Went cōsyderyng his lyfe/ & thought to kepe it/ dyd so moche What by menaces & promesses or turmentes as by gyftes/ that he subdued them all/ and put them in subiecyon. And because he had the victory of these cruell people he Was named of this yle of pontos/ pounce Pylate. And Whā Herode herde his iniquytees and his fraudes/ he had grete ioye therof/ & because he Was Wycked hym selfe/ he Wolde haue wycked With hym/ and sent for hym by messengers/ and by promesse of gyftes he came to hym/ and gaue hym the power of ꝑ realme of Judee and Jherusalem. And Whan he had assembled & gadered togyder moche money/ he Went to Rome Wout knoWynge of Herode/ & offred ryght grete sommes of money to the Emperour for to gete to hymselfe that Whiche Herode so helde/ and so he gate it. And for this cause Herode & Pylate Were enemyes vnto ꝑ tyme of ꝑ passyon of Jesu chryst/ Whome

Pylate sent to Herode. An other cause of enemyte is assygned in scolastica hystor. There was one that sayd hymselfe to be god/ & had deceyued many of Galile and brought ẏ people in to garizain/ where he had sayd ẏ he wolde go vp to heuen/ & Pylate came vpon them. And whā he had knowlege of ẏ dede/ he slewe hȳ & all his people/ bycause he doubted ẏ he wolde haue deceyued them of Judee/ & therfore were they enemyes togyder/ for Herode reygned in Galile. And whā Pilate had delyuered Jesu chryst to ẏ iewes for to be crucifyed/ he doubted ẏ emperour/ ẏ he shold be reproued of ẏ which he had iudged an innocent/ & sent a frende of his for texcuse hym. And in this whyle Tyberius thēperour fell in to a greuous malady. And it was tolde him ẏ there was one in Jherusalē that cured all maner of maladyes/ & he knewe not ẏ Pylate & ẏ iewes had slayne hym. He sayd to Volusyen whiche was secrete w̄ hym. Go in to the partyes ouer the see/ & saye to Pylate ẏ he send to me ẏ leche or mayster in medicyne for to hele me of my maladye. And whan he was come to Pylate/ and had sayd his message. Pylate was moche abasshed/ & demaūded. xiiij. dayes of dilacyon/ within whiche tyme Volusien foūde an olde woman named Veronice/ whiche had bē famylyer & deuout with Jesu chryst. He demaūded of her where he myght fynde hym ẏ he sought. She than escryed & sayd. Alas lorde god/ my lorde/ my god was he that ye aske fore/ whome Pylate dampned to dethe/ and whome ẏ iewes delyuered to Pylate for enuy/ & cōmaūded that he sholde be crucyfyed. Than he cōplayned hym sorowfully & sayd. I am sory that I may not accomplysshe that whiche my lorde the emperour hath charged me. To whome Veronice sayd. My lorde & my mayster whan he went prechynge/ I absent me ofte frō him/ I dyd do paynt his ymage for to haue alway with me his presence bycause ẏ the fygure of his ymage sholde gyue me some solace. And thus as I bare a lynnen keuerchefe in my bosome our lorde mette me/ & demaunded whyther I went. And whan I had tolde hȳ whyther I went & the cause/ he demaūded my keuerchefe. And anone he enprȳted his face and figured it therin. And yf thy lorde had beholden ẏ fygure of Jesu chryst deuoutly/ he sholde be anone guarysshed & heled. And Volusien asked/ is there neyther golde ne syluer ẏ this fygure may be bought with. She answered naye/ but stronge of courage/ deuout and of grete affeccyon/ I shall go w̄ the and shall bere it to the emperour for to se it/ & after I shall returne hyther agayn. Than went Volusien with Veronice to Rome/ and sayd to the emperour. Jesus of nazareth whome thou hast longe desyred/ Pylate & the iewes by enuye and with wronge haue put to dethe/ & haue hanged hym on ẏ crosse/ and a matrone a wydowe is come w̄ me/ whiche bryngeth the ymage of Jesu/ the whiche yf thou with good herte & deuoutly wylte beholde/ and haue therin cōtemplacyon thou shalt anone be hole. And whan the emperour had herde this/ he dyd anone make redy ẏ waye w̄ clothes of sylke/ & made the ymage of Jesu to be brought tofore hym. And anone as he had seen it & worshypped it/ he was all guarysshed & hole. Than he cōmaūded that Pylate shold be takē & brought to Rome/ & whā themperour herd ẏ Pylate was come to Rome/ he was moche wroth & enflamed agaynst hȳ/ & bad ẏ he shold be brought tofore hym. Pylate ware alway ẏ garmēt of our lord whiche was w̄out seme wherw̄ he was clad whā he came tofore the emperour. And as soone as ẏ emperour sawe hȳ/ all his wrath was gone & the yre out of his hert/ he coude not saye an euyll worde to hȳ/ & in his absence he

was sore cruell towarde hȳ/& in his pre-
sence he was alway swete & debonayre
to hym/& gaue hym lycence & departed.
And anone as he was departed/he was
as angry & as sore moued as he was to-
fore & more/bycause he had not shewed
to hym his furour. Than he made hym
to be called agayne & sware he sholde be
deed/& anone as he sawe hȳ his cruelte
was all gone/wherof was grete mer-
uayle. Now was there one by ȳ inspira
cyon of god/or at the persuasyon of some
chrysten man/caused ȳ emperour to de-
spoyle hȳ of ȳ cote. And anone as he had
put it of the emperour had in his herte a
grete yre & furour as he had afore/wher
of ȳ emperour meruayled of this cote/&
it was tolde hym ȳ it was ȳ cote of Jesu
Than ȳ emperour made Pylate to be set
in pryson tyll he had counseyle what he
shold do wt̄ him. And sentēce was gyuen
that he shold dye a vilaynous deth. And
whan Pilate herde ȳ sentence/he toke a
knyfe & slewe hymselfe. And whan ȳ em
perour herde how he was deed/he sayd
certaynly he is deed of a ryght vilaynous
deth & foule. For his owne propre hande
hath not spared hȳ. Thā his body was
taken & boūden to a mylstone & was cast
in ȳ ryuer of Tyber for to be sonken in to
the bottom. And ȳ yll spirytes in thayre
began to moue grete tēpestes & meruay-
lous wawes in the water/and horryble
thondre & lyghtnynge/wherof ȳ people
was sore aferd & in grete doubte/& ther-
fore the Romayns drewe out the body/&
in derysyon sent it to viane/& cast it in to
the ryuer named Rosne. Viane is as mo
che to saye as hell whiche is sayd iehen-
na/for than it was a cursed place. And so
there is his body in the place of maledic-
cyon/and the cuyll spirytes ben as well
there as in other places/& made suche tē
pestes as they dyd before/in so moche ȳ
they of ȳ place myght not suffre it. And
therfore they toke ȳ vessell wherin ȳ bo-
dy was/& sent it for to bury in ȳ terrour
of ȳ cite of Losane/the whiche also were
tempested as ȳ other. And it was taken
thens & throwen in to a depe pyt all en-
uyronned with moūtaynes. In whiche
place after the relacyon of some/ben seen
illusyons & machynacyons of fendes bē
seen growe & boyle. And hytherto is the
hystory called apocrifum redde. They ȳ
haue redde this/let them saye & byleue
as it shall please them. Neuertheles in
scolastica hystoria/is redde that Pylate
was accused afore the emperour Tybe-
rius/bycause he dyd put to deth by vio-
lence them that were Innocent by his
myght. And ȳ maugre the Iewes he set
ymages of paynyms in the temple. And
that the money put in corbanam he toke
& dyd withall his profyte. And was pre
ued in his visage ȳ he made in his hous
aleys & conduytes for water to renne in
And for these thynges he was sente to
Lyon in exyle for to dye among ȳ people
of whome he was borne. And this may
be well supposed ȳ this hystory be true.
For tofore was the edycte gyuen that he
sholde be put in exyle to Lyon/& that he
was exyled or Volusyen returned to the
emperour. But whan ȳ emperour herd
how he made our lorde Jesus to dye/he
made hym fro his exile to come to rome.
¶ Eusebe and Bede in theyr cronycles
saye not that he was enprysoned & put
in exyle/but bycause that he fell in ma-
ny myseryes/by despayre he slewe hym
selfe with his owne handes.

¶ Thus endeth the passyon.

Here tofore we haue made mencyō
of deuiacyon of thumayn lignage
whiche dureth fro Septuagesme vnto
eester. Here after we shall make mencyō
of ȳ tyme of recōsiliacyō/whiche dureth
fro eester vnto the vtas of whytsontyde
lyke as holy chirche hath ordeyned.

Here begynneth the resurrecyon.

The resurrecyon of our lorde Jesu chryst was ꝑ thyrde daye after his deth. And of this blyssed resurrecyon. viij. thynges ben to be consydered. Fyrst of the tyme that he was in the sepulcre/that be thre dayes & thre nightes he was in the sepulcre/and the thyrde day he arose. Secondly wherfore he arose not anone whan he was deed/but abode vnto the thyrde daye. Thyrdly how he arose. Fourthly Wherfore his resurrecyon taryed not vntyll the generall resurrecyon. Fyfthly Wherfore he arose. Syxthly how often tymes he appered in his resurrecyon. And ꝑ seuenth how the holy faders whiche were enclosed in a partye of hell he delyuered/and what he dyd. &c. As to the fyrst poynt it ought to be knowen that Jesus was in the sepulcre thre dayes & thre nyghtes. But after saynt Austyn the fyrst day is taken by synecdoche/that is ꝑ last parte of the daye is taken. The seconde day is taken all hole. The thyrde is taken after the fyrst parte of the daye. Thus there ben thre dayes/and euery day hath his nyght goynge before. And after Bede ꝑ ordre of the dayes was chaunged/& the course ordeyned/for before ꝑ dayes went before/& the nyghtes folowed. After the tyme of ꝑ passyon/that ordre was chaũged/for the nyghtes gone before/& this is by mystery. For man fyrst ouerthrewe in the daye/& fell in to the night of synne And by the passyon & resurrecyon of Jesu chryst he came agayne fro the nyght of synne vnto the daye of grace. As touchynge ꝑ seconde cõsideracyon/it ought to be knowen/that it is accordyng to reason that anone after his dethe he ought not to ryse/but ought to abyde vnto the thyrde daye/and that for fyue reasons. The fyrst for the signyfycacyon/to that that the lyght of his deth shold cure our double deth/and therfore one daye hole and two nyghtes he laye in the sepulcre that by the daye we vnderstãde ꝑ lyght of his deth/and by the two nyghtes our double deth/& this reason assygneth the glose vpon saynt Luke. Luce vicesimo. vpon this texte. Oportebat christũ pati. &c. The seconde for certayne ꝓbacyon For ryght so as in the mouth of twayne or of thre is wytnes establyshed/ryght so in thre dayes is proued all dede & fayte verytable. And to the ende to preue ꝑ his dethe was verytable he wolde lye therin thre dayes. The thyrde/for to shewe his puyssaũce. For yf he had aryssen anone/it sholde seme that he had not suche myght/for to gyue his lyfe as he had to reyse hym. And this reason toucheth ꝑ apostle as Corintheos. xv. Therfore is there fyrst made mencyon of his dethe/lyke as his deth was veryly shewed/so his very resurrecyon is shewed & declared. Fourthly for to fygure the restauracyon. And this reason assigneth Petrus rauenensis. Jesu Chryst wolde be thre dayes in his sepulcre/in fygure in bene-

fyte doynge / that is to wyte / to restore them ꝑ ben fall / to repayre them ꝑ ben in the erth / & to redeme them that were in hell. The fyfth for the representynge of treble estate of ryghtfull men. And this reason assygneth sayt Gregory vpon eze chiel / sayenge. The syxth day of ꝑ weke Jesus suffred deth / the saterday he lay in the sepulcre / the sonday he arose. The present lyfe is yet to vs ꝑ syxth daye / for in angupsshes & sorowes we bē turmen ted. The saterday also is ꝑ we rest vs in our sepulcre. For after the deth we shall fynde the rest for our soule. The sondaye is the eyght daye / that daye we shall be free of ꝑ deth / & of all sorowe in body & in soule in glorye. Than the syxth day is to vs sorowe / the seuenth rest / & the eyght glory. As to ꝑ thyrde cōsyderacyon how he arose / it appereth veryly ꝑ he arose myghtely. For by his propre myght he arose. Johā. x. Potestatē habeo. &c. I haue sayd I haue power to delyuer my soule / & I haue power to resume it agay ne / that is to saye / to dye whan I wyll / and to ryse agayne whan I wyll. Se condly he arose ioyously / for he toke a waye all mysery / all infirmyte / & all ser uytude / wherof he sayth in ꝑ gospell of John. Joh. xvj. He sayd whan I shall aryse agayne I shall auaūce me & go to fore you in to galile / where ye shall se me free and delyuered. Galile is as moche to saye as translmygracyon / that is to saye dyenge. Jesu chryst than whan he arose went tofore vs. For he went fro mysery to glory / and fro corrupcyon to incorrup cyon. Wherof saynt Lyon ꝑ pope sayth. After the passyon of Jesu chryst the ban des of deth broken / he was transported from infyrmyte to vertue / fro mortalite to perpetuite / and fro vylany to glorye. Thyrdly he arose profytably / for he ca ryed with hym his prope. Wherof sayth Jeremie the. iiij. chappytre. Ascēdit leo de cubili. &c. The lion is rysen out of his bedde. Jesus ascended on hye vpon the crosse. And the robber of ꝑ people enhaū ced hymselfe. Jesu Chryst robbed helle wherin was ꝑ humayne lignage / as he had sayd. Cū exaltat⁹ fuero. &c. Whan I shall ascende on hye I shall drawe to me all myn / of whome hell hath holden and kepte the soules whiche were enclo sed in derknes / & the bodyes in sepulture Fourthly he arose meruayllously / for he arose without openynge of the sepulcre whiche abode fast closed. For lyke as he yssued out of his moders bely / and to his dyscyples the dores closed & shytte / so he yssued out of his sepulcre. Wherof is red in scolastica hystoria / of a monke of saynt Laurence without ꝑ walles / in the yere of the incarnacyon of our lorde. M. C. xj. whiche meruayled of a gyrdle / wt whi che he was gyrde / that wout vndoynge or openynge it was cast tofore hym / wher of whan he sawe it he meruayled / & he herde a voyce in thayre / sayenge. Thus may Jesu Chryst yssue out of his sepul cre / and the sepulcre all close. Fyfthly he arose truly / for he arose in his ppre body And by. vj. maners he shewed ꝑ he was veryly rysen. Fyrst by the aūgell whiche lyed not. Secondly by many & oftenty mes apperyng. Thyrdly by etyng openly / & by no arte fantastyke. Fourthly by palpacyon of his very body. Fyfthly by ostencyon of his woūdes / by whiche he shewed ꝑ it was the propre body / in whi che he had veryly suffred deth. Sixthly by his presence in comynge in to ꝑ hous the gates shytte / whā he entred sodeyn ly and inuysybly / by whiche he shewed that his body was glorifyed. Seuenth ly he arose immortally / for he shal neuer after dye. Joh. vj. Christ⁹ resurgēs. &c. And saynt Denys in an epystle that he made to Demophilum / sayth that Jesu chryst after his ascēcyon sayd to an holy man named Carpo. I am all redy yet to suffre for to saue man / by whiche it se-

meth that yf it were nede ꝑ yet he were redy to suffre deth/as it is cõteyned in ꝑ same epystle. This holy man Carpo tolde to saynt Denys that a paynym peruerted a chrysten man & brought hꝫ out of the fayth/and this Carpo toke suche angre therfore in his herte/that he was seke. And this Carpo was of so grete holynes/that as ofte as he songe masse an heuenly vysyon appered vnto hym. But whan he sholde praye for the cõuersyon of them bothe/dayly he prayed god that bothe twayne myght be brent in a fyre. And on a tyme about mydnyght he made this prayer vnto god/& sodeynly the hous in whiche he was in/was diuided in two partyes/& a ryght grete furneys appered there/& he loked vp & behelde ꝑ heuen & sawe it open/& Jesu chryst whiche was enuyrõned wꝫ a grete multitude of aũgels/& belyde ꝑ furneys these two men were tremblynge for grete drede ꝑ they had/ꝑ whiche men were bytten of serpentes that yssued out of the furneys whiche drewe them by force in to ꝑ furneys/& also of other men they were repreued and vylaned. And this holy man Carpo beholdynge them had grete delyte and toke pleasure in theyr pugnicyon in suche wyse ꝑ he lefte ꝑ vysyon of heuen & set not therby/but was angry ꝑ they fell not sodeynly in to the furneys. And than as he loked vp in to heuen/he sawe ꝑ vysyon ꝑ he had tofore seen/& Jesu Chryst whiche had pite of these two men/arose vp out of his trone & came vnto them wꝫ a grete multitude of aũgels/& put forth his hande & delyuered them. And Jesus sayd to Carpo/smyte me frõ hens forth for I am redy to suffre for to saue man. This ensample recyteth saynt Denys. As to the fourth artycle/wherfore he abode not vntyll ꝑ generall resurrecyon/thre reasons ben assygned. The fyrst for the dignite of his body/for he was deifyed & came fro the deite/and therfore it was no reason that his body sholde so longe lye in ꝑ erth/wherof Dauid sayth Nõ dabis sctm tuũ videre corruptionẽ. Thou shalte not suffre thyne holy body to se corrupcyon. The seconde reason is for the stedfastnes of the fayth. For yf he had not than aryssen/ꝑ fayth had perysshed/men wolde not haue byleued that he had ben very god. And that appereth well/for in his passyon saue our lady/all lost fayth. But whã they had knowlege of his resurrecyon/they recouered it agayn/as sayth saynt Poule. Si christꝰ non surrexerit/vana est fides nostra. If Jesu chryst had not risen/our fayth had ben vayne or none. The thyrde cause/for therexemplar of our resurrecyon. There sholde be but fewe that sholde byleue the resurreccion to come/yf Jesu chryst had not rysen/& this is our exemplar & our hope. And therfore sayen ꝑ apostles. Jesu chryst is aryssen/& we shall aryse. For his resurrecyon is cause of ours. Wher of sayth saynt Gregory. Our lord by example hath shewed that he promysed in rewarde/as ꝑ we sholde knowe hym to haue rysen. Thus in our selfe we sholde haue hope of ꝑ rewarde of his resurrecyon. And we ought to knowe that Jesu Chryst wolde not prolonge his resurrecyon aboue thre dayes/to ꝑ ende that desperacyon sholde not be in the worlde. As to the fyfth artycle it is wherfore he arose/he arose for foure thynges moche profytable to vs. For his resurrecyon made ꝑ iustyfycacyon of our synnes/she enseygneth newe lyf of maners/she engendreth ꝑ hope of reward/& ordeyneth the resurrecyon of all. Of ꝑ fyrst sayth sayt Poule. ad Romanos. Jesu Chryst dyed for our synnes/& arose for to iustyfye vs Of the second/lyke as Jesu chryst arose by the glory of ꝑ fader/whiche is a newe glorious lyf. So ought we in spirituall lyfe take newe maners. Of ꝑ thyrde/by his grete mercy god hathe reysed vs in

hope of lyfe by the resurrecyon of Jesu chryst. Of the fourth it is sayd to vs in scripture/Jesu chryst arose fro deth. For by man is deth come to men/& by man that is Jesu Chryst/the lyfe is come to men. Thus ben they ꝑ fyrst of deed men Adam of them that dyed/& Jesu chryst of them ꝑ ben alyue by his resurrecyon And thus it appereth that Jesu Chryst had.iiij.prophetees in his resurrecyon. The fyrst is that our resurreccion is dyfferred vnto the last resurrecyon/& Jesu chryst arose ꝑ thyrde daye/as sayth the glose vpon this psalme. Ad vesperū demorabitur fletꝰ.&c. At euensonge tyme shall be weppynge/& on the morne gladnes & ioye. The glose sayth ꝑ the resurreccion of Jesu chryst is cause sufficyent of the resurrecyon of soules in this present tyme/& of ꝑ bodyes in tyme to come The seconde prepete is that we ryse by hym/and he arose by hymselfe. Wherof sayth sayt Ambrose. How might he seke helpe to ryse his body/Whiche rysed other. The thyrde prophete is/that We become dust or asshes/& his body might not be turned in to asshes. The fourth prophete is/ꝑ his resurrecyon is cause sacramētall of our resurrecyon. As touchynge the fyfth artycle/how ofte he appered ꝑ daye of his resurrecyon/he appered fyue tymes. Fyrst to Mary mawdeleyn. Marci vltio. After his resurrecyon he appered fyrst to Mary mawdeleyn/Whiche is fygure of penytentes/& for fyue reasons he appered to her. Fyrst for she loued hȳ moost ardently/bycause she loued so moche/god forgaue & pardoned her many synnes. Secondly for to shewe ꝑ he dyed for synners. Mathei.ix. Non veni vocare.&c. I came not for to call ryghtfull men/but synners to penaūce. Thyrdly for to verifye his worde Math.xxj. Amen dico qꝫ meretrices.&c. To the ypocrytes & pharysees he sayd ꝑ comyn women & the publycane shold go tofore them to the kyngdome of heuen. Fourthly for bycause ꝑ lyke as a womā was messager of deth/so a woman shold be messager of lyfe/after ꝑ glose. Fyfthly lyke as synne haboūdeth/so shold grace more haboūde/lyke as ꝑ apostle sayth ad Rom.v. The second tyme he appered to ꝑ thre Maryes/Whiche returned fro the monument/Whan he sayd to them Auete. god grete you. And than they approched hym & helde his feet. And ꝑ is ꝑ fygure of humble prayers/to Whome our lorde appered/as well for the reason of the nature/as for ꝑ reason of thaffeccyon. For they helde his feet/Whiche sygnyfyeth thaffeccyon of ꝑ herte. Thyrdly he appered to saynt Peter/but Whanne in what place/it is not knowen/but yf it were by auenture/Whan he returned fro the monument wt saynt John. For it myght well be that saynt Peter in some place turned fro saynt John/where god appered to hym/or by auenture Whā he Was alone in ꝑ monument/lyke as it is sayd in scolastica hystoria/or peraūēture in a caue or a fosse. For it is redde in ꝑ hystoryes/Whan he renyed and forsoke our lord/ꝑ he fledde in to a caue/Where as ꝑ moūtayne is Whiche is called the moūtayne of ꝑ cocque/or elles after that it is sayd ꝑ he Wepte thre dayes contynually after ꝑ he had renyed god/& there Jesus appered to him & cōforted hym/sayenge Peter bere the vertue of obedyence/to whome our lord sheweth him. Fourthly he appered to his disciples whiche went to Emaus/Whiche is as moche to saye as delyte of coūseyle/& sygnyfyeth to by syte ꝑ poore mēbres of Jesu Chryst/& to helpe them/as it is sayd in ꝑ gospel. Go & sell all that thou hast & gyue it to poore people. Fyfthly he appered to his dysceples/Whiche were togyder in a place closed/and this signyfyeth relygyous men that ben in the worlde With the gates of theyr.v.wyttes closed. These fyue appa

ricyons were ẏ daye of his resurreccyon. And these fyue representeth the preest in his masse/whā he turneth hym fyue tymes to ẏ people/but ẏ thyrde turnyng is in scylence/whiche signyfyeth ẏ apparicyō made to sayt Peter/ẏ is not knowen where it was made/ne in what place. Syxthly he appered ẏ eyght day to his disciples whā sayt Thomas was there whiche had sayd ẏ he wolde not byleue it tyll he had seen the woūdes of ẏ nayles/& that he had put his hande in his syde. The. vij. tyme he appered to his discyples fysshynge. Johā. vltio. And ẏ signifyeth prechers/whiche bē fysshers of men. The. viij. tyme he appered to his discyples on the mount Thabor. Math. vltio. And that signyfyeth them that bē contemplatyf. For on the sayd hyll was our lorde transfygured. The. ix. tyme he appered to. xj. discyples where they sate at the table/where as he repreued theyr incredulite & hardnes of herte. By whiche we vnderstande ẏ synners in the. xj. nombre of trāsgressyon set/whome our lorde by his mercy somtyme vysyteth. The. x. tyme he appered to his disciples on the mount of Olyuete. By whiche is signyfyed them that ben full of mercy/& that loue cōpassyon/to whome our lorde appereth/whiche is fader of mercy and of pyte. Fro this place he ascended vp in to heuen. There ben thre other maner of apparycyons/of whiche is made mencyon/whiche were made the daye of the resurreccyon/but they be not had in the texte of the gospell. The fyrst was that he appered to saynt James ẏ lesse/whiche is named James alphei/of whiche thou shalt fynde in his legende. The seconde that he appered/was to Joseph/as it is redde in the gospell of Nicodemus. For whan ẏ iewes had herde that Joseph had demaunded the body of Jesus of Pylate/and that he had put it in his monument/they were angry & had indignacyon on hym. And toke hym and put hym in a secrete place/where dylygently they closed hym and kepte hym/and wolde haue slayne hym after theyr sabbot day. And Jesus the nyght of his resurreccyon entred in to ẏ hous where he was in/& ouerlyfte the foure corners of ẏ hous/& wyped & clensed his vysage and kyst hym. And wout brekyng of ony locke or seale he brought hym in to his hous in Arimathie. The thyrde is/after that it is byleued/he appered vnto his moder Mary the gloryous virgyn. And how be it ẏ the holy euangelystes speke no thynge hereof/ẏ chirche of Rome approueth it. For ẏ same daye is made stacyō at our lady ẏ maior. And yf we shold not byleue bycause ẏ euangelistes make no mencyon therof/it sholde folowe ẏ after his resurreccyō he appered not to her But ẏ ought not to be byleued/that suche a sone shold leue his moder wout visytynge/& do to her so lytell honour. And perauenture the euangelystes speke no worde of her/bycause it apperteyneth not to them but to set wytnes of ẏ resurreccyon. And ẏ virgyn Mary ought not to be set in for no wytnes. For yf ẏ wordes of straūge women were reputed for lesynges/moche more sholde the moder be/bycause of ẏ loue ẏ she had to hym ẏ was her sone. And though the euangelystes haue not wrytē it/yet they knewe well for certayne ẏ it is ryght/that fyrst he sholde enhaūce & cōforte her that had moost payne & sorowe for his deth. And ẏ wytnesseth saynt Ambrose in ẏ thyrde boke of virgyns. Uidit maria. &c. Marye sawe the resurreccyon/& she byleued it perfytly. Marye mawdeleyn sawe it/and yet she doubted it. ¶ Of the seuenth how Jesu chryst drewe the holy faders out of hell/and what he made there/the euangelyst telleth not clerely. Neuerthe lesse saynt Austyn in a sermon/& Nicodemus in his gospell shewe it somwhat.

And sayut Austyn sayth/anone as Jesu chryst had rendred ꝑ spiryte/the soule ꝑ was vnyed to his godhede was quycke & lyuynge in ꝑ depnes of hell descended. And whan he was at ꝑ depest of ꝑ derknes/lyke as a robber shynyge & terryble to ꝑ tyraũtes of hell. They behelde hym & began to demaũde & enquyre/Who is he that is so stronge/so terryble/so clere and so shynynge. The worlde whiche is to vs subget/sent to vs neuer suche one deed/ne he sent to vs neuer suche gyftes in to hell. Who is he than that is so constaũt/that is entred in to ꝑ fertheste ende of our partyes/& he doubteth not onely our turmentes/but yet he hath vnboũde them of theyr bandes/whome we helde & kept. And they ꝑ were wont to wayle & wepe vnder our turmẽtes/assayle vs now by theyr helth/and now not onely they fere vs/but now threten & menace vs. And they sayd to theyr prince/What prynce arte thou/all thy gladnes is peryshed/& all thy ioyes ben conuerted in to weppynges. Whan ꝑ hengest hym on the crosse/thou knewest not what domage thou sholdest suffre in hell. After these cruell wordes of them of hell/at ꝑ cõmaũdement of our lorde all the lockes all the barres & shyttynges ben broken & to frusshed. And loo the people of sayntes that come knelynge tofore hym/in cryenge w̃ piteous voyce/sayenge. Our redemptour ꝑ art comen for to redeme ꝑ worlde/we haue abyden the euery daye thou art descẽded in to hell for vs/& leue vs not/but ꝑ we be w̃ the whan ꝑ shalte returne to thy bretherne/lord swete god shewe that thou hast despoyled hell/and bynde the auctour of deth w̃ his bandes rendre to the worlde now gladnes/and quenche the paynes/and for thy pite vn bynde ꝑ captyues fro seruytude whyles thou art here/& assoyle ꝑ synners whan thou descẽdest in to hell them of thy partye. This sayth sayut Austyn. And it is redde in the gospell of Nicodemus/that Carinus and Lencius sones of olde Symeon arose with Jesu chryst. And they were adiured & sworne of Anne/of Cayphas/of Nicodemus/of Joseph/and of Gamaliell that they sholde tell and saye what Jesus dyd in hell. And they reherced and sayd. Whan we were with our faders in the place of obscurte & derknes sodeynly it was as lyght & clere as the colour of the sonne/lyke purple gold and lyght ryall/whiche enlumyned all ꝑ habitacyon vpon vs. And anone Adam the fader of the humayne lygnage began to enioye/sayenge. This lyght is ꝑ lyght of the creatour/of ꝑ lyght sempiternall/whiche ꝓmysed to sende to vs his light perpetuall. And Jsaye cryed. This is ꝑ lyght of god the fader/lyke as I sayd lyuynge on the erth. The people ꝑ were in derknes sawe a grete light. Than came our fader Symeon/and in ioyenge sayd Glorifye ye our lorde. For I receyued Chryst a chylde borne in the worlde in to myn handes in the temple. And I was cõstrayned by ꝑ holy ghoost to saye Nũc viderunt oculi mei salutare tuũ. I haue now seen w̃ myne eyen thyn helth whiche bryngeth & hath made redy to fore ꝑ face of al thy people. After came one whiche semed to be an heremyte/and whan we demaũded hꝫ what he was/he answered ꝑ he was Johan that baptysed Chryst/and he that am gone to fore him for to make redy his waye/and shewed hym w̃ my fynger/whan I sayd. Ecce agnus dei. And am descẽded for to shewe to you ꝑ he cometh soone to vysyte you. Than sayd Seth/whan I came to the gate of paradyse for to praye our lorde to sende me his aũgell/& that he wolde gyue to me the oyle of mercy for to anoynte ꝑ body of Adam my fader whiche was seke/ꝑ aũgell Myghell appered to me & sayd/labour not in prayenge by weppynge for the oyle of the tree of mercy/for by

no waye ẏ mayst gete it/tyll that.v.M. and.v.C.yeres ben accomplysshed. And whan the patryarkes and the ꝓphetes herde this/they enioyed and demeaned grete feest. Than sathan prynce and demeaner of dethe sayd to hell/make you redy to receyue Jesu/whiche glorysieth hymselfe to saye/I am the sone of god/ and he is man that dredde the deth/for he sayd/my soule is sorowfull vnto the deth. And many that I haue made lame and croked/he hath heled ⁊ made them to go ryght. Than answered hell ⁊ sayd yf thou arte myghty ⁊ so grete as thou sayst/who is this man Jesus that thou dredest not/⁊ is aduersarye to thy puyssaunce/yf he sayth that he dredde ẏ deth he wyll take the/and woo shall be to the perpetually as longe as the worlde shall endure. And sathan answered/I haue tempted ⁊ haue moued ẏ people agaynst him/I haue made redy ẏ spere/I haue medled the vynaygre and the gall togyder/⁊ haue made redy the tree of ẏ crosse and anone he shall dye/to the ende that I may brynge hym hyther. Than hell answered/is not this he ẏ reysed Lazar whome I reteyned. And sathan sayd/ẏ same is he truly. And hell sayd to sathā I coniure the by my vertue ⁊ by thyne that thou brȳge hym not hyther/whan I herde the myght of his worde ⁊ his cōmaundement I trembled for fere/I myght not kepe Lazare/but he escaped fro me/and lyke an aūgell he sprange on hye ⁊ departed frovs. And thus as they spake there came a voyce lyke a thondre whiche sayd. Attollite.⁊c. Take awaye your gates ye prynces/⁊ lyfte ye vp the gates perdurable/⁊ the kynge of glorye shall entre in. At this voyce the deuylles ranne thyder ⁊ shytte fast ẏ gates w̄ barres of yren. And than sayd Dauid/haue not I ꝓphecyed this that I se/whan I sayd. Cōfiteant dño: quia ꝯtriuit portas ereas.⁊c. Is not this he ẏ hath broken the gates of hell of strōge mater/⁊ hath broken ẏ barres. And than after came a grete voyce whiche sayd agayne. Attollite.⁊c. And whan hell sawe that he had cryed twyes thus and knewe hym not. Than he sayd/who is ẏ kyng of glory? To whome Dauid answered. This is our lorde stronge ⁊ myghty in batayle/ whiche is kyng of glory. Than came in the kynge of glory ⁊ enlumyned ẏ derknes/⁊ put forth his ryght hande ⁊ toke the ryght hande of Adam ⁊ sayd. Peace to the ⁊ to all thy sones that bē iust. And than our lorde departed fro hell/⁊ all the sayntes folowed hym. And our lord holdyng ẏ hande of Adam/delyuered hym to Myghell tharchaūgell/⁊ he brought them in to paradyse. Than came two honourable men ⁊ aūcyent/⁊ they demaūded them ⁊ sayd/Who be ye ẏ with vs haue not bē yet deed/⁊ in body ⁊ soule ye be set in paradyse. One of them spake ⁊ answered/I am Enoch whiche am hyther trāslated/⁊ this is Helie whiche by the wyll of god is comen hyther in a chariot enflambed of fyre/yet haue we not tasted ẏ deth/but we be kepte vnto ẏ comynge of Antechryst for to fyght w̄ him ⁊ of hym we shall be slayne/⁊ after thre dayes ⁊ a halfe we shall be receyued in ẏ cloudes in ẏ ayre. And thus as they spake/there came an other ẏ bare vpon his sholdres ẏ tree of ẏ crosse/ẏ whiche whā he was demaunded what he was/he sayd/I am a thefe/⁊ was crucyfyed w̄ Jesu/⁊ I byleued on hym ẏ he was the creatour of the worlde/⁊ I prayed hym sayeng. Lord haue mynde on me whā ẏ shalt come in to thy realme. And he sayd to me. This day ẏ shalt be w̄ me in paradyse/⁊ gaue to me the sygne of the crosse and sayd to me/bere this/⁊ go forth to paradyse/and yf the aūgell ẏ is keper of paradyse wyll not suffre the to entre in/ shewe to hym this sygne of ẏ crosse/and saye ẏ Jesu chryst whiche is crucyfyed

sent ỹ thyder. And anone as I had sayd that he badde me saye / ỹ aũgell opened the gate to me & set me in the ryght syde of paradyse. And whan Carinus & Leucius had recounted these thynges here / anone they were trãslygured & no more seen. And hereof speketh Gregorye Niceus & saynt Austyn / lyke as is foũde in some bokes. Anone as Jesu chryst descẽded in to hell / the nyght began to were clere. And anone the porter blacke & horyble amonge them in sylence began to murmure / sayeng. Who is he ỹ is so terryble / and of clerenes so shynynge. Our mayster neuer receyued none suche in to hell / ne the worlde neuer cast none suche in to our cauerne. This is an assayler / & no dettour. A breker and a destroyer / & no synner / but a despoyler / We se hym a iudge / and no besecher. He cometh for to fyght / and not to be ouercomen. A caster out / and not here a dweller.

## Here begynneth the Letanyes the more and the lesse.

The Letanyes ben done twyes in the yere. They ben done on saynt Markes daye / & that is called the more letany. And ỹ seconde ben done on ỹ thre dayes before the ascencyon daye / & is called the lesse letany. And letany is as moche to saye as supplycacyon or prayer. The fyrst letanye is named in thre maners. Fyrst it is called the more letanye. Secondly the processyon of. vij. orders. Thyrdly the blacke crosse. Than this letanye is sayd the more for thre reasons. The fyrst reason is for hym ỹ instytued it / that was saynt Gregory ỹ pope / and that was at Rome / whiche is lady and heed of ỹ worlde / bycause ỹ the body of ỹ prynce of the apostles is there / & the holy see. And also for the reason of ỹ cause wherfore it was instytued / & ỹ was for a right grete & greuous malady. For as the romayns had in the lenton lyued soberly & in cõtynence / & after at eester had receyued theyr sauyour. After they dysposed them in etynge and drynkyng / in playes & in lechery / & therfore our lorde was moued agaynst them / and sente to them a grete pestylence / whiche was called the botche of eppydympye / & that was cruell & sodeyn / & caused people to dye in goynge by the waye / in playenge / in beynge at the table / & in spekyng one wt an other sodeynly they dyed / in this maner somtyme nesynge they dyed / so ỹ whan ony persone was herde nesynge / anone they that were by sayd to hym / god helpe you / or Chryst helpe / & yet endureth the custome. And also whan he neseth or gapeth / he maketh tofore his face ỹ sygne of the crosse & blysseth hym / & yet endureth this custome. And how ỹ pestilence began / it is foũde in ỹ lyfe of saynt Gregory. Secondly this letany is sayd processyon of. vij. orders / bycause that whã they were made / saynt Gregory ordeyned them by. vij. ordynaũces. For in the fyrst ordre was all the clergye / in the seconde were ỹ monkes & relygyous men in the thyrde were all the nonnes / in the fourth all the chyldren / in the fyfth all ỹ laye people / in the syxth all ỹ wydowes and in ỹ seuenth all they ỹ were maryed But bycause that now we may not fulfyll the nombre of persones / we ought to fulfyll it in nombre of letanyes. For it ought to be sayd. vij. tymes or the processyon be left. Thyrdly this letany is sayd the blacke crosse. For than in sygne of pestylence / of weppynge / & of penaũce / they cladde them wt blacke clothes. And peraucenture for ỹ same cause they couered ỹ crosse & the awters with blysted heyres. And thus we sholde take on vs clothynge of penaũce. There is an other letany whiche is called ỹ lesse letany / ỹ whiche is made thre dayes tofore the ascencyon And this instytued sayt Mamertyn byf

shop of viane/in the tyme of ỹ emperour Lyon/Whiche reygned the yere of our lorde.iij.C.lviij.tofore the institucyon of the fyrst/& is sayd ỹ letany the lesse/the rogacyons & processyons. For it is ỹ lesse letany to ỹ dyfference of ỹ fyrst/bycause that this lesse letany was instytued of a lesse/Whiche was a symple bysshop/in a lesse place/& for lesse malady/& the cause of the institucyon was this. For than at vyane were grete erthquaues/of Whiche fell downe many chirches and many houses/& there was herde sownes & many grete clamours by nyght. And than happed a terryble thynge on eester daye for fyre descēded fro heuen ỹ brent ỹ kynges palays. Yet happed more meruaylous thynges. For lyke as ỹ fendes had entred in to ỹ hogges/ryght so by ỹ sufframce of god for ỹ synnes of ỹ people/ỹ fendes entred in to Wolues & other Wyld beestes/Whiche euerychē doubted/and they Went not onely by the Wayes ne by ỹ feldes/but also by ỹ cytees ranne openly/& deuoured the chyldren & olde men & Women. And Whan ỹ bisshop sawe that euery daye happed suche sorowfull aduentures/he cōmaūded & ordeined ỹ the people shold fast thre dayes. And he institued ỹ letanyes/& than the tribulacyon ceased. And fro than forth on the chirche hath ordeyned & cōfermed ỹ this letany sholde be kepte & obserued ouer all. It is sayd also rogacions/for than we praye & demaūde ỹ suffrages of all the sayntes. And we thus haue good cause for to kepe this ordynaunce/& fast in these dayes/& for many reasons it is instytued. Fyrst bycause it appeaseth ỹ batayles that comynly begyn in prymtemps. Secondly bycause ỹ the fruytes Whiche ben than tendre/ỹ god Wyll multyplye. Thyrdly bycause that euery man sholde mortyfy in hymselfe the mouynges of his flesshe Whiche in that tyme boyle. Fourthly by cause ỹ euerychē dysspose hymselfe to receyue ỹ holy ghost. For by fastynges/by orysons/& by deuocyon/is one more able & more Worthy. But two other reasons assygneth mayster Wilm daucerre/bycause than Whan Jesu chryst Wold ascēde to heuen/he sayd. Aske ye duely/& ye shal haue. And we may ỹ more faythfully demaūde Whā We haue ỹ promesse of god. Secondly bycause ỹ holy chirche fasteth & prayeth/that she haue but lytell flesshe/ỹ is to make ỹ body lene by abstynence/& to gete Wynges by prayer/for prayer is ỹ Wynge of ỹ soule/by Whiche she fleeth to heuen/to the ende ỹ she may folowe Jesu chryst ascendyng by tofore vs to shewe vs ỹ Waye. And knowe ye ỹ the foule ỹ haboūdeth in plente of flesshe & hath but fewe pennes or fethers/may not Well flee. Thus this letany is called processyon. For than ỹ chirche maketh generall processyon. And in this processyon ỹ crosse is borne/the belles ben sowned & rongen/the baners ben borne/& in some chirche a dragon Wā grete tayle is borne and ayde & helpe is demaūded of al sayntes. And ỹ cause Why ỹ crosse is borne/& the belles rongē/is for to make ỹ fendes & euyll spirytes aferde & to flee. For lyke as ỹ kynges haue in batayles tokens & sygnes royall/as theyr trōpes & baners Right so ỹ kyng of heuen pdurable hath his sygnes mylytaūt in the chirche/he hath belles for busynes & for trōpes/he hath the crosse for baners. And lyke as a tyraūt and a malefactour sholde moche doubte/Whan he shall here ỹ busynes & trompes of a myghty kyng in his londe & shall se his baners. In lykewyse ỹ enemyes the euyll spirytes that ben in ỹ regyon of thayre/doubte moche Whā they here ỹ trompes of god Whiche ben ỹ belles rongen/& Whan they seen ỹ baners borne on hye. And this is ỹ cause Why ỹ belles ben rongen Whan it thondreth/& Whan grete tēpestes & outrages of Wether happen/to the ende that ỹ fendes &

wycked spirytes shold be abasshed & flee & cease of the mouynge of tempest. How be it also ꝑ there is an other cause therw̄ that is for to warne the chrysten people that they put them in deuocion & prayer for to praye god ꝑ the tempest may cease There is also the baner of ꝑ kynge/that is the crosse Whiche the enemyes drede moche & doubte/for they drede the staffe with whiche they haue ben hurte. And this is the reason wherfore in some chirche in the tyme of tempest & of thondre they set out the crosse agaynst ꝑ tempest to the ende that the wycked spirytes se the baner of ꝑ soueraine kynge/and for drede therof that they may flee/and therfore in processyon the crosse is borne/and the belles rongen for to chase and hunte away the fendes beynge in thayre/and to the ende that they leue to tempest vs. The crosse is borne for to represent the victory of the resurrection/& of thascencyon of Jesu Chryst. For he ascended to heuē with a grete praye. And thus this baner that fleeth in the ayre sygnyfyeth Jesu chryst ascendyng vnto heuen. And as the people folowe ꝑ crosse/the baners and ꝑ processyon. Ryght so whan Jesu chryst styed vp into heuen a grete multitude of sayntes folowed hym. And ꝑ songe that is songen in processyon sygnyfyeth the songe of aūgels & ꝑ prayses that came agaynst Jesu chryst & cōduyted & conueyed hym to heuen/Where is grete ioye and melody. In some chirches & in especyall in them of fraunce are accustomed to bere a dragon with a longe tayle fylled full of chaffe or other thynge. The two fyrst dayes it is borne tofore ꝑ crosse And on ꝑ thyrde daye they bere it after ꝑ crosse w̄ the tayle all boyd/by whiche is vnderstāde ꝑ the fyrst daye tofore ꝑ lawe or the seconde vnder the lawe/the deuyll reygned in ꝑ worlde. And ꝑ thyrde daye of grace by the passyon of Jesu chryst he was put out of his realme. After in this processyon synguleryy We call the suffrages of all ꝑ sayntes. And why We call to the sayntes/dyuers reasons bē assigned here tofore. But yet there be of ꝑ general Wherfore We praye ꝑ sayntes. Fyrst for our powerte & for the glory of sayntes/& for the reuerence of god. For the sayntes may well knowe ꝑ vowes & the prayers of the supplyaūtes. For in the myrrour perpetuall that is Jesu chryst/they vnderstand how moche it appertayneth to theyr ioye & to our profyte. Than ꝑ fyrst reason is for our powerte & for our mysery/or for our defaute We haue some merite/to ꝑ ende ꝑ where our merytes ben not sufficyent/the suffrages of sayntes may auayle vs/or for defaute ꝑ we haue in cōtemplacyon of god. And We may se perfytly ꝑ lyght soueraine ꝑ We se & beholde in his sayntes/or for the defaute ꝑ We haue in louyng god/for We se ꝑ some shewe more greter affeccyon to a sayntꝑ than they done to god/& suche people be imperfyte. The seconde reason is for the glory of sayntes/for god wyll ꝑ We call the sayntes/bycause ꝑ by theyr suffrages that We requyre We glorysy them/& the more gretly We prayse them. The thyrde reason is for the reuerence of god/to ꝑ ende that ꝑ synners that haue offended god ꝑ whiche dare not approche to god in theyr persones/they approche him by the frendes of god in demaūdynge theyr suffrages/& in these letanyes we ought to repete this songe of aūgelles. Sancte deus. Sancte fortis. Sācte & immortalis: miserere nobis. Also saynt Johñ damascene recordeth in his fourth boke/ꝑ in cōstantynople for a tribulacyon ꝑ happed there/there were letanyes made/it happed ꝑ a chylde amydde ꝑ people was rauisshed to heuen. And this cantycle he lerned there. And after than he returned to the people/& in ꝑ myddes of ꝑ people he songe it. And anone that tribulacyon ceased. And after at ꝑ seene of Calcydone

this cantycle was approued/ & the cause cōcluded. We knowe ẏ it is so that ẏ fendes ben put out by this cantycle. Sācte deus. Of this cantycle & praysynge the auctoryte is approued by foure reasons. Fyrst bycause that an aungell taught it fyrst. Secondly bycause at ẏ prolacyon and repeticyon of this cantycle/ that trybulacyon ceased. Thyrdly bycause that the ceene of Calcydone approued it. And fourthly bycause that the fendes & enemyes so moche drede and doubte it.

¶ Here begynneth the Ascencyon of our lorde.

The Ascencyon of our lorde Jesu Chryst was ẏ fortyth daye after his resurreccyon. For whiche to declare. vij. thynges ben to be cōsydered Fyrst than he ascended. Secondly why he ascēded anone after his resurreccyon. Thyrdely how he ascended. Fourthly what cōpany ascended w̄ hym. Fyfthly by what meryte he ascended. Syxthly where he ascēded. And seuenthly wherfore he ascended. As to the fyrst/ he ascended fro the moūt of Olyuete by bethany the whiche moūtayne after an other relacyon/ is sayd ẏ moūtayne of thre lyghtes. For by nyght on the syde of the west it is lyghted of the fyre ẏ brēneth in ẏ tēple/ whiche neuer is put out ne quēched On the mornyng it is lyght of thoryent for she hathe fyrst the rayes of the sonne before it shyneth in the cyte. And also it hath grete haboūdaūce of oyle ẏ nourysseth the lyght/ & therfore it is sayd the hyll of thre lyghtes. Unto this hyll Jesu chryst cōmaūded his discyples ẏ they sholde go. For on ẏ daye of his ascencyon he appered two tymes/ one tyme to. xj. discyples that ete in the hall where they had souped w̄ hym. All the apostles and the discyples/ & also the women abode in that partye of Jerusalē/ whiche is sayd mellos/ in ẏ moūtayne of Syon/ where Dauid had made his palays/ and there was ẏ grete hall arayed & ordeyned for to soupe/ where as Jesu chryst cōmaunded ẏ they sholde make redy for to ete the paske lambe/ and in this place the. xj. apostles abode & the other discyples/ and the women abode in dyuers mansyons there aboute. And whan they had eten in this hall our lorde appered to them & repreued them of theyr incredulite. And whan he had eten w̄ them & had cōmaūded them ẏ they sholde go to the moūt of Olyuete/ on ẏ syde by bethanye/ he appered agayne to them/ & answered to them of the demaūdes ẏ they made to him indyscretly/ & with his hādes lyft he blyssed them/ & anone tofore them he ascended vnto heuen. Of ẏ place of this ascencyon sayth Supplicius bysshop of Jherusalem/ & it is in ẏ glose/ for there was edyfyed a chirche in ẏ place where were made ẏ signes of his ascēcyō/ neuer syth might be set there ony pauemēt/ it coude not be layd ne set/ but anone it yssued out And the stones of ẏ marble sprange in to ẏ vysages of them ẏ set it. And that is a sygne ẏ they be stones on whiche Chryst passed vpon whiche lye in poudre & dust

and abyde for a token & sygne certayne. As to ỹ seconde poynt/Wherfore he ascẽded not anone after his resurrection/but abode.xl.dayes/ỹ was for.iij.reasons. Fyrst for ỹ certyfycacyon of his resurrecyon/& more stronge it was to prouc his resurrecyon than his passyon. For fro ỹ fyrst day vnto ỹ thyrde/ỹ passion might be well prcued/but to preue ỹ very resurrecyõ/it required moo dayes/& therfore a greter tyme was requyred betwene ỹ resurrecyon & thascencyon/than betwene ỹ passyon & resurrecyon. And hereof sayth Lyon ỹ pope in a sermon of ỹ ascẽcyon. This day ỹ nombre of.xl.dayes is complete/& dispensed by right holy ordynaũce/& to the profyte of our enseygnement & techynge/to the ende ỹ in ỹ space of his presence corporall/the fayth of techynge was necessary. And we ought to gyue thankynges to ỹ diuyne dispensacyon/for the tardyue creaũce of holy faders to vs necessary/for they doubted of that/whiche we doubte not. Secondly he abode for ỹ cõsolacion of the apostles. For ỹ consolacyon diuyne surmoũt ỹ trybulacyons tẽporall. And ỹ tyme of ỹ passyon was ỹ tyme of trybulacyon to ỹ apostles/& therfore there ought to be moo dayes vnto ỹ ascencyon/than to ỹ resurrecyon. Thyrdly for ỹ mystery of ỹ comparacion/for to gyue to vnderstãde ỹ the cõsolacyons diuyne ben cõpared to tribulacyons/as ỹ daye vnto an houre/& the yere vnto a day. And ỹ this be true it appereth by ỹ wrytyng of ỹ pphete Isaie I shall preche a yere pleasaũt to our lord & a day of vengeaũce to god. Loo for one day of tribulacyon/he rendreth a yere of consolacyon. And ỹ is by cõparyson as ỹ day to an hour/it appereth by ỹ that our lorde was deed & laye in the sepulcre.xl. houres/whiche was ỹ tyme of tribulacyõ/& by.xl.dayes after his resurrecyõ he appered to his disciples/which was the tyme of consolacyon. And this sayth the glose/bycause ỹ he was.xl.houres deed. After he was.xl.dayes lyuynge or he ascended in to heuen. As to the thyrde poynt/how he ascẽded it appereth how that he ascended myghtely. For by his puyssaũce & vertue/sayth Isaie/he ascẽded in to heuẽ. Isaie.lxvij. And also sayt Johñ sayth. No man ascended in to heuen by his owne puyssaũce and myght/but ỹ sone of man that is in heuen. And how be it that he ascẽded in a cloude/he had no nede/but bycause that he wolde shewe ỹ euery creature is redy to serue his creatour. He ascended in his propre vertue/& in this is ỹ dyfference/after ỹ scolastica hystoria sayth/of Jesu chryst/of Enech & Helye. For Enoch was trãslated/Helie was borne/but Jesu chryst by his owne might is ascended in to heuen after saynt Gregory. The fyrst that is to wyte/Enoch was engendred of a man/and he was engendrynge. The seconde that is to saye Helye was engendred/& not engendrynge. The thyrde/that is to wyte Jesu chryst he was borne/not engendred of a man/ne engendrynge. Secondly he ascẽded openly/for seynge his disciples he ascẽded/wherof is sayd Johan.xvj. Vado ad cũ qui me misit. &c. I go to my fader/and none of you demaũdeth/whyther goost ỹ. The glose sayth I go so openly/ỹ no man demaũded of ỹ they sawe at ỹ eye/& therfore he wolde ascende in theyr presence/bycause they myght bere wytnes/& that they sholde enioye of ỹ they sawe nature humayne ascende to heuen/& ỹ they sholde desyre to folowe hym. Thyrdly he ascended ioyously/for ỹ aũgels syngyng & enioyenge he ascẽded in to heuen in gladnes. Wher of sayth saynt Austyn. Ascẽdente christo pauet. &c. Jesu chryst ascẽdyng/the heuen abasshed/the sterres meruayled/ỹ companyes of heuen enioyed/ỹ trompe sowned/& all the syeges of the pleasaũt place made melodyes. Fourthly he as-

cended lightly/wherof Dauid sayth/he styed vp as a gyaũt with a grete pace & moche hastely and lyghtly he ascended whan he passed so grete a space in a momẽt. Raby Moyses whiche was a grete phylosopher reherseth ẏ euery cercle or euery heuen of eche planet hath ẏ thycknes & the waye of.v.C.yere/ẏ is to saye as one may go in a playne way in.v.C. yere. And that is the dystaũce bytwene heuen & heuen/& bytwene cercle & cercle After that whiche is sayd so grete/& as there ben.vij. heuens after his sayenge fro the centre of the erth vnto ẏ cõcauite of ẏ heuen of saturne/whiche is the.vij. waye of.vij.M.yere. And vnto ẏ concauite of ẏ eyght heuen.vij.M.and.vij.C yere/that is as moche space as one shold go in playne waye in.vij.M.and.vij.C. yere/yf a man might lyue so longe. And that euery yere be of.iij.C.lxv.dayes/& the waye of euery day be of.xl.myles/& euery myle be of two thousande pace or cubytes. And this sayth Raby Moyses whiche was a grete philosopher/yf it be trouth or no/god knoweth. For he that all hath made & created in certayn nombre/in certayne peyse & weyght/& in certayn mesure/he knoweth all. Than this lepe or spryngyng was grete that Jesu chryst made fro ẏ erth to heuen. Of this lepe & dyuerse other lepes of Jesu chryst saynt Ambrose sayth. Jesu chryst came in to this worlde to make a lepe/he was with god the fader/he came in to ẏ virgyn Marye/& fro the virgyn Marye in to the crybbe or racke/he descended in to flom Jordane/he ascended vpon ẏ crosse he descẽded in to his tombe. Fro ẏ tombe he arose/& after ascended vp in to heuen and sytteth on ẏ ryght hande of ẏ fader. As to the fourth poynt is with whome he ascended/he ascended w̃ a grete praye of men/& grete multytude of aungelles. And that he ascended vp with the praye of men/it appereth by this that Dauid sayth. Ascẽdisti in altũ: cepisti captiuitatẽ.&c. Lord thou hast ascended on hye and hast takẽ them that were captyues enprisoned/and the seruytude thou hast affraũchysed. And also that he ascended with a grete multytude of aũgels/it appereth by the interrogacyons that ẏ aũgels made of the dysputacyons to them bynethe/whan Jesu chryst ascended in to heuen/as Isaie recordeth. Isaie.xliij Quis est iste q̃ venit de edom.&c. Who is he that cometh fro edom w̃ his clothes dyed/where as sayth ẏ glose/that some of thaũgels that knewe not playnly the mystery of thincarnacion/of his passion and of his resurreccion/ẏ sawe our lorde ascende with a grete multytude of aungels and of sayntes by his owne vertue/meruayled & sayd to thaũgels ẏ accompanyed hym. Who is this ẏ cometh fro edom. And yet they sayd. Who is this kynge of glory.&c. Saynt Denys in the boke of gerarchye of holy aũgels in the seuenth chapitre sayth. Thus semeth it that he sayd/that thre questyons were made to thaũgels whan ẏ Jesus ascended. The fyrst were ẏ fyrst to themselfe. The seconde were ẏ pryncypalles to Jesu chryst that ascẽded. The thyrde were the lesse to ẏ gretest/of whiche they demaunded amonge them. Who is this ẏ cometh fro edom/his clothes dyed of bosra. This worde edom is as moche to say as full of blode/& this worde bosra is to saye anguysshe & tribulacyon. Thus as they wolde haue sayd/who is this that cometh fro the worlde full of blode/by ẏ synne of the worlde/& of malyce agaynst god. And our lorde answered. I am he ẏ speketh in iustyce. And sayt denys sayth thus/that he sayd. I am he ẏ disputeth iustyce & ryght wysnes of helth in the redempcyon of humayne lignage/he was iustyce in as moche as he that was creatour brought agayn his creatures fro ẏ straũge iurisdiccyon. And he was ryght

wysnes in as moche as the enemy whiche had assayled vs / he put & cast out of the dominacyon ẏ he had in ẏ humayne lignage. And after this maketh sayt Denys a questyon. Syth ẏ pryncypall aũgelles ben nye to god / and ben without moyen enlumyned of god / wherfore demaũded they the one of ẏ other / lyke as that they wold haue lerned eche of other But he sayth ẏ gyueth this solucyon / ẏ in that they demaunde eche of other / it sheweth ẏ they desyre to knowe. And in that fyrst amonge them they had collacyon / it sheweth ẏ they durst not auaũce them tofore ẏ diuyne ꝓgression. And for this fyrst they ought to aske eche other / bycause ẏ perauenture theyr interrogacyon were not ouer hasty vpon ẏ illuminacyon ẏ they had receyued of god wout moyen. The seconde questyon is / & that was ẏ fyrst & souerayne aũgell / sayenge to Jesu Chryst. Why is thy clothynge reed / & thy vestementes as troden or fulled in a presse. Our lorde hath his clothynge & his body reed all couered with blode / bycause ẏ yet whan he ascẽded he had his woũdes in his body / after this ẏ Bede sayth / he must kepe his woũdes in his body for. v. reasons / & he sayd thus. Our lorde kepeth his woũdes / & to the daye of iudgement he shal kepe them / to thende ẏ it conferme his resurreccyon / & for to praye ẏ fader for vs / he presenteth them / to ẏ ende ẏ the good se ẏ grete mercy / by whiche he hath redemed them / & that ẏ wycked people may knowe that ryght wysly they be dampned / & ẏ eternally he bere wͭ hym ẏ sygnes of his gloryous victory ꝑpetuall. And to this questyon answereth our lorde. Torcular calcaui. &c. The presse I haue turned & folowed all alone / & of all men there was not one ẏ wold helpe me. The presse is ẏ crosse / in ẏ whiche he was pressed in suche wyse ẏ the blode sprange out. Thus Jesu Chryst called ẏ enemy the pressour whiche that thus had wrapped the humayne lignage with cordes of synne / & quenched hẏ so clene / ẏ he had no thynge spirytuall / but ẏ it was wout expressed. And onely he shewed it in ẏ virgyn Marye. But our champion sought so strongly / & defouled ẏ pressour so foule / that he brake the bondes of synne / & ascended in to heuen. And after this he opened ẏ tauerne of heuen & poured out ẏ wyne of ẏ holy ghost. The thyrde questyon is the whiche ẏ lesse aũgels made to the greter & more in sayenge. Who is this kyng of glory. They answered & sayd / the lord of vertues he is kyng of glory. And of this questyon of ẏ aũgels & of the answere of the other / sayth saynt Austyn / all ẏ ayre is halowed in the company diuyne. And all ẏ tourbe of deuylles fleynge in ẏ ayre fledde backward whan Jesu chryst ascẽded / to whome ẏ aũgels that were in ẏ cõpany of god ranne & demaũded. Who is this kynge of glory. And they answered / this he that was whyte & coloured as a rose / the whiche was seen wout colour / & without beaute / seke on the tree / stronge in his despoyle / foule reputed in his body / well armed in ẏ batayle / styngynge in his deth / fayre in his resurreccyon / whyte borne of the virgyn / reed in the crosse / pale in repreues / & clere in heuen. As to ẏ fyfth it is for what meryte he ascẽded. And we ought to vnderstãde that he ascended in treble meryte / wher of sayth saynt Jherom. Jesu chryst ascẽded in meryte of trouth / for that whiche had be promysed by prophetes / he fulfylled in meryte of humylyte and debonayrte. For lyke as he was sacrefyed lyke a lambe for the lyfe of the people in meryte of iustyce. But by iustyce / and not onely by puyssaunce / but by iustyce and by ryght thou hast delyuered man / and I haue withholden of thy puyssaunce / and thy vertue shall brynge the to heuen. This sayd god the fader to the

sone. As to the. vj. ꝑ is whyther he ascē-
ded/it ought to be knowen ꝑ he ascended
aboue all the heuens/as ꝑ apostle sayth
ad ephesios. iiij. He ꝑ descēded fro heuen
that is he ꝑ ascended aboue all ꝑ heuens
bycause he fulfylled all thinges/he sayd
aboue all the heuens/bycause there be
many heuens aboue whiche he ascēded.
There is an heuen materyall/an heuen
racional/an heuen intellectuall/an heuē
substācyall. There bē many heuens ma
teryall/ꝑ heuen of ꝑ ayre/whiche is cal-
led aereū/an other called ethereū/an o-
ther olijmperiū. an other igneū. an other
sydereū/an other crystallinū/& an other
empireū. The heuē reasonable is ꝑ man
iust/whiche is sayd iust bycause of ꝑ di-
uyne habitacyon. For lyke as heuen is ꝑ
sete of god/as the prophete Jsaie sayth.
Celū mihi sedes est. Our lord sayth ꝑ the
heuen is his sete/ryght so is ꝑ soule of a
right wyse man/lyke as Salomō sayth
The soule of a ryght wyse man is ꝑ sete
of sappyence/by reason of ꝑ holy cōuersa-
cyon. For ꝑ saȳtes by holy cōuersacyon &
desyre dwell in heuē/as sayth saȳt Pau-
le. Our cōuersacion is in heuen/bycause
of cōtynuall operacyon in vertue. For ly-
ke as ꝑ heuens moue contynually wout
restyng/in suche maner ꝑ sayntes moue
alwaye by good werkes. The heuen in-
tellectuall ben ꝑ aūgels/& the aūgels bē
called heuen by the reason of dignite & of
theyr vnderstādyng/wherof sayth saȳt
Denys in ꝑ boke of ꝑ diuyne names in ꝑ
iiij. chapitre. The diuyne spirytes & the
aūgels ben aboue ꝑ creatures whiche bē
& lyue aboue all thynges ꝑ lyue & vnder-
stande & knowe aboue all other wyttes &
reasons/& more than al other thynges ꝑ
ben in beynge/they desyre wele & good of
whiche they ben partycypaūt/ꝑ is god.
Secondly they bē right fayre bycause of
theyr nature & of theyr glory. of whiche
beaute sayth saȳt Denys in ꝑ boke afore
alleged. The aūgell is ꝑ manyfestacyon
of dedes & wyl of god/by whome they be
shewed/& he is ꝑ clerenes of derke lyght
he is a myrrour pure & right clere/wout
receyuyng of ony fylth or spotte in hym/
yf it be leeffull to saye he is the beaute &
the conformyte of ꝑ boūte of god. Thyrd
ly they be right stronge/bycause of theyr
vertue & might/of whiche strēgth sayth
John damascene in his second boke the
viij. chapytre/where he sayth. Fortes
sunt & parati. &c. The aūgels of god ben
stronge & alway redy to fulfyll ꝑ wyll of
god/& they be foūde alway anone where
god wyll haue them. The heuen hathe
thre condicyons/it is ryght hye/ryght
fayre/& ryght stronge. Of two the fyrst
sayth Salomon. ecclīastici. xliij. The fir
mament is ꝑ beaute of the heyght/& the
beaute of heuen is in the lyght of glory.
The heuen is substanciall/ꝑ is the qua-
lite of ꝑ diuyne excellence of Jesu chryst
came/& after this ascended. Wherof Da
uid sayth. A sūmo celo egressio ei⁹. &c.
Fro the hye & soverayne heuen ꝑ sone of
god descended/& ascended agayn vnto ꝑ
soverayne heyght/the qualite of the di-
uyne excellence/& that he ascēded aboue
all the heuens materyall/Dauid sayd it
clerely whiche sayd. Exaltata est magni
ficentia tua sup celos. Lorde god thy ma
gnyfycence is lyft vp & exaltate aboue all
the heuens māteryall/he ascended vnto
the heuen where god ꝑ fader sytteth/not
lyke vnto Helie whiche ascēded in a cha-
re of fyre vnto a hye regyon/fro whens
he was trāslated in to paradyse terrestre
he went no ferther/but Jesu chryst ascē
ded in to ꝑ hyest heuen/that is called ce-
lū empireū/whiche is the prope haby-
tacion of god/of ꝑ aūgels/& of ꝑ sayntes
And this habitacyon propely appertey
neth to dwellers/for this heuen aboue
all other heuens hath excellence in diuy-
nite/in prioryte/in situacyon/& circumfe
rence. And therfore it is conuenyent/of
Jesu chryst whiche all the heuens of in-

tellygence & reasonable surmounteth in diuynite/in eternite/in situacyon/of immobylite/& in circũference of puyssaũce. Semblably it is ỹ habitacion of sayntes of good cõgruite. For ỹ heuen is wout de formite/vnmeuable of perfyte lyght/& of capacite without mesure/and ryghtfully it appertayneth vnto aũgelles & vnto sayntes/Whiche were all one in operacyon/vnmeuable in dilectyon/shynynge in ỹ fayth & in knowlege/of grete capacite in receyuynge the holy ghost. It appereth by this scripture that sayth in the canticles. Loo this is he ỹ cometh lepynge in the moũtaynes & ouerpassyng the hylles/and who ỹ ascẽded aboue all the heuens of intelygẽce/that is to saye aboue the aũgelles appereth by Dauid that sayth/he ascẽded aboue ỹ cherubyn Whiche is as moche to saye as ỹ plenytude of scyence/& flewe vpon ỹ pennes of the wyndes. And who ascẽded aboue vnto the heuen substancyall/ỹ is to ỹ equalite of god ỹ fader. It appereth by ỹ gospell of Marke. Marci vltio. Dñs quidẽ iesus christus. &c. Syth ỹ our lorde had spoken to his dysceples/he was set in heuen on the ryght syde of god/wherof sayth saynt Bernard. To my lorde Jesu chryst it is sayd syngulerly/& gyuen of my lord god the fader/that he syt on the ryght syde of his glory/in glory in essence cõsubstancyall by generacyon/semblable of magestie/& no thynge vnlyke/& of eternite semblable. Now may we saye that Jesus in his ascencyon was ryght hye of. iiij. maners of heyght/that is to wyte/of place/of remuneracyon/of rewarde/of knowlege/and of vertualite or strength. Of the fyrst sayth thapostle ad ephesios. He ỹ descended hyther downe that is he ỹ ascended aboue all ỹ heuens Of ỹ seconde ad ephesios. ij. He was made obedient vnto ỹ deth. Where saynt Austyn sayth. The humylite of clerenes is the meryte/& the clerenes of mekenes is the mede or rewarde/mekenes is ỹ meryte of clerenes/& clerenes is ỹ rewarde of mekenes. Of ỹ thyrde sayth Dauid. Ascẽdit sup cherubin. He ascended aboue cherubyn/ỹ is aboue ỹ plenitude of scyẽce & of knowlege. Of ỹ fourth it apereth for as it is wryten he ascẽded aboue seraphin/whiche is interpreted the strength of god. And we ought to knowe ỹ of his ascencyon we haue. ix. fruytes ꝓfytable The fyrst is thabitacyon of ỹ loue of god Wherof is sayd in ỹ gospel. Jo. xvj. Nisi enim abiero. &c. But yf I go not/ỹ holy ghost shal not come to you/Where sayth saynt Austyn. yf ye seche me by flesshely loue/ye may not cõprehẽde ỹ holy ghost whiche is spirytuall loue. The second is ỹ more greter knowlege of god/Wherof sayth saynt John in ỹ gospell/yf ye loue me wel/ye shal haue grete ioye/for I go to my fader/for he is greter than I am/Where sayth sayt Austy. I shal wdrawe this fourme of humanite/in whiche my fader is more greter than I. As to ỹ ye may se god. The. iij. frupt is ỹ meryte of the fayth/of whom sayth saynt Lyon ỹ pope in a sermon of thascencyon. Than began ỹ fayth more certayn to approche Whiche techeth vs ỹ sone to be egall to ỹ fader & semblable/& as to ỹ body substãcyall of Jesu chryst/of Whiche he is lesse than the fader/& wherof he had no nede And this bygoure is of grete courage & ferme wout doubte for to byleue ỹ which is not seen at eye/& to affyxe ỹ desyres ỹ may not be beholdẽ/& sayt Austyn sayth He ascended as a gyaunt to renne in his waye & taryed not/but he ranne crynge by voyce/by wordes/by dedes/by deth/by lyfe/by descendynge/& by ascendyng in crynge ỹ we shold returne to hym by good herte/ỹ we may fynde hym. The fourth is our surete/therfore ascẽded Jesu chryst in to heuẽ for to be our aduocate to god ỹ fader/& we ought to hold vs wel assured Whã we haue suche aduocate to

god the fader. And this witnesseth to vs
sayntJohn that sayth in his canon. We
haue aduocate to the fader. Jesu chryst
Whiche is mercyful to vs for our synnes
And of this surete sayth sayntBernard
O man sayth he/We haue a sure goyng
or a comynge to god the fader/Where ỹ
moder is tofore the sone/to Whome she
sheweth her brest & her pappes/& ỹ sone
sheweth to ỹ fader his syde & his Wound-
des. Than We may not be put aWaye/
Where We haue so many sygnes of loue
& of charite. The fyfth is our dignite/a
grete dignite haue We goten/Whan our
nature is lyfte vp vnto ỹ ryght syde of ỹ
fader/Wherof thaũgels of heuen cõsyde
ryng ỹ/defended for to be worshypped of
man. Apocalipſ.xix. Saynt John Wold
haue Worshypped the aũgell ỹ spake to
hym/& thaũgell defended hym in sayenge
BeWare ỹ that ỹ do not so/for I am thy
broder & thy seruaũt. Where as the glose
sayth/that in the olde lawe he defended
not to be Worshypped of man. But after
thascencyon Whan he sawe man lyft vp
aboue hym. And of this saynt Lyon sayth
in a sermon of the ascencyon. This daye
ỹ nature of our humanite hath be borne
aboue the heyght of all puyssaũces vnto
Where as god ỹ fader sytteth/as that it
sholde seme more meruaylous/Whan it
is seen ỹ it is moche ferre fro men/so mo
che more shewe they the reuerence & the
honour ỹ they haue. And hereof ỹ fayth
mystrust not/ne hope slaketh not/ne cha
rite amynisshyth not. The.vj. is the sted
fastnes & fermete of our fayth. Wherof
sayth saynt Paule ad hebreos.vj. To Je
su chryst we renne for refuge/for to kepe
the hope ỹ hath ben delyuered to vs/as
an ancre Whiche is ferme to the soule &
sure/Whiche ledeth to Wyn heuen/Where
Jesu chryst before vs entred. And saynt
Lyon sayth thus. The ascencyon of Je-
su chryst is our moũtynge & lyftyng vp.
And Where the ioye of our heed is/there
abydeth the hope of our body. The.vij.
is the shewynge of the Waye of heuen/
Wherof sayth Mychee the prophete/he
ascended to shewe vs ỹ waye. And saynt
Austyn sayth. Thy sauyour hath made
the Waye to the. Aryse thou & go thyder
for thou hast that thou entendest/be not
now slouthfull. The.viij. is ỹ openynge
of the gate of heuen. For lyke as Adam
opened the gate of hell/in lykeWyse Je-
su chryst opened ỹ gate of heuen/as the
chirche syngeth. Lorde god Jesu chryst
thou arte he ỹ hast ouercome the prycke
of deth/that is the deuyll/& hast opened
the realme of heuen to them that byleue
in the. The.ix. is the preparacyon of the
newe place. Wherof Jesus sayth in the
gospell of John. I goo for to make redy
your place in heuen. And saynt Austyn
sayth. Lord aray that ỹ hast made redy.
Thou arayest vs lord to the/& ỹ arayest
the to vs whan ỹ makest redy ỹ place/to
the ende ỹ to ỹ in vs/& in ỹ to vs may be
the preparacyon of the place/& the mans
syon of the euerlastynge helth. Amen.

Here begynneth the solempne feest of
Pentecost/or comyng of the holy ghost.

The holy ghost as witnesseth sayt Luke in ỹ hystory of the actes of the apostles / on this daye was sent to thapostles in ỹ fourme & lykenes of tongues of fyre. And of this sendynge & compynge. viij. thynges bē to be cōsyde red. Fyrst fro whome he was sent. Secōdly in how many maners he was sent Thyrdly in what tyme he was sente. Fourthly how ofte he was sent to the apostles. Fyfthly in what wyse he was sent. Syxthly in to whome he was sent Seuenthly wherfore he was sent. And eyghtly by whome he was sent. As to ỹ fyrst / it is to wyte / that he was sent fro the fader / & fro ỹ sone he was sent / & he also hymselfe the holy ghost gaue & sent hymselfe. Of the fyrst sayth saynt John Johis. xiiij. The holy ghoost whiche is sayd paraclytus / whome god the fader shall sende in my name. This is he that shall teche vs all. Of the secounde sayth saynt Johan. If I goo sayth Jesus / I shall sende hȳ to you. Now it is to wyte that the sendynge is cōpared in thre maners to the sender. Fyrst as he that gyueth beynge in his substaunce / & in this maner ỹ sonne gyueth his rayes or bemes. Secondly as in gyuyng vertue or strength / and so is the darte gyuen by ỹ vertue & strength of hym that casteth it. Thyrdly to hym that gyueth his iurisdiccyon to an other / & thus ỹ messenger is sent from hym / of whome he hath the cōmaūdement / and after these thre maners ỹ holy ghost may be sayd to be sent For it is sayd sent of the fader and of the sone / as haupnge vertue & auctoryte in his operacyon / not withstandynge hym selfe gyueth & sendeth hym / the whiche thynge semeth to be veritable after this that the gospell of John sayth. Johan. xvj. Cum venerit ille spiritus veritatis. &c. Whan the spiryte of treuth shall come / whiche proceedeth fro the fader / he shall bere wytnes of me that he cometh fro me. Now sayth saynt Lyon in a sermon of the pentecost. The incōmutable deite of ỹ blyssed trinite / is without ony chaūgyng one in substaūce / not diuyded in operacyon / all one in wyll / lyke in omnipotency / egall in glory & in his mercy / he hath taken to hymselfe the werke of our redempcyon / that the fader be to vs mercyfull / the sone to vs profytable / and god the holy ghost enflame vs. And bycause that ỹ holy ghost is god / therfore he gyueth hȳselfe. And that this is true saynt Ambrose in ỹ boke of ỹ holy ghost sayth thus. The glory of the diuinite is approued by foure reasons. Or for he is without synne / or for that he leueth the synnes / or for that he is creatour / & not creature / or for that he worshypped none but he is worshypped / & in ỹ is shewed to vs that the blyssed trinite was all gyuen to vs. For the fader hath offred all ỹ he had / as sayth saynt Austyn / he hath sent to vs his sone in pryce of our redempcyon / and the holy ghost in signe of our adopcyō. Semblably ỹ sone of god hath gyuen hymselfe vnto vs. For thus sayth saynt Bernarde / he is our pastour / he is our pasture / & he is our redempcyon / for he gaue his soule in pryce of our redemcyon / his blode in to drynke / his flesshe in to mete / & his diuinite in to fynall reward &c. Semblably the holy ghost gaue hȳselfe all to vs / lyke as thapostle sayth By the holy ghost is gyuen the worde of sapyence to one / to an other of scyence / & thus of all graces particuler is gyuē by the same holy ghoost. And hereof sayth saynt Lyon the pope. The holy ghost is thinspyrer of the fayth / gyuer of scyence techer of chastite / & cause of all helth. As to the secounde / he is sent in. iiij. maners / that is to wyte / that ỹ holy ghost in two maners / inuysybly & vysybly. As touchynge in to the hertes pure & chaste he descended vysybly / Whan by some sygne visyble he is shewed. Of ỹ sendyng inuy

lyble sayth saynt John. Joh.iij. Spūs vbi vult spirat. The holy ghost where he wyll he inspireth ꝑ hertes. But thou knowest not whens he cometh/ne whether he wyll go/& it is no meruayle. For as saynt Bernarde sayth of this worde inuysyble/he is not entred by ꝑ eyen/for he is not coloured/ne by the eeres/for he sowneth not/ne by ꝑ nosethyrlles/for he is not medled with ꝑ ayre/ne he entreth not by the conduyte of the mouth/for he may not be swalowed/ne by the felynge or attouchynge/for he is not manyable ne may not be handled. Thou demaundest than yf he hath sought ony place naturall or humayne/by whiche ꝑ myghtest knowe that he be comen vnto the. Knowe thou sayth saynt Bernard/that of the mouynge of the herte I haue vnderstand by his presence. And by ꝑ fleynge of vyces I haue felte ꝑ vertue of his puyssaūce. And by the discuscyon & repreuynge of my synnes hydde/I am amerueyled of the depnes of sapyence. And of the amendement of my maners how lytell and small that they be/I haue experyence. Of the boūte of his mansuetude and of the reformacyon & renouacyon of the spiryte of my herte/I haue perced ꝑ thyckenes and the noblenes of his beaute And of the regarde & cōsyderacyon of all these thynges/I am abasshed of ꝑ multytude of his gretnes. The sendyng bisyble/whan it is in ony sygne bysyble it sheweth. And it is to wyte that in fyue sygnes bysyble ꝑ holy ghost is sent and shewed. Fyrst in signe of a doue bpō Jesu chryst whan he was baptised. Luce.iij. The holy ghost descended in bodyly lykenes of a doue vpon hym. Secondly in lykenes of a fayre cloude & clere vpon Jesu chryst at his trāsfiguracyō. Math.xvij. Loo he yet spekyng a bryght cloude shadowed them/this was vpon the mount Thabor/where Jesu chryst spake with saynt Peter/James & John. And thus as he spake there descēded a clere cloude that couered them all/where as ꝑ glose sayth thus. Whan Jesu chryst was baptysed/& also whan he was clarefyed the mystery of ꝑ trynite was shewed. The holy ghost was shewed at ꝑ baptym in lykenes of a doue/& on ꝑ hyll in lykenes of a clere moūtayn & cloude. Thyrdly he was shewed in lykenes of a blowyng or a blast/as sayth saynt John. Johan.xx. He brethed & blewe on them & sayd. Take ye the holy ghost in you/of whome ye forgyue ꝑ synnes/they shall be forgyuen And of whome ye reteyn ꝑ synnes/they shall be reteyned. Fourthly in lykenes of fyre. Fyfthly in lykenes of tongues/& in these two maners he appered to vs to gyue vs to vnderstande/that ꝑ propretees of the tongues & of fyre he putteth in the hertes where he descendeth. The doue hathe waylynge for her songe/she hath no gall/she maketh her hous in an hole/or in a wall of stone. And thus ꝑ holy ghost them ꝑ he replenysheth/he maketh them to wayle for theyr synnes. Wherof sayth Isaie ꝑ pphete. Isaie.lix. We all shal rore lyke beres/& wayle lyke doues/in thynkynge humbly & bytterly how we haue erred agaynst ꝑ scripture. And for this cōforteth vs ꝑ apostle saynt Paule. ad Romañ. viij. The holy ghost ceaseth not to praye for vs/in mouynge vs to waylynges wout nombre/for our synnes whiche ben wout nombre. Secondly the doues ben without gall. And the holy ghost maketh them suche where he descēdeth/for ꝑ is his nature. Wher of sayth the wyse man. Sapientie.xij. O quā bonus et suauis. &c. O lord god how moche good & swete is this spiryte in vs. Also in the same place he is called swete/benygne/& humayne. Of that he maketh vs benigne & humayne/that is to wyte/swete in worde/benigne in hert and humayne in werke. Thyrdly ꝑ doues dwell within the holes of walles of

stone/that is to saye/in the woundes of Jesu chryst he maketh them to dwell ẏ he fulfylleth/wherof it is sayd in ẏ cantycles. Cantic. ij. Aryse thou my spouse my loue/and my doue/my spouse ⁊ loue that is a deuoute soule/⁊ come my doue for to nourysshe small pygeons in the holes of the wall/that is in the woūdes of our lorde. Wherof saynt Jherome sayth Spirit⁹ oris nr̄i. ⁊c. Thus as he wolde saye/the spiryte that is of our mouth/ẏ is Jesu chryst/for he is our mouth/and our flesshe maketh vs say to Chryst. In thyne vmbre/that is in thy passyon/in whiche Jesu chryst was obscure/derke ⁊ despyteo/we shall lyue by contynuall memory. Secondly he was shewed in lykenes of a cloude/the cloude is lyft vp fro the erth by vertue of the sonne/⁊ nourysheth ⁊ engendreth rayne/and refressheth ⁊ coleth thayre ⁊ the erth. Thus ẏ holy ghost/them that he replenysheth he lyfteth fro ẏ erth/for to despyse ẏ erthly thynges/as sayth the prophete Ezechiell. The holy ghost hath lyft me in to the ayre bytwene heuen ⁊ erthe/⁊ hath brought me in to Jherusalem in the vysyon of god. Secondly he refressheth the erth/that is the hertes/agaynst the drynesse of brennynge of vyces. And of this was sayd to the virgyn Marye. Spiritus sanct⁹ supueniet in te. ⁊c. The holy ghost shall come in the/and the vertue of hym ẏ is hyest shall shadowe ẏ/⁊ fro all ardour of vices shall cole the. And ẏ holy ghost is called water/bycause ẏ water hath ẏ vertue ⁊ nature to refresshe ⁊ cole Wherof sayth saynt John theuāgelyst. Fro the holy ghost the flodes of lyuynge water shall renne. And ẏ same sayth he of the holy ghost/whiche thapostles receyued/⁊ of them ẏ receyued hym. For ẏ ryuers ran through all the worlde vpon them ẏ byleued in god. Thyrdly he engendreth rayne/the whiche descendeth by droppes. And this is ẏ Dauid sayth The holy ghost shall blowe/⁊ make waters to flowe/that is to saye by the teres comynge fro the herte droppyng fro the eyen. Fourthly he is shewed in lykenes of breth/whiche is a spiryte of the herte whiche is cast out by the mouth/whiche is lyght/hote/swete/⁊ necessary to brethe w̄. Thus ẏ holy ghost is lyght to be shedde in to a man/he is moost swyfte of ony thynge ẏ is mouable/as the glose sayth vpon this worde. Fact⁹ est repēte de celo sonus. ⁊c. At the comynge of ẏ holy ghost/he made mouyng as of thondre and of wynde/vehement ⁊ sodeyn ⁊ fulfylled all ẏ hous where thapostles sate whiche abode hym in grete deuocyon. For the grace of the holy ghost wrought not in his operacyon of space/ne of tyme but he had sodeyn mocion. Secondly he is hote for to enflame the hertes. Wherof Jesu chryst sayth. I am comen to cast fyre in the erth/but this is ẏ brenneth ⁊ enflameth the hertes. And is cōpared to wynde whiche is hote. Wherof is sayd in ẏ cantycles. Veni auster et perfla ortū meū. Come wynde of the south ⁊ blowe in my gardin/ẏ is my soule. Thyrdly he is swete/for to make swete the hertes/⁊ therfore he is named by the name of vnxyon/the swete vnxyon of hym techeth vs whiche apperteyneth to our helthe. And it is named by name of dewe/wherof syngeth holy chirche. Et sui roris aspsione fecūdet. Where she prayeth that ẏ aspersion ⁊ spryngynge of ẏ dewe make our hertes to growe in vertues/⁊ also by space of tyme styll ⁊ calme. After ẏ stroke of the fyre descended a swete sowne of ayre softe ⁊ small/⁊ there was our lord. Fourthly it is necessary to brethe in suche maner/ẏ yf it myght not yssue out of the mouth/ẏ he might not brethe/anone ẏ man shold dye. And thus shold we vnderstāde of ẏ holy ghost/after this ẏ Dauid sayth. Auferes spm̄ eorū et deficiēt et in puluerē. ⁊c. Lorde god as soone as

thou shalt take away theyr spirite/they shall fayle/& therfore sayth he. Emitte spiritū tuū.&c. Lorde god sende thy spiryte in to them/& they shal be created by spirytuall lyfe & be renewed. For ẏ holy ghost is he that gyueth lyf. Fourthly he was shewed in ẏ lykenes of fyre. Fifthly in lykenes of tongues/& ẏ cause for whiche he appered in these two maners/ I shal here after saye. As to ẏ thyrde pryncypall in whiche tyme he was sente/ he was on the.l. day sent after eester for to gyue to vs knowlege that ẏ holy ghost came/& it is ẏ perfeccyon of ẏ lawe/the remuneracyon perdurable/& the remissyon of synnes/it appereth of the perfeccyon of ẏ lawe. For fro ẏ daye ẏ the lābe was sacrefyed in ẏ olde lawe/the lawe was delyuered the.l.day after ẏ/as the chirche sayth in fyre. And also in ẏ newe testament.l.dayes after eester descended the holy ghost on ẏ moūt of syon in lykenes of fyre/lyke as ẏ lawe was gyuē in the hyest of the moūt of sanay/so ẏ holy ghost on the solier where ẏ souper of Jesu chryst and of his apostles was made In this appereth ẏ the holy ghost is the perfeccyon of all ẏ lawe. For in ẏ is ẏ plenytude of dyleccyon. Secondly ẏ perdurable remuneracyon is in ẏ holy ghost/ wherof the glose sayth thus/that the.xl dayes in whiche our lord cōuersed with his disciples/signyfye the holy chirche/ Also the fyftyth day on whiche the holy ghost was gyuen expresseth the peny of the last retribucion/& rewarde ꝑdurable Thyrdly of ẏ holy ghost is ẏ remyssyon of synnes/as sayth ẏ glose. Therfore it was gyuen ẏ fyftyth daye/bycause in ẏ fyftyth yere was ẏ iubile/& all thynges pardoned/& by ẏ holy ghost ẏ synnes bē pardoned. And it foloweth in ẏ glose/in the iubile spirytuall ẏ prysoners ben delyuered/the dettes ben quyted/ẏ exyled ben repelled & called home/ẏ herytages ben rendred/and the bonde men ben rendred from theyr seruytude & made free/ and ẏ gylty of deth ben made quyte & delyuered/wherof sayth sayt Paule. The lawe of the spiryte of lyfe in Jesu chryst hath delyuered me fro ẏ lawe of synne & of deth. After the dettes of synne be lefte for charite couereth and quencheth grete multytude of synnes. The exiled men be called home. And ẏ ꝓphete sayth. Spiritꝰ tuus bonus.&c. Lorde thy good spiryte hath brought me in to ẏ ryght lond of my countree/that is in to heuen. The herytage lost is rendred/wherof sayth sayt Paule. The holy ghost hath gyuen wytnes to our spiryte ẏ we ben ẏ sones of god. And yf we be sones we be heyres whiche were seruaūtes to synne/we be made free to god/for where ẏ holy ghost is/there is fraūchyse & lyberte. As touchynge ẏ fourth/how ofte he was sente to thapostles/after ẏ the glose sayth/he was gyuen to them by thre tymes/that is to wyte/tofore ẏ passyō of Jesu chryst after ẏ resurreccyon/& after thascēcyon. Fyrst to do myracles. Secōdly to releace the synnes. And thyrdly to conferme the hertes. Fyrst whan he sent them to preche & to cast fendes out of bodyes/and to hele the seke persones/he gaue to them the puissaūce. And these meruayles dyd they by the holy ghost/neuertheles it is not cōsequent that who so euer haue the holy ghost do myracles. For saynt Grehory sayth/ẏ myracles make not a man holy/but shewe hym holy/ne also euery man that doth myracles hath not ẏ holy ghost. For euyll people auaunte them to haue done myracles/sayenge. Lord lord saye they/haue not we well prophecyed in thy name/thou hast gyuen to vs the spiryte of prophecy. God doth myracles by his aūgels by mater amyable ẏ they haue. And ẏ fendes by vertues naturall whiche bē in thynges created naturally And ẏ enchaūter by helpe of fendes The good chrysten man by iustyce publyque.

The euyll chryſten man by ſignes of iuſtyce. Secondly they had the holy ghoſt Whan he brethed on them/ſayenge. Take ye the holy ghoſt in to you/to whome ye looſe theyr ſynnes/they ſhall be loſed & of whome ye reteyne/they ſhall be reteyned/neuertheles none ſaue god may forgyue ſynnes/as to ꝑ ſynne ꝑ is in the ſoule/& Whiche is thobligacyō to payne perdurable. or as to ꝑ offence of god/the Whiche is onely forgyuen by ꝑ infuſyon of ꝑ grace of god/& by ꝑ force & vertue of contrycyon/neuertheles We ſaye that ꝑ preeſt aſſoyleth of ſynnes/as for ꝑ he is inſynued or ſheweth that ꝑ ſynner is aſſoyled of god/as to that ꝑ the payne that ſholde be perpetuall/he chaungeth in to temporall of purgatory/& alſo for that ꝑ payne tēporall is dewe he releaſeth partye. Thyrdly the holy ghoſt was gyuen to them on this day/Whan he cōfermed ſo theyr hertes/that they dredde no turment/by ꝑ vertue of ꝑ holy ghoſt whiche all ouercometh. Wherof ſayth ſaynt Auſtyn. Suche is the grace of ꝑ holy ghoſt that yf he fynde heuyneſſe in ꝑ herte/he breketh it/yf he fynde deſyre of euyll/he deſtroyeth it/yf he fynde vayne dreede he caſteth it out. And ſaynt Lyon the pope ſayth/the holy ghoſt Was hoped of ꝑ apoſtles/not for than fyrſt he had enhabyted in them/but bycauſe ꝑ the hertes to hym ſacred & dedyed more ſholde byſyte them/& more haboūdaūtly by grace ſholde abyde in encreaſynge his gyftes not than begon/of Whiche he was not newly ſhewynge his operacyon. For his largeſſe paſſed all haboūdaūce. ¶As to the fyfth/that is to Wyte how he Was ſent it is to be knowen ꝑ he was ſent w̄ grete ſowne in tongues of fyre/ꝑ Whiche tongues appered ſyttynge/& ꝑ ſowne Was ſodeyn/fro heuen/vehemēt & ſhynynge. It was ſodeyn/for he had no nede of ſpace tēporall. It Was fro heuen/for he made them celeſtyall ꝑ he replenyſſhed. Vehemēt/for he gaue dreede of loue/or for ꝑ that he toke awaye ꝑ ſorowe perdurable Whiche is maledicyon/or for that ꝑ he bare the hert out of carnall loue. Alſo he Was replenyſſhynge/for he fulfylled all thapoſtles/as ſayth ſayt Luke. Repleti ſunt oēs ſpiritu ſctō. And it is to Wyte ꝑ there ben. iij. ſygnes of replenyſſhynge ꝑ were in ꝑ apoſtles. The fyrſt is ꝑ the place Where he is gyueth no ſowne lyke a tonne of wyne ꝑ is full. To this purpoſe ſpeketh Job/ſhall not the oxe crye & rore Whan the racke is full. The oxe ſhal not lowe ne crye Whan ꝑ crybbe ſhall be full lyke as he Wolde ſaye/Whan the hert is full of grace/hym ought not grutche by impacyence. This ſygne had ꝑ apoſtles for in ꝑ trybulacyon that they had/they reſowned not ne grutched by impacyence/but ioyouſly Went to ꝑ preſence of the tyraūtes to pryſon & to turmentes. The ſeconde ſygne is that he may receyue no more/els he were not full/in this maner he ꝑ is all fylled demaūdeth no more/in lykeWyſe the ſayntes ꝑ haue plenytude of grace/may receyue none other lycour of erthly delectacyon. And bycauſe they haue taſted ꝑ ſWetnes of heuen/they haue none appetyte to ꝑ erthly delectacyōs Wherof ſayth ſayt Auſtyn. Who ſo dryncketh one droppe of delices of paradyſe/ꝑ Whiche one drop is greter than all ꝑ ſee occean/Whiche ought to be vnderſtande that all the thurſt of this World is in hȳ extyncte. And this ſygne had ꝑ apoſtles Whiche Wolde haue none of ꝑ goodes of this Worlde in propre/but put it all in comyn. The thyrde ſygne is for to ren ouer out/as it appereth by a ryuer Whiche aryſeth & rēneth ouer his bankes/as Salomon ſayth/Whiche fylleth as phiſon Wyſdome. This flode or ryuer phiſon of his nature aryſeth & ſpryngeth ouer/and Watreth & arouſeth ꝑ lande about hym. In lykeWyſe ꝑ apoſtles began to ſpryede abrode/for after they had receyued ꝑ ho-

ly ghost they began to speke dyuers languages/Where ỹ glose sayth/that that was ỹ signe of plenytude. For the vessell full shedeth ouer/as it appereth of saynt Peter. For anone as he began to preche he cõuerted thre thousand. Secondly he was sent in tongues of fyre. And here be thre thynges to be consydered. Fyrst for whome he was sent conioyntly in ỹ tongues of fyre. Secõdly wherfore he was sent in tongues of fyre more than in an other elemẽt. Thyrdly wherfore he was sent in tongues more thã in an other mẽbre. As to ỹ fyrst/for.iij. reasons he was sent & appered in tongues of fyre/to the ende ỹ they wordes shulde enflame the hertes. Secondly ỹ they shulde preche ỹ fyry lawe of god. Thyrdly ỹ they shulde knowe that ỹ holy ghost whiche is fyre spake in them/& that they shulde doubte no thynge. And bycause all men shulde here the wordes of god/& they shulde attrybue ne take to themselfe ỹ they cõuerted by theyr predicacyon/but by ỹ wordes of god. Of the seconde we ought to knowe ỹ he was sente in lykenes of fyre for many reasons. The fyrst is taken after the seuen vertues of grace. The holy ghost came in ỹ maner of fyre for to make meke hygh thynges by ỹ gyft of drede He mollyfyeth & softeth harde thynges by ỹ gyfte of pite/he enlumyneth harde thynges by ỹ gyfte of scyence/he restrayneth ỹ flodes of vyces by ỹ gyfte of coũseyle/he affermeth and consolideth softe thynges by ỹ gyfte of strength/he cleryeth the rust of synne by ỹ gyfte of vnderstandyng/he drayweth vp ỹ creatures by the gyfte of sapience. The seconde reason is taken after his dignite & excellence/the fyre surmoũteth & exceedeth all other elemẽtes in beaute/in ordre/& in vertue: in beaute bycause of the fayrnes of lyght/in ordre bycause of his sytuacyon/in vertue bycause of bygour in operacyon. In lykewyse ỹ holy ghost in these.iij. thynges exceedeth all. For the fyrst he is sayd the holy ghost pure wout fylth. For the seconde/holy ghost whiche compryseth all other spirytes of vnderstandynge/by his incõprehensibilite. For ỹ thyrde he is sayd holy ghost haynge all vertue/for he is inuincyble/for he hath all strength seynge all thinges fro ferre. The thyrde reason is takẽ as his manyfolde effectes And this reason assigneth Rabanus sayenge that ỹ fyre hath.iiij. vertues or natures/it brenneth/it purgeth/it chafeth & it lyghteth. In lykewyse ỹ holy ghost brenneth ỹ synnes/he purgeth ỹ hertes he casteth awaye all coldnes & drede of ỹ hertes/& he enlumyneth them that ben ignoraũt. Of the fyrst sayth zacharye ỹ prophete. He broyleth and brenneth the hertes/as the fyre brenneth the syluer. Also dauid sayd. Lord I praye ỹ brenne my reynes and my herte/and dryve them fro all synne. He purgeth also the hertes after that as sayth Isaie. Whan our lorde had washed away the fylthes of the doughters of syon/& had purged ỹ blode of Ierusalem fro the myddle of hym/in the spiryte of iudgement/& in ỹ spiryte of brẽnynge/than shall they be in sauete and surete/& kepte agaynst all tempest. And the prophete speketh of the purgacyon ỹ shall be made at the last/whan all shall be purged pure & clene ỹ shall go in to heuen. He casteth out also all coldnes & pusyllanimite of the hertes/Wherof the apostle sayth. Be ye feruent in spiryte/ỹ is of herte/the whiche thynge the holy ghost maketh/whan he espryseth hym of his loue. And hereof sayth saynt Gregory. The holy ghost appered in fyre for all the hertes whiche he replenysshed/& voyded the coldnes of fere/& enflamed them with desyre of the glory perdurable. He enlumyned also the ignoraũtes/wherof sayth the wyse man. Lorde god who shall knowe thy scyence/yf ỹ gyue not thy sapyence & sende to vs thyn holy

spiryte frō aboue/that is he that all enseigneth ⁊ techeth. The fourth reason is taken after the nature of his loue. Loue is signifyed by ẏ fyre for.iij.causes. The fyrst cause is/for the fyre is alwaye mouynge/so it is of ẏ holy ghost. For them that he replenyssheth/he maketh them to be in cōtynuall mouȳge of good operacyon/wherof sayth saynt Gregory. The loue of god is neuer ydle/as longe as it is in ẏ herte of a deuoute persone/it fructyfyeth. And it fructyfye not/it is a sygne ẏ it is not there. The seconde is/for the fyre amonge all the other elementes hath but lytel mater/but stronge vertue in operacyō it hath in his qualite. Thus the holy ghost whome he replenyssheth maketh them to haue but lytell loue to erthly thynges/and gretly to spirytuall thȳges/in so moche they loue not worldly thȳges more worldly/but spirytually Saȳt Bernarde putteth.iiij.maners of loue/ẏ is to wyte/to loue ẏ worlde flesshly/the spiryte flesshely/the flesshe spirytually/and the spiryte spirytually. The thyrde cause is/for ẏ the fyre abassheth and maketh ẏ thynges hye/he hath tended on hye thynges/despercled to vnye them/⁊ them despercled to brynge togyder. And by these thre thȳges ben vnderstande thre vertues of loue/for as sayth saynt Denys in ẏ boke of the names diuyne/ẏ fyre hath.iij.vertues. For he enclyneth ẏ hye thynges down/he lyfteth ẏ thynges lowe in heyght/he ordeyneth the thynges egall to theyr ordynaūce/⁊ these thre thynges maketh ẏ holy ghost in them ẏ he replenyssheth. For he enclyneth them by humylite/he lyfteth them vp in desyre of hye thynges/⁊ ordeyneth thē togyder by vnite of maners. Thyrdly he appered in lykenes of a tōgue more than in an other mēbre/⁊ for.iij.reasons The tongue is ẏ membre ẏ is enflamed of the fyre of hell/⁊ is of grete diffyculte to gouerne/⁊ profytable whan it is well gouerned/⁊ bycause that ẏ tongue was enflamed of ẏ fyre of hell/she had nede ẏ the holy ghost shold come tenflame it/as sayth sayth James. It is ẏ fyre of ẏ holy ghoost/⁊ bycause it is euyll ⁊ lyghtly gouerned/she hath ẏ more nede. For after that/ẏ saynt James sayth in his cronycle. All nature of beestes/of byrdes/⁊ of serpētes bē maystryed ⁊ ruled by man but the tongue may not be maistryed/⁊ bycause it is a membre profytable whan it is wel gouerned/therfore he had nede of ẏ holy ghost ẏ shold gouerne it. He appered also in a tongue whiche is moche necessary/to prechers he is moche necessary/for he maketh them to speke feruētly wout drede/⁊ therfore he was in that lykenes/as sayth saynt Bernarde. The holy ghost descended vpon ẏ discyples in tongues of fyre/to thende ẏ they sholde preche ⁊ speke ẏ lawe of ẏ tōgues of fyre The holy ghost also maketh them to speke ⁊ preche hardily ⁊ constaūtly/as saȳt Luke sayth i ẏ actes of ẏ apostles. They were all replenisshed w̄ the holy ghost/⁊ began to speke w̄ hardynesse ẏ worde of god/he maketh them also to speke in many maners/for the grete ⁊ dyuerse multytude of herers. And therfore it is sayd they began to speke w̄ dyuers tongues/in suche wyse as ẏ holy ghost admynystred to them/he made them also to preche profytably to ẏ edificacyon of ẏ people/wherof sayth Isaie. The holy ghost is descended vpon me/⁊ hath enoynted me w̄ his grace/wherof he hath made my wordes pleasaūt ⁊ profytable to the helth of creatures. Thyrdly ẏ tongues appered syttyng/in signifyenge that he was necessary to presydentes ⁊ iudges. For he gyueth auctoryte for to pardon ⁊ to forgyue synnes/as sayth saynt John Take ye ẏ holy ghost/by whom ye shall take awaye ẏ synnes of them ẏ wyll repent them. He gyueth also wysdome for to deme and iudge. Wherof sayth Isaie

I shall put sayth god my spiryte vpon them ꝑ shall iudge ⁊ deme truly. He gyueth also debonayzte and swetnes foz to suppozte ⁊ mollyfye ꝑ iudgemēt/as it is sayd Numeri.x. I shall gyue to my people of my spiryte that is in the/foz to suppozte the burthen of my people. The spiryte of Moyses was the spiryte of benignite ⁊ of swetnes ꝑ was in hym/foz to iudge ꝑ people. Moyses was mooste meke ⁊ mooste debonayze/⁊ therfoze god delyuered to him his people foz to gouerne The holy ghost gyueth also aournemēt of holynes foz to enfourme/as sayth the scripture. The holy ghost hath aourned the heuens/ꝑ ben the hertes wherin he descēdeth. And as to ꝑ syzth in to whom he was sent/in to ꝑ apostles ꝑ were vessels clene ⁊ pure/⁊ dyspoſed to receyue ꝑ holy ghost. And ꝑ foz.bij.causes ꝑ were in them. Fyzst they were quyete ⁊ peasyble in hert/⁊ this signyfyeth ꝑ is songen Dum cōplerentur dies pentecostes.⁊c. The day of pentecost they were all togyder in one place styll assembled. The day of pentecost is the daye of rest/after that Isaie sayth. Upon whome shall my spiryte descēde/but vpon an humble hert ⁊ beynge styll. Secondly he was herde by dilecyon. And this is ꝑ scripture sayth. Erant oēs pariter. They were all togyder/foz they were all of one herte ⁊ of one wyl. And thus ꝑ spiryte of man gyueth not lyk to ꝑ membzes/but ꝑ they be togyder. In lykewyse the holy ghost gyueth not spirytuall lyk but to ꝑ mēbzes inyed spiritually. And as the fyze quencheth ⁊ gooth out whan ꝑ bzondes ben taken awaye/so ꝑ holy ghost goth away whan the membzes by discozde ben diuyded/⁊ therfoze it is songen of ꝑ apostles/that ꝑ holy ghost foūde them all in one accozde by loue ⁊ by charite/⁊ enlumyned them w̄ clerenes shynyng in them in ꝑ diuyne deite. Thyzdly they were in a secrete place/foz they were in ꝑ place where Jesu chzyst made w̄ them his maūdy oz soup. Wherof is sayd Ozee.ij. I shall lede mānes soule in to a solytary place/⁊ shal spe ke to it in secrete. Fourthly they were in oyson ⁊ pzayer cōtinuall/wherof is songen. Ozantib⁹ apostolis deū beniſſe.⁊c. Whan they were in pzayer than came ꝑ holy ghost vpon them/whiche pzayer is necessary/to receyue the holy ghost/lyke as ꝑ wyse mā sayth. I haue pzayed god ⁊ the holy ghost is comen in me. Wherof sayth Jesu chzyst. Joh.xiij. I shall pzay god my fader/⁊ I shal send to you in my stede ꝑ holy ghost ꝑ shal cōfozt you. Fifthly they were garnyſſhed w̄ humilite and mekenes. And ꝑ is/ꝑ they were syttyng whan ꝑ holy ghost came/⁊ hereof sayth Dauid. Lozd god ꝑ art he ꝑ sendest ꝑ foūtaynes in to ꝑ valeys/ꝑ is the holy ghost whiche is ꝑ foūtayn of grace/whiche he sendeth in to ꝑ humble hertes. Syxthly they were in peas togyder/in ꝑ is to be vnderstande ꝑ they were in Jherusalem whiche is as moche to saye as ꝑ vysyon of peas/⁊ ꝑ peas is necessary to receyue the holy ghost. Our lozde shewed whan he came to them after his resurrecyon/sayeng. Pax vobis. Peas be w̄ you. And after sayd/take ye ꝑ holy ghost. Seuēthly they were lyfte vp in contemplacyon. And this is to vnderstande ꝑ they receyued ꝑ holy ghost in an hye place. Wherof sayth ꝑ glose. Who ꝑ now desyzeth ꝑ holy ghost in his herte/let hym put ꝑ vse of his flesshe vnder his fete by lyftynge vp his herte by cōtēplacyō. And as to ꝑ.bij. wherfoz he was sent/it is to be noted/foz bij.causes he was sent/ꝑ ben vnderstanden in this auctozite. Paraclyt⁹ aūt spirit⁹ sanct⁹/quē mittet pater in noīe meo ille vos docebit oīa. The fyzst cause is foz to cōfozt ꝑ sozowfull/whan is sayd paraclytus/whiche is as moche to say as cōfoztour/as god sayth by Jsaie. The spiryte of god vpon me/⁊ it folowyeth/to the ende ꝑ I shold cōfozt ꝑ wepers of syon/ꝑ

bē ẏ doughters ẏ saw god/wherof sayth sayt Gregory. The holy ghost is sayd cō fortour to thē ẏ he fyndeth waylynge for theyr syñes ẏ they haue cōmysed/he maketh redy hope of pardō in lyftyng theyr hertes fro affliccyō of sorowe. The secōd is for to quycken ẏ deed whan he sayth spūs/for ẏ spiryte is he ẏ quickeneth/as it is sayd in Ezechiel. Ye bones ẏ be drye ⁊ wout lyfe/I shall sende in you my spiryte/⁊ ye shall lyue. The.iij.cause is for to sanctifye ⁊ make clene the synners/in this ẏ he sayd sctūs/as it is sayd spiryte bycause he gyueth lyfe. Also he sayth holy bycause he sctīfyeth ⁊ maketh clene/⁊ it is sayd pure ⁊ clene/therfore sayth dauid. The grace of ẏ holy ghost whiche is a flode pure ⁊ clēsyng/he gladdeth ẏ cite of god/ẏ is holy chirche/⁊ by this flode our lord hath sanctifyed his tabernacle. The.iiij.cause is/he is sent for to ꝯferme loue amonge them that ben in discorde ⁊ hate/whiche is noted in this worde Pater/he is sayd fader/bycause ẏ naturally he loueth vs/as sayth sayt John in the gospell. Joh.xiij. Jesu chryst sayth/my fader loueth you as his sones/⁊ yf ye be his sones/than be ye bretherne eche to other/⁊ bytwene brethern ought alway to ꝑseuer loue ⁊ frendshyp. The.v.cause is for to saue ẏ iust ⁊ true men/in this ẏ he sayth. In noīe meo. ẏ is Jesus/ẏ is to saye sauyour/in whose name ẏ fader ⁊ ẏ holy ghost to shewe ẏ he came to saue ẏ people. The.vj.cause is for to fourme the ignoraūtes/in this ẏ he sayth. Ille vos docebit oīa. The holy ghost whā he shall come he shall teche you all thynges As to ẏ.vij.ẏ he is gyuen or sent/fyrst in the begynyng of ẏ chirche by prayer/as thus/whan he came ẏ apostles prayed god ⁊ were in prayer/wherof is songen Orātib⁹ apl̄is deū venisse. The apostles prayenge/the holy ghost came. and Luce.iij. Jesu prayenge ẏ holy ghost descēded. Secondly he came by heryng attentyfly ⁊ deuoutly the worde of god. Act.x. As saynt Peter was prechynge/ẏ holy ghost descended vpon them. Thyrdly he came by holy ⁊ besy operacyon/ẏ is by this that is sayd. Imponebāt manus sup eos ⁊ accipiebāt spiritū sanctū. The apostles put theyr handes on them that byleued/⁊ anone they receyued the holy ghost. And this imposicyon of ẏ handes sygnyfyeth the absolucyon of the preest whiche absoluciō gyue vs ẏ holy ghost.

## ¶ The feest of corpus Christi.

The greate largesse ⁊ benefaytes ẏ god hath dystrybuted to chrysten people gyueth to ẏ sayd people grete dignite. For there is no people/ne neuer was so grete a nacyon ẏ theyr goddes approched soo nygh them as our lorde is vnto vs. The blyssed sone of god wold make vs parteners vnto his diuinite ⁊ godhede/⁊ therfore toke our nature/to thende ẏ makyng hymselfe man he wolde make men as goddes/⁊ all ẏ he toke of vs/he gaue all agayne to vs for our saluacyon/he gaue his propre body in offryng vnto god the fader in the awter of ẏ crosse for our recōsiliacyon/⁊ shedde his blode in price and wasshynge our synnes/to the ende ẏ we myght be redemed fro the myserable seruytude wherin we were/⁊ that we sholde be also clene and clensed of our synnes And also to the ende that this excellent benefyce abyde to vs in perpetuall memory/he hath vnto deuoute hertes and faythfull gyuen his owne body in meet/and his precyous blode in dryke in lykenes of breed and wyne. O precyous feest

and cõuyue / & veryly full of grete Wonder / the feeſt helthful & replenyſſhed full of all ſwetnes / What thyge may be moze precyous than ỹ cõuyue oz feeſt / in Whiche not onely ỹ fleſſhe of calues ne of oxen lyke as Was gyuen in ỹ olde lawe foz to taſte. But the ꝓpze body of Jeſu chryſt Whiche is very god is preſented foz to receyue & aſſauour deuoutly. What thyge myght be moze full of grete admiracyon than is this holy ſacramẽt / in Whiche ỹ breed & Wyne ben cõmixted ſubſtãcyally in to ỹ ꝓpze body of Jeſu chryſt / & ther foze Jeſu chryſt there is cõteyned vnder the ſpece & lykenes of breed & Wyne / he is eten & receyued of ỹ good & true chryſten men / but foz ỹ he is not departed in peces ne aſondred in his membres / but abydeth all hole & entyer in euerych of his partyes. Foz yf this holy ſacrament Were dyuyded oz departed in a. M. partyes / in euerych partye ſholde remayne the ꝓpze body of our lozd hole & entyer. None other ſacramẽt is not of ſo moche meryte / ne ſo full of helth as this ſacrament is. Foz by this be purged ỹ ſynnes the vertues ben encreaced / & the thoughtes be engroſſed & fulfylled w̃ the haboũdaũce of all good vertues. He is in holy chirche offred foz the lyuynge / & them ỹ̃ ben deed / to thende that he may profyte to all that Whiche is foz theyr ſaluacyon of all them that bẽ ordeyned & inſtytued to conſacre it. The ſwetnes of this holy ſacrament may none expreſſe / by ỹ Whiche ſwetenes is ſpirytually taſted & remẽbred thexcellent charite ỹ god ſhewed in his glozyous paſſyon / & to thende ỹ it myght be ỹ moze feruently impreſſed in the hertes of deuout & faythfull people / of the grete largeſſe of his charite Whan he ſholde departe out of this Wozlde & go to god his fader / & Wolde ete his paſke lambe w̃ his diſciples / than he inſtitued this holy ſacramẽt foz a memozy perdurable of his paſſion / as ỹ accõplyſſhemẽt of aũcyent fygures / and of the myzacles that Were done by hym / & alſo to ỹ ende that they ỹ were ſozowful & heuy foz his abſence / ſholde therby haue ſome ſolace ſynguler. This is a thynge than ryght cõuenyent & conenable vnto ỹ deuocyon of deuout hertes to remẽbze ſolempnly ỹ inſtitucyon of ſo helthfull & meruaylous ſacrament / to thende ỹ the ineffable maner of thoznaũce & thought dyuyne / vyſyble be honoured & Wozſhypped / & that ỹ myght & puyſſaũce of god be loued and thanked / Whiche in this ſacrament wer keth ſo meruayllouſly / & alſo of ſo helthfull & of ſo ſwete & gracyous benefyce be gyuen & rendzed to god due thankynges and graces. And how Well that the daye of ỹ Cene oz ſouper in Whiche this noble ſacramẽt Was inſtytued is ſpeeyall memozy made of this ſacrament / how be it the ſurplus of the ſeruyce of ỹ ſame day apperteyneth to the paſſyon of our lozde In the Whiche paſſyon our moder holy chirche is occuppyed all ỹ daye deuoutly / & byeauſe this inſtytucyon of ſo noble ſacrament may be halowed moze ſolempnly / the pope Urban the fourth by grete affeccion ỹ he had to this holy ſacramẽt moued of grete deuocyon / he ozdeyned ỹ feeſt & remembzaunce of this holy ſacrament the fyrſt thurſday after ỹ octaues of pentecoſt foz to be halowed of all good chryſten people / to thende ỹ vſe thzough out all ỹ yere this holy ſacrament to our ſaluacyon / may doo our deuoyze to this holy inſtytucyon ſpeeyally in the tyme / Whan the holy ghoſt enſeygned & teched the hertes of the diſcyples to knowe the myſtery of this holy ſacrament. Foz in ỹ tyme there the true faythfull dyſcyples began to frequẽt it / it is redde in ỹ actes of the apoſtles that they Were perſeueraũt in the doctryne of the apoſtles / & in cõmunycacyon of the brekyng of ỹ breed in deuoute ozyſons after the ſendynge of the holy ghoſt / & to thende that the holy

instytucyon of this amerous sacrament sholde be the more honourably halowed on ẏ sayd daye/ & by the vtas or octaues folowynge. In stede of distrybucyon materyall that ben distributed in cathedrall chirches/the foresayd pope Urban hath gyuen of his power and largesse apostolyke wages spirytuall & pardon speciall vnto all them that shall be personally in clene lyfe at ẏ houres diurnall & nocturnall of this holy solempnite/to thende ẏ euery good catholyke ꝑsone sholde haue the more desyre to come to one so grete a solempnite/ouerall where it shall be halowed/that is to wyte/at matyns an.C. dayes of pardon/at masse as moche/at the fyrst euensong as moche/& at the seconde euensonge on the daye also an.C. dayes. At the houres of pryme/of tyerce of sexte/of none/& of cōplyne at euerychе of these houres.xl.dayes. On the other dayes durynge ẏ octaues/for euery day to them that shal be at matyns/at masse at tyerce/at sext/none/euensonge & complyn an.C.dayes of pardō. And all these pardons of ẏ tresour of ẏ chirche by the mysericord diuyne he hath gyuen them & instytued to endure perpetually. This sacramēt fygured our lord whan he sent māna fro heuen vnto the olde faders in deserte/where they were fedde wͭ meet celestyall. And it is sayd that ẏ men had eten breed of aūgels/but alway all they that had eten therof they dyed in deserte But this meet that ye now receyue is ẏ lyuynge breed whiche descended fro heuen/ẏ admynystred the substaūce of the lyfe eternall/& therfore who someuer receyue this breed here worthyly/he shall neuer dye eternally. For this is ẏ propre body of Jesu chryst. Now consyder here than whiche is moost excellent & moost profytable/the breed of the aūgelles/or the propre body of Jesu chryst/whiche is lyfe perdurable. The māna aforesayd came fro heuen. This precious flesshe is aboue ẏ heuen. This māna is celestyall This flesshe here is god the creatour of heuens/the manna was kepte vnto the morne & was corrupte/this breed may fele no corrupcyon. To them in deserte aboue sayd sprange water out of a stone to vs is sprongē the blode of ẏ amerous Jesu chryst/the water refressheth them for an houre/but ẏ precyous blode of Jesu chryst wassheth vs perpetually. The iewes dranke & alwaye were a thurste/but thou chrysten man whan thou hast dronken of this drynke here ẏ̈ mayst neuer after haue thurste. That other was gyuē to them in a shadowe & vmbre/but this was gyuen in trouth. Now ye shal vnderstāde this ẏ was in ẏ shadow/they dranke of ẏ water ẏ yssued out of ẏ stone. This stone was Jesu chryst/& yet they pleased not alwaye in theyr werkes to god/& therfore dyed they ī desert. All tho thynges there were done in figure for to gyue knowlege of thynges more grete & more notable. It is moche greter thȳge of ẏ lyght than of ẏ shadowe/semblably of verite than it is of fygure/& also moche greter of ẏ body of our creatour and maker/than it is of ẏ manna ẏ came fro heuen. Thou shalt demaūde perauēture how ẏ̈ affermest & assurest me that I receyue the body of Jesu chryst/whan I se an other thȳge. We haue many ensamples by the whiche we may well preue that it whiche ẏ̈ receyuest is not ẏ thȳge that nature hath fourmed/but it is well that ẏ benediccyon hath cōsecrated. The benediccyon hath greter myght than nature/for by benediccyō oft tymes nature hath ben chaūged. Moyses that helde a rodde in his hande/whan he cast it to ẏ erth/it became a serpent. Anone he toke it vp/& it turned in to ẏ nature of a rodde Thou seest than how by ẏ grace of ẏ prophete ẏ nature hath ben chaūged twyes of the serpent/& of the rodde. The riuers of egypte ran somtyme theyr course na-

turall/but sodeynly by the vaynes of the foũtaynes blode began to yssue ⁊ renne so longe ẏ the people wyst not what for to drynke. After at the prayer of the prophete the ryuer of blode ceased ⁊ came agayne to his nature of water as it was afore. The people of the hebrewes were on a tyme all enuyronned ⁊ enclosed of ẏ egipcyẽs bytwene ẏ see ⁊ them. Moyses lyft vp his rodde/⁊ than ẏ water departed ⁊ assembled vnto ẏ lykenes of a wall ⁊ there appered to them a waye for to go on fote. And ẏ flode of Jordan in his propre place agaynst his nature returned agaynst ẏ hyll. The olde faders ẏ were in deserte also on a tyme had grete thurst/ Moyses toke his rodde ⁊ smote a stone/ out of ẏ whiche yssued grete haboũdaũce of water. Is not ẏ grace of benediccyõ grete that hath wrought aboue nature whan ẏ stone gyueth water/whiche he may not by nature. Marach ẏ was a ryuer right bytter/in suche wyse ẏ the people ẏ had grete thurst/myght not drẏke it. Moyses put a staffe in the water ⁊ sodeynly by ẏ grace of benediccion whiche there wrought/it lost his bytternes ⁊ became swete. Semblably in ẏ tyme of Elisee ẏ ꝓphete/one of ẏ sones of ẏ ꝓphetes let fal ẏ yren of his axe in ẏ water/ẏ whiche yren after his nature sanke down to the bottom of ẏ water. Than he came to Elisee prayenge hym for his axe. Elisee put his bourdon in ẏ water/⁊ anone the yren began to swẏme aboue the water/ whiche is a thynge aboue nature/for ẏ weyght of ẏ yren is heuyer thã ẏ lycour of ẏ water. By all these thẏges ⁊ by the blessynges of ꝓphetes we se clerely how grace or benediccyõ hath thus wrought aboue nature. And than syth ẏ benediccyon humayn dyuers tymes hath thus cõuerted thẏges agaynst nature/what shall we saye of the consecracyon diuyne where ẏ wordes of god werke. For this holy sacramẽt here that ẏ̈ receyuest is cõsecrate of ẏ worde of Jesu chryst. Than yf ẏ worde of Helye was of so grete effect that it made fyre to descẽde fro heuen/of moche more valewe ⁊ effecte is ẏ worde of Jesu chryst for to turne the lykenes of elementes. Ye haue redde of ẏ werkes of the worlde/as god sayd ⁊ cõmaũded so was it made/he cõmaũded ⁊ it was made/⁊ ẏ worde ẏ made all thẏge of nought may not ẏ same chaunge the thynges ẏ haue be made in to other spece ⁊ lykenes It is not lesse to hym to create thynges than to chaũge thẏges. We shewe also ẏ mystery of thincarnacyon of our maker Jesu Chryst/was not ẏ aboue nature ẏ Jesu chryst was borne of ẏ virgyn Mary/yf ẏ̈ demaũde of the ordynaũce of nature/ẏ̈ knowest ẏ the woman hath a custome to cõceyue by ẏ sede of man/but ẏ virgyn Mary engendred ⁊ cõceyued aboue the ordynaũce of nature/⁊ alway remayned a virgyn. And this holy sacrament ẏ we now cõsecrate is ẏ propre body of Jesu chryst ẏ was borne of the virgyn. Wherfore than sechest ẏ̈ of the ordynaũce of ẏ precious nature of Jesu chryst whan he is aboue all nature. He ẏ was borne of ẏ virgyn is ẏ ꝓpre flesshe of Jesu chryst/ẏ whiche was crucifyed ⁊ buryed/⁊ veryly this ꝓpre flesshe is in this sacrament. Our sauyoure Jesu Chryst sayth. Lo this is my ꝓpre body/tofore ẏ benediccyon of the celestyall wordes it is another especye/but after ẏ cõsecracyon it is ẏ ꝓpre body of our lord. For as soone as the cõsecracyon is preferred ⁊ sayd/ẏ substaũce of the breed is cõuerted in to ẏ blyssed body of Jesu chryst. And in lyke wyse of the wyne ⁊ water in the chalys after ẏ wordes of consecracyon sayd is ẏ very body of our lorde also hole in flesshe and blode. All the remenaũt ẏ is sayd in the masse ben praysynges ⁊ louynges to our lorde/⁊ also prayers for the chirche/ for the kynges ⁊ for ẏ people. But whan this holy sacrament is cõsecrate ẏ preest

vseth not his owne wordes/ but he speketh the propre wordes of Jesu chryst/ & so cõsacreth the sacrament/ the whiche worde of Jesu chryst is it by whiche all thynge was made/ ỹ heuen/ ỹ erth & the see. Thã mayst ỹ se what a werker is ỹ worde of Jesu chryst. And syth ỹ so moche myght & power is in ỹ worde of Jesu chryst/ ỹ it whiche neuer had ben/ began to be. Than by moche more reason may he make/ that is to be cõuerted in to other substaũce. And thus that whiche was bread tofore ỹ cõsecracyon is ỹ propre body of Jesu chryst after ỹ consecracyon. And thus hath our blysſed lord left to vs his blysſed body for to be honoured & worshypped here in erth/ & by reason me thynketh he myght do no lesse/ cõsyderynge our instablenes/ & how prone ỹ people haue ben to worshyp fals goddes and ydolles/ & how oft his owne chosen people the iewes departed fro his lawes and toke to them fals goddes/ notwithstãdynge ỹ grete myracles & meruayles that he dyd & shewed for them/ than to leue his owne propre body here amonge vs dayly to be remẽbred in eschewynge of all ydolatrye for the saluacyon of our soules/ whome we beseche ỹ we may receyue vnto our perpetuall saluacyon.

## ¶ The dedicacyon of ỹ tẽple or chirche.

THe dedicacyõ of the chirche is solẽpnely halowed amõge ỹ other feestes of ỹ chirche. And bycause that it is double chirche or temple/ ỹ is to wyte materyall & spirituall. And therfore it is to be seen shortly of ỹ dedicacyon of this double temple. As to the dedicacyon of ỹ temple materyall/ thre thynges bẽ to be cõsydered. Fyrst wherfore it is halowed or dedycate. Secõdly how it is halowed Thyrdly by whome it is halowed. And bycause ỹ two thynges ben in ỹ chirche that ben halowed/ that is the awter & ỹ

tẽple. Therfore it is fyrst to be seen how ỹ awter is halowed. The awter is fyrst halowed for .iij. thynges. First to make sacrefyce to god/ as it is sayd Genesis. viij Noe edifyed fyrst an awter to our lord/ & toke of all ỹ bestes & of all ỹ beestes of ỹ world & offred them vpon ỹ awter. And the sacrefice ỹ we make vpon the awter is the body & blode of Jesu chryst/ ỹ we sacrefye in memory of the passyon of our lorde after ỹ he cõmaũded vs & sayd. Do ye this in my memory. We haue .iij. memoryes of ỹ passyon of our lorde/ the one is ỹ mynde of ỹ passyon of hym that we haue in wrytynge/ & ỹ other ymagyned in fygure/ & ỹ is to ỹ syght for ỹ ymage of Jesu chryst/ & of ỹ other ymages that ben in the chirche for ỹ remembraunce of Jesu Chryst and of his sayntes is for to moue the deuocyon of the people. These bẽ also as ỹ bokes of ỹ lay people/ & these two memoryes ben but one. The second memory is in worde/ ỹ is the passyon of our lorde preched/ & this mynde is as to the heryng. The thyrde mynde is ỹ passyon of our lorde transfygured in to this sacrament whiche is veryly ỹ soule/ body & blode of Jesu chryst/ & this mynde

is as to the taſtyng. And yf ỹ paſſyon of Jeſu chryſt whiche is wryten enbraceth the talent/ & ỹ whiche is preched enbraceth it yet more. Moche more ought this ſacrament enflame in whiche it enpryn-ted ſo ſygnyfycately. Secondly as for to call the name of our lord/ wherof is ſayd Geneſis. xij. Abraham edifyed an awter to our lorde/ & this inuocacion or callyng ought to be made/ after that the apoſtle ſayth to thymothee/ or by prayers made by admiracyon for to take away ỹ euyls fro vs/ or by orayſons made to gete the goodes/ or by requeſtes made tencreace the goodes & to kepe them. The fyrſt ỹ is made vpon the awter is ſayd properly a maſſe bycauſe ỹ Jeſu Chryſt is ſent fro heuen. And this worde maſſe ꝓperly is ſayd of ſendyng/ & to ỹ maſſe Jeſu chryſt is ſent from his fader/ & ſacreth ỹ ſame hoſte. For fyrſt we haue hȳ fro his fader ſent to vs by his incarnacyō/ & after ſent of vs to his fader by his paſſyon/ & fyrſt he began to be w̄ vs by ſacrefyeng/ & we w̄ him by this oblacion ỹ he praye for vs And it is to wyte ỹ the maſſe is ſongē in thre languages/ that is in greke/ in hebrewe/ & in latyn. And is for to repreſent ỹ tytle whiche was ſet on ỹ croſſe in his gloryous paſſyon/ whiche was in greke hebrewe & latyn. And alſo for to ſignifye that al maner languages ought to prayſe god. The tongue latyn is ỹ offyce of the goſpell & epyſtle. And the ſonge in greke is ỹ kyryes whiche bē ſayd. ix. tymes/ ỹ we may come to the. ix. ordres of aūgels The hebrewe is alleluya. ſabaoth & oſanna. Thirdly it is halowed for to ſynge on And hereof ſayth ỹ boke of eccleſiaſte the xlvij. chapitre. He ordeyned them power agaynſt theyr enemyes/ & made them to be put away fro aboute ỹ awter/ & made ỹ ſyngers to ſynge & to gyue ſwete melodyes in theyr ſowne/ & is ſayd melodyes in plurell nōbre/ after ỹ Hugo de ſctō victore ſayth. There bē. iij. ſownes ỹ make thre melodyes. For there is a ſowne by ſmytyng/ by wynde & by ſonge/ the touchynge or ſmytyng apperteyneth to the harpe/ & ỹ wynde to ỹ organs/ & ỹ voyce to ỹ ſonge. And this cōcordaūce of ſonge & touchynge of ỹ harpe may be aſſigned to ỹ cōcordaūce of good maners/ for as to the touchyng of ỹ harpe it may be repor-ted to ỹ werke of ỹ handes/ & blowyng of the organs/ to ỹ deuocyon of ỹ thought. And the ſonge of ỹ voyce to ỹ prechynge of ỹ worde of god/ but in this what pro-fyteth the ſwetenes of the voyce/ wout ỹ ſwetenes of ỹ hert. She breketh ỹ voyce but ỹ wyll kepeth ỹ cōcordaūce of ỹ voy-ce & of good maners/ ſo ỹ by enſample he accorde hym to his neyghbour/ & by his good wyll he accorde him to god/ and by obedyence to his mayſter/ & this is ỹ tre ble maner of muſike/ whiche is reported to the treble difference of the office of the chirche. For ỹ offyce of ỹ chirche is made in pſalmes/ in leſſons/ and in ſonge. The fyrſt maner of muſyke is made by tou-chyng of fyngers/ as in the ſawtry and ſemblable inſtrumētes. The ſecond is ỹ ſonge as of ỹ voyce/ & ỹ apperteyneth to the leſſons/ & therof ſayth. Synge ye to hȳ in deporting your voyce. The thyrde that is by blowyng apperteyneth to the ſonge of a trompe. And hereof ſayth Da uid. Prayſe ye hȳ in ỹ ſowne of ỹ trōpe. The temple or chirche is halowed for. v. reaſons. The fyrſt is bycauſe ỹ deuyll & all his power be put out. Wherof ſaynt Gregory recoūteth in his dialoge/ ỹ as a chirche of theretykes Arriens was yel-den to good chryſtē men/ & they halowed it/ & had brought in relykes of ſaynt Fa-bien & Sebaſtien/ & of ſayt Agathe/ all ỹ people were there aſſembled & they herd ſodeynly a hogge crye & ran hither & thy der amonge theyr fete ſeching the dores of the chirche/ & he myght not be ſeen of no man/ Wherof ỹ people had grete mer uayle. But our lord ſhewed to them ỹ it

Was ꝑ foule ſpiryte ꝑ dwelled tofore in ꝑ place. And that night was a grete noyſe vpon ꝑ couerynge of the chirche/lyke as they had ronne vpon it. And the ſeconde nyght was yet a greter noyſe. And the thyrde nyght was ſo ferefull & ſo horry-ble a noyſe as ꝑ the chirche ſhold haue be throwen downe vnto the foũdament/& than ꝑ wycked ſpirites departed & came no more there. The hydous ſowne ſignifyed ꝑ for certayne ꝑ fende yſſued by conſtraynt/the whiche he had longe holden Secõdly it is halowed bycauſe ꝑ they ꝑ flee to the chirche ſholde be ſafe/wherof ſome chirches after the dedycacyon ben preuyleged of prynces/that they ꝑ ben culpable & flee to ꝑ chirche may there be ſafe. Wherof ꝑ canon ſayth. The chirche defendeth the culpables fro blode/ꝑ they ne leſe lyfe ne mẽbre. And therfore Joab fledde to the tabernacle/& toke ꝑ awter. Thyrdly it is halowed bycauſe ꝑ the ory-ſons bẽ enhaũſed there/& it is ſignyfyed in the boke of kynges the. viij. chapitre. Whan ꝑ temple was dedicate Salomon ſayd/who ſo euer ſhall praye in this pla-ce/ꝑ ſhalte here hym lorde in heuen/and whan ꝑ haſt herde hym/ꝑ ſhalt be to hꝑ debonayr. And we worſhyp god in ꝑ chir-ches towarde ꝑ eeſt for thre reaſons/af-ter ꝑ Danyell ſayth in the fourth boke ꝑ fyrſt chapitre. Fyrſt bycauſe ꝑ we ſhewe that we requyre our peas. ſecondly ꝑ we beholde Jeſu chryſt crucifyed. thyrdly ꝑ we ſhewe ꝑ we abyde hym a iudge to co-me/& Danyell ſayth. God planted para-dyſe in ꝑ hous of ꝑ eeſt/fro ꝑ whiche he exiled man/bycauſe he brake his cõmaũ-dement/& made hym to dwell tofore pa-radyſe towarde the occydent or he went ony other parte/& therfore we loke now in the chirche towarde ꝑ ory-ent. And our lord crucifyed beheldе toward ꝑ occydẽt. And thus loke we worſhyppynge hym towarde ꝑ ory-ent/he was borne a hye/& ſo worſhyp hym ꝑ apoſtles/& ſo ſhall he come as they ſawe hꝑ goynge to heuen. And ſo worſhyp we hꝑ toward ꝑ ory-ent in abydyng tyl he come. Fourthly ꝑ chir-che is halowed bycauſe ꝑ there loupges & prayſynges bẽ rendred & gyuen to god And this is done at viij. tymes or houres canonycalles/at matyns/at pryme/at tyerce/& ſo at other/& how be it ꝑ god is to be prayſed in all ꝑ houres of the daye. But bycauſe our infirmite ſuffyſeth not therto/it is ordeyned ꝑ at theſe houres we prayſe god ſpecially/bycauſe ꝑ theſe houres in ſome thynge bẽ more preuyle-ged than ꝑ other/for at mydnyght whã matyns bẽ ſongẽ Jeſu chryſt was borne & alſo was taken & deſpyſed of ꝑ ieWes/& at the ſame houre he deſpoyled hell/ta-kyng mydnyght largely/ꝑ is to ſay afore day he aroſe fro deth to lyf/& he appered at ꝑ houre of pryme/& it is ſayd ꝑ he ſhal come to the dome at mydnyght/wherof ſayut Jerom ſayth/I wene ꝑ tho thyn-ges ꝑ the apoſtles haue ſayd ſhal be befo-re daye. For ꝑ daye of the bigyll of eeſter before mydnight/it behoueth not to leue matyns/for ꝑ people abyde ꝑ comyng of Jeſu chryſt/& whã this tyme ſhal come men ought to haue ſurete ꝑ all men ma-ke feeſt ꝑ daye/& we ſynge at that houre prayſinges/bycauſe ꝑ we gyue hꝑ than kynges for his natiuite/for his takyng/& of ꝑ delyueraũce of ꝑ holy apoſtles/ſoo ꝑ we may beſyly abyde his comynge/& ꝑ laudes bẽ adiuſted to ꝑ matyns/bycauſe ꝑ in ꝑ more we tyde he drowned ꝑ egyp-ciens in ꝑ ſee/& created ꝑ worlde/& aroſe & at this houre let vs gyue thankynges to god ꝑ we be not drowned in the ſee of this worlde w̃ the egipciẽs/& ꝑ we rẽdre louynges to god for our creaciõ/& for his reſurrecyon. At ꝑ houre of pryme Jeſu chryſt came in to ꝑ temple/& ꝑ people aſ-ſembled there to hꝑ/as Lucas ſayth in ꝑ xxj. chapitre/he was at ꝑ houre preſẽted to pylate/& at this hour after he was ry-ſen he appered fyrſt to ꝑ womẽ/& this is

the fyrst houre of the daye/ & therfore let vs gyue thankynges to god & praysyng bycause ẏ we may folowe Jesu chryst ẏ we may yelde to him ẏ fyrst fruyte of all our werkes. At the houre of tyerce Jesu chryst was crucifyed in the tongues of ẏ iewes/ & was boūde to a stake & beten tofore Pylate/ & as it is sayd ẏ stake or pyller ẏ he was boūde to sheweth yet his blode/ & this same houre was ẏ holy ghost sent to ẏ apostles. In ẏ.vj.houre he was nayled to ẏ crosse/ & derknes was thrugh out all ẏ worlde/ so ẏ the sonne bewept ẏ deth of his lord/ & couered hym w̄ blacke in suche wyse ẏ he gaue no light to them ẏ crucifyed his lord/ & at this houre was he at dyner ẏ daye of his ascēcyon w̄ his disciples. At ẏ houre of none Jesu chryst gaue vp his spiryte/ & the knight perced his syde/ & the cōpany of ẏ apostles had a custom to assemble than for to praye/ & Jesu chryst ascēded ẏ houre in to heuen/ & for these honours prayse we our lorde at all houres. At euensonge tyme Jesu chryst made ẏ sacrament of his body & of his blode togyder/ he wasshed the feet of his apostles & discyples/ he was taken downe of ẏ crosse & borne to ẏ sepulcre/ he manyfested & shewed hȳselfe to his disciples ī habyte of a pilgrym. And for these thynges ẏ chirche gyueth thankynges to god at this houre. At complyne Jesu chryst swette water & blode/ his monumēt was delyuered to be kept/ & there he rested/ & whan he was rysen he shewed hȳselfe peas to his apostles And of these thynges gyue we louynges & thākes to god. And hereof sayth saynt Bernarde/ how we owe to rendre & gyue thākyng to god. My bretherne sayth he/ whan ye sacrefyse to god w̄ praysynges & thākynges/ ioyne your mynde to your wordes/ and thy talent to thy witte/ & gladnes to thy talent/ & demurete to thy gladnes/ & humylite to thy demurete/ & to humilite thy free wyll. Fyfthly the chirche is halowed for to admynystre there the sacramentes of ẏ chirche/ lyke as on ẏ table of god/ in whiche ẏ sacramētes ben comunyed & admynystred/ & some sacramētes ben adminystred & gyuē to them ẏ entre as baptym/ & some be gyuen to them ẏ yssue out/ as is ẏ last vnccion or enelyng And some be gyuen to ẏ abyders & dwellers/ as is orders. And some fyght & fall to them is gyuen penaūce. Some other cōtraryen/ & to them is gyuen hardynes of courage for to enforce them/ & that is by confirmacyon. And to other is gyuen meet for to susteyne them/ & this is for to receyue the sacred body of Jesu Chryst. And somtyme is taken awaye ẏ lettyng that they fall not in to synne/ & that is by coniunccyon of maryage. Secondly it is to wyte how she is halowed/ & it ought fyrst be knowen of the awter/ & after of ẏ chirche. And many thynges apperteyne to ẏ halowynge of the awter/ & fyrst ben made on ẏ foure corners of ẏ awter four crosses of holy water/ & enuyrōned about vij.tymes/ and.vij.tymes aroused & besprent w̄ the holy water stycke or spryncle. After the ensence is brent on ẏ awter And after it is enoynted with crysme/ & than it is couered with blacke cloth. And this representeth them that gone to the awter/ for they ought fyrst to haue charite in foure maners/ that is ẏ they loue god & themselfe/ theyr frendes/ & theyr enemyes. And this signyfyeth the foure crosses on the foure corners of ẏ awter/ And of these foure corners is sayd in Genesis the.xxviij.chapytre. Thou shalte stratche to ẏ oryent/ to ẏ occydent/ to the north & to the south. Or ẏ foure crosses ẏ ben made in ẏ foure corners bē signifyed that Jesu chryst saued by ẏ crosse ẏ four partyes of the worlde. Or for this ẏ they signifye that we ought to bere the crosse of Jesu chryst in.iiij.maners/ that is in the herte by thought/ in ẏ mouth by confessyon/ in the body by mortyfycacyon/ &

in the vysage by contynuall impressyon. Secondly to haue cure & owe to wake/ & this is signyfyed by ỹ enuyronnynge or goynge aboute ỹ awter. For they synge than/ ỹ waytes of ỹ cite haue foũde me. For they ought to haue cure and watche vpon them ỹ ben to them cõmyssed. And for this cause putteth Gylbert the necly gence of prelates amonge ỹ thynges dis ordynate. Theſe ben foule thynges & mo che perylous/ ỹ is to wyte/ a blynde ar cher/ a haltyng messenger/ a prelate ne glygẽt/ a doctour not cõnyng/ & a dombe cryer/ this is a perylous felawshyp. Or by the. vij. goynges aboute of the awter ben signyfyed. vij. consyderacyons ỹ we ought to haue vnto ỹ. vij. vertues of the humilite of Jesu chryst/ & to go oft about them. The first vertue is that he ỹ was ryche be made poore. The second that he was put in ỹ racke or in the crybbe. The thyrde ỹ he was subget to his parentes The fourth ỹ he enclined his heed vnder the power of his seruaũt. The fyfth ỹ he susteyned the dyscyple theſe & traytour. The syxth/ ỹ tofore a felonous iudge he helde his peas & spake not. The seuenth that he prayed pyteously for them ỹ cru cifyed hym. Thyrdly we ought to haue mynde of ỹ passion of Jesu chryst/ & that is signyfyed by ỹ sprygnynge & castyng of the water/ whiche signyfyeth the. vij effusyons of ỹ blode of Jesu chryst. The fyrst was the circumcisyon. The second was in the ozyson. The thyrde whan he was beten at ỹ pyller. The fourth whã he was crowned w̃ thornes. The fyfth in persynge his handes. The syxthe in naylynge his fete. And ỹ seuenth in ope nynge of his syde. And theſe arousemen tes or sprygnynge of blode were made with the sprygncle of humilite and of cha rite without estimacyon. And the awter is enuyronned seuen tymes/ for to signy fye that the. vij. gyftes of the holy ghoſt ben gyuen in the baptym. Or by the. vij goynges aboute ben signyfyed the. vij. comỹges of Jesu chryst. The fyrst was fro heuen in to ỹ bely of his moder. The seconde fro ỹ bely vnto the crybbe. The thyrde fro the crybbe in to ỹ worlde. The fourth fro the worlde vnto ỹ galous of ỹ crosse. The. v. fro the crosse vnto ỹ sepul cre. The. vj. fro the sepulcre to hell. The vij. fro hell/ whan he arose and ascended vnto heuen. Fourthly they sholde haue ardaũt prayer/ amorous & deuoute. And this is signifyed by ỹ encence whiche is brent vpon the awter/ & than it hath ver tue to ascende by the lyghtnes of ỹ fume & to cõforte by his qualite/ & to conioyne by the gũme/ & to cõferme by ỹ it is aro matous or well smellyng. And al in lyke wyse is ỹ oryson or prayer whiche ascen deth to ỹ mynde of god/ it conforteth the soule as to ỹ synne passed in askyng me dicyne/ it enstrayneth as to that whiche is to come for to be ware therof/ it cõfer meth as to ỹ is present in getyng defen ce & kepyng. Or it may be sayd ỹ deuout oryson is signyfyed by ỹ encence/ that it apperteyneth that it ascende to god. And hereof sayth Ecclesiastes. Oryson of hu mylite gyueth to god swete sauour whã it yssueth out of an hert enflamed. And ỹ apostle sayth moche encence is gyuen to him. Fyfthly they ought to haue resplen dour or bryghtnes of cõscience/ & ỹ odour of good renome/ & this is signyfyed by ỹ creame/ they ought to haue a pure con scyence/ so ỹ they myght say with the a postle. Our glory is ỹ wytnes of our con scyence/ & also is good renome/ wherof ỹ apostle to timothee. It behoueth ỹ he ha ue good wytnes of them ỹ ben out. And Crisostom sayth ỹ the clerkes ought not to haue no fylth/ ne in worde/ ne in dede/ ne in thought/ ne in opinyon. For they bẽ the vertu & beaute of ỹ chirche/ & yf they be cuyll/ they make foule all the chirche. Syxthly they ought to haue clennes of good werke/ whiche is signyfyed by the

whyte clothes & clene of whiche ỹ awter is couered. The vsage of couerture & of vestementes were foũde for to couer/ for to chafe & kepe warme/ & for to araye ordynatly/ & the good werkes couer ỹ nakednes of the soule/ wherof the apostle sayth. Clothe the w̃ whyte vesture ỹ the confusyon of thy nakednes appere not/ they aray ỹ soule w̃ honeste/ wherof the apostle sayth to ỹ Romayns. Clothe you w̃ vestementes of lyght/ they enchafe & enflame vs in charite. Wherof it is sayd. Be not thy vestementes hote/ for it auayleth lytell to hym ỹ goth to the awter/ yf he haue souerayne dignite/ & a lytell demed/ it shold be an horryble thynge to se hym in an hye sete/ and a lowe lyf/ souerayn degre & lowe estate/ a sadde vysage and light in werkes/ full of wordes & no thynge of dede/ noble of auctorite & fleyng courage. Secondly it ought to be seen how ỹ chirche is sacred & halowed/ & to that apperteynen many thynges. For ỹ bysshop goth all aboute thre tymes/ & at euery tyme ỹ he cometh to ỹ gate or dore he knocketh w̃ his croys/ sayenge. Prynces open your gates. And the chirche is wasshen within & without w̃ holy water/ and a crosse of asshes is made on the pauement/ and of sonde a trauers/ the angle fro the orient vnto that whiche is agaynst ỹ occident/ & the A.B.C. is wryten within of lettres of greke & of latyn. Crosses ben made on ỹ walles of ỹ chirche/ & they ben enoynted w̃ creme. And it is to wyte that the thre fyrst goynges aboute signyfye thre goynges about that Jesu chryst made for the halowynge of this chirche. The fyrst was whan he came fro heuen in to ỹ worlde. The second was whan he descended fro ỹ worlde in to hell. The thyrde was whan he came agayne fro hell & ascẽded in to heuen. Or the thre goynges aboute shewe that the chirche is halowed in the honour of ỹ trinite/ or for to signyfye the thre estates of them ỹ bẽ to be saued of ỹ chirche. That ben virgyns/ contynentes/ and maryed folke/ whiche be signyfyed in ỹ disposycyon of ỹ chirche materyall/ lyke as Hugo de sctõ Victore sheweth. For he sayth that the sanctuary signyfyeth ỹ order of virgyns/ the chore or quere signifyeth ỹ contynentes/ and ỹ body signyfyeth the order of them that ben maryed. For the sanctuary is strayter than the chore or quere/ & the quere strayter than ỹ body. For the order of virgyns is more worthy than the contynentes/ & the order of the contynentes is more worthy than they that ben maryed. The second knockyng at ỹ dore signyfyeth ỹ treble ryght that Jesu chryst hath in ỹ chirche/ wherfore it ought to be opened to hym̃. For it is his by creacyon/ & swete by redempcyon/ & by promesse of glorifyenge. And of this thre fold ryght sayth Anselme. Certaynly lorde for so moche as ỹ hast made me/ I owe my selfe all to the/ bycause thou redemest me/ I owe my selfe all to ỹ/ bycause thou hast promysed to me so grete thynges/ I owe my selfe vnto thy loue/ & bycause ỹ art greter than I/ for whome thou gauest thy selfe/ & to whome ỹ promyseste thy selfe/ I owe to the more than myselfe/ & this that the bysshop cryeth thryes open your gates. Sygnyfyeth the treble power that he hath in heuen/ in ỹ world & in hell. And this ỹ the chirche is thryes wasshen w̃in & w̃out/ signyfyeth thre causes. The fyrst is for to put out ỹ deuyll/ & therfore is sayd in ỹ blessyng of the water/ ỹ it be blessed to chase awaye all ỹ power of ỹ enemy ỹ fende w̃ his aũgels cursed & shrewed. And ỹ oughtest to knowe ỹ this holy water is made of. iiij thynges/ ỹ is of water/ of salt/ of wyne & of asshes/ whiche thynges put out ỹ deuyll & chaceth hym away. By water is signifyed ỹ effusyõ of teres. By wyne is signyfyed spirituall gladnes/ & by ỹ salt is shewed mewre discrecion. And by the

assyes is ꝓfoūde humylite. Secondly it is dedicate for to make her selfe clene frō all erthly thynges Whiche were corrupt by synne. And therfore bycause it sholde be clene from all ordure/it is Wasshen wᵗ holy Water/so ꝑ it be clene & pure/& this Was signyfyed in ꝑ olde lawe ꝑ all sholde be clensed by Water. Thyrdly it is halowed for to take awaye all malediccyon/ for the erth at ꝑ begynnyng Was cursed With his fruyte/bycause man Was deceyued by fruyte/& the Water Was not cursed/& therfore it is sayd ꝑ our lord ete fysshe/but it is not founde ꝑ euer he ete ony flesshe by name/saue ꝑ paske lambe And ꝑ Was in ensample to other for to accomplysshe the cōmaūdement of ꝑ lawe. And bycause that all malediccyon & cursynges sholde be taken awaye/is ꝑ chirche Wasshen wᵗ holy Water. Fourthly ꝑ A.B.C. is Wryten in ꝑ pauement in latyn and in greke/and this signyfyeth ꝑ cōmunyon of that one and of that other people. Or it signyfyeth that one & that other testamēt/or ꝑ articles of our fayth For the scripture of the lettres grekes & latyn that Were made on the table of the crosse/representeth ꝑ assemble of ꝑ fayth made by Jesu chryst on the crosse/& therfore is this crosse layde & made trauers fro the angle of the orient vnto the angle of ꝑ occydent for to synyfye that it that Was fyrst on the ryght syde/Was made the lyfte syde/& that Whiche Was at the heed Was made at the ende/& thus to ꝑ cōtrary. And it representeth ꝑ scripture of that one & that other testament/Whiche Was accomplysshed by Jesu Chryst on the crosse. For he sayd Whan he dyed all is accōplysshed. And ꝑ crosse is made trauers bycause ꝑ the one Was chaūged vn to ꝑ other. For all the lawe is in a roll. Thyrdly ꝑ crosses ben paynted in ꝑ chirche/& ꝑ is for thre causes. The fyrst is to fere ꝑ deuyll/for Whan they se ꝑ signe of the crosse there by whiche they haue ben put out/they ben aferde & dare not entre for they doubt & drede moche ꝑ signe of ꝑ crosse. And hereof sayth Crysostom. In what place they shal se ꝑ signe of ꝑ crosse they shall flee/for they drede the staffe of Whiche they haue ben hurt. Thyrdly it representeth ꝑ artycles of ꝑ fayth. For ꝑ pauement of ꝑ chirche is ꝑ foūdement of our fayth. The lettres ꝑ ben Wryten ben ꝑ artycles of our fayth/by ꝑ Whiche the rude people & newe bē introduced/& they of ꝑ one & other people ꝑ ought to repute themselfe for assyes & for poudre/after this ꝑ Abraham sayth in genesis. I shal speke to my lord as ꝑ I were assyes & poudre. Secondly for to shewe ꝑ sygne of ꝑ victory of Jesu chryst/for these crosses bē signes & baners of Jesu chryst & of his victory/& therfore bē there paynted ꝑ crosses for to shewe ꝑ the place is diuyne subget to god. And also it is of custome to emperours & to other prynces ꝑ whan a town or cite is takē or yolden/for to set vp Wyn the baners & ꝑ ensygnementes of ꝑ lordes to signyfye ꝑ it is subget to them. Thyrdly for to representent ꝑ apostles/it is vsed for to set vp xij lightes afore ꝑ crosse for to representent the .xij. apostles/Whiche by ꝑ fayth of god crucifyed/they enlumyned all ꝑ Worlde/& enoynted wᵗ creme in baptym/for oyle signifyeth clennes of cōscyence. And bame signyfyeth ꝑ odour of good lyf. And it is to knowe ꝑ the chirche or tēple was as it is sayd assayled by .iij. pfones/by Jeroboas/by Nabuzarde/& by Anthioc⁹. For as it is redde in ꝑ boke of kynges/Jeroboas dyd do make two calues gylt/& dyd do set ꝑ one in iudee/& ꝑ other in beleth/Whiche is sayd ꝑ hous of god/and this dyd he by couetyse. And therfore it is signyfyed ꝑ the couetyse of clerkes maketh foule ꝑ hous of god/the Whiche auaryce regneth moche in them Wherof saynt Jerom sayth/that fro the leest vnto the greteste they folowe all auaryce. And saynt Bernarde sayth ꝑ same.

whome wylt thou gyue me of these pro uostes that entende not more to empty ỹ purse of his subgettes/thã to take away fro them theyr synnes. The calues ben theyr neuewes and theyr sones Whiche they set in bethell ỹ hous of god/& ỹ chir che is assayled by Jeroboas after this ỹ is sayd. The chirche is assayled Whan it is edifyed of ỹ auarice of ỹ vsurers/& of theues. Wherof is redde ỹ an vsurer had foũded a chirche/& than he prayed ỹ bys shop for to halowe it. And as ỹ bysshop & his clerkes made thoffyce of the dedica cyon he sawe ỹ deuyll Whiche Was in a chayre by ỹ awter/Whiche Was in ỹ ha byte of a bysshop & sayd/why halowest ỹ my chirche/cease the/for ỹ ryght therof aperteyneth to me/bycause it is made of vsure & of rappyne. And than ỹ bysshop & his clerkes were aferde and fledde. And anone the deuyll destroyed the chirche wt grete stormе & grete noyse. Nabuzardan as is redde in the.xxv.chapitre of ỹ boke of kynges/ỹ he brente ỹ hous of god/for he Was prynce of the cokes/& signyfyed them ỹ serue to glotony & lechery/& ma ke theyr belyes theyr god. And after this that ỹ apostle sayth/ỹ theyr bely is theyr god. And Hugh of saynt Victor sheweth how theyr bely is theyr god/and sayth. Men Were wont to make temples to the goddes/and dresse awters/ordeyne my nystres for to serue them/to sacrefyse beestes/& to brenne encence. But now ỹ bely & the kechyn is the temple. the table is the awter. the cokes ben mynystres/ the beestes sacrefyed bē the flesshe soden and rosted/the encence is the odour of the sauour. The kynge Anthiocus Was the moost proude man & the moost couetous & assayled ỹ chirche of god/as it is redde in ỹ Machabees. And by hym ben signy fyed pryde and couetyse/whiche coueyte not to profyte/but to serue/and they de foule moche the chirche of god. Of Whi che couetyse and pryde sayntBernarde sayth. They gone Worshypfully of the goodes of our lord/& yet they gyue hym no Worshyp/they gone euery day as go lyardes in habyte shynyng & ryall appa rayle/they bere gold on theyr bridles/on theyr sadles and on theyr spurres/theyr harneys shyne more than the awters. And thus as ỹ hous of god Was dyshо noured by these thre/ryght so Was it de dicate by other thre/& Moyses made the fyrst dedicacyon/& Salomon ỹ second/& the thyrde Judas machabeus/by ỹ whi che is syguyfyed ỹ We ought to haue in the dedicacyon of ỹ chirche the humylite that Was in Moyses/the Wysdome and discrecyon ỹ Was in Salomon/& ỹ very cõfessyon of fayth ỹ Was in Judas ma chabeus. And after it apperteyneth to se of the dedicacyon of ỹ temple spirytuall/ Whiche temple We be/ỹ is to Wyte/the assemble of good chrysten men. And this tẽple is made of lyuyng stones/as sayntPeter sayth. Let vs edyfye Whyles the stones ben quycke/it is sayd of stones po lisshed/Wherof is songen/the ioyntures ben made of polysshed stones/it is made of square stones foure cornerd/that is to saye of spirytuall stones that haue foure squares/ỹ is to Wyte/fayth/hope/cha rite/& good werke/Whiche ben all egall/ as saynt Gregory sayth. As longe as ỹ byleuest/ỹ hast hope/& louest as moche as ỹ byleuest/& hopest & louest to Werke in them. In this tẽple ỹ awter is ỹ hert And vpon this awter thre thynges ought to be offred to god. The fyrst thynge is ỹ fyre of loue perdurable/lyke as ỹ apostle sayth/the fyre of dilection shall be perdu rable/& shall neuer fayle at ỹ awter of ỹ herte. The second thynge is the encence of orysons & prayer Well smellynge/as it is sayd in paralipomenon. Aaron & Phi nees brente encence vpon the awter of sacrefyces/that is to saye/Where were brente ỹ thynges precyous & Well smel lyng. The thyrde thynge is sacrefyce of

ryghtwysnes/ & this is ye offrynge of pe naunce/in sacrefyce of perfyte loue/ & in calues of mortifyenge of the flesshe. And hereof sayth Dauid. Thou shalt accepte the sacrefyce of ryghtwysnes the oblacyons & holocaustes. This temple spirytuall ye we ben in/is of god in the maner as ye temple materyall. For fyrst ye souerayn bysshop whan he fyndeth ye dore of the herte shytte/ he goth aboute thre tymes whan he bryngeth to our mynde ye synne of ye mouth/of ye hert/ & of ye werke And of this treble goynge aboute sayth he/as to the fyrst/ I haue gone aboute ye cite/ye is to wyte/of the herte. And to the second sayth Isaie/take thy harpe. And as to ye thyrde/the comyn woman is forgoten. Secondly he smyteth thre tymes the dore of ye herte whiche is closed/ to ye ende ye it shold be opened to hym. And he smyteth by the stroke of benefyce/of coũseyle & of playenge. Of this treble stroke it is sayd in ye Prouerbes. I haue stratched out myne hande. &c. as to ye euyll/ & as to ye benefyces gyuen he sayth. Thou despisest all my coũseyle/ & as to coũseyle espyred/thou despysest my counseylles. And to the blamyng/ ye is for the playes to ye gyuen/or this treble goynge aboute is done whã he meued vs to reasonable knowlege of synne/ & to sorowe for them and tauenge & blame our selfe for synne. Thyrdly he arouseth or watreth ye temple spirytuall thre tymes with water/ and so ofte it ought to be watred or bespreynt. And this watrynge signyfyeth thre maner of shedynge of teres. For as saynt Gregory sayth. The thought of a holy man sholde be confused in sorowe/ in consyderynge where he was/where he shall be/ and where he is/ or he was sayd in synne/ or he shall be in iudgemẽt or he is in maleurte/ and there as where is no ioye. Whan he shedeth than his teres of the herte consyderynge that he was in synne/and shall be in iudgement for to gyue a rekenynge for synne. Thãn is this tẽple watred ones of water. And whan he is contryte to wepe for his vnhappynesse & maleurte where he is/the temple is watred the seconde tyme. And whan he wepeth for ye ioye where he is not/he arouseth or watreth ye temple the thyrde tyme. And ẏ oughtest to knowe ye wyne/salte/ & asshes ben medled wͭ this water. For wͭ the other sacramentes we ought to haue wyne of spirytuall gladnes. Salte of rype wysdom/or wyne wͭ water is vnderstande ye humylite of Jesu chryst/ye he had in takynge flesshe humayne/the wyne wͭ water is the worde humayne. And by ye last is vnderstand ye holynes of his lyf/whiche is sauyour to all of his religyon. By ye asshes is vnderstande his passyon/ & of these thre thynges we ought to water our hertes/ the whiche ben ye blessynges of his incarnacyon by whiche we bẽ called to humylite the ensample of his conuersacyon by the whiche we ben enfourmed to holynes/ & the mystery of his passyon by ye whiche we bẽ moued to charite. Fourthly ĩ this temple of ye herte spirytuall is wryten ye A.B.C. or ye scripture spirytuall/ & this scripture is treble/ye is to wyte/ye euyls of thynges/the wytnesses of diuyne benefytes/ & the accusacyon of his propre trespaces. And of these. iij. thẏges sayth the apostle to ye Romayns. The people ye haue lawe do naturally ye thynges that ben of the lawe/they that haue no lawe make lawe to themselfe/they ye shewe ye werkes of ye lawe wrytẽ in theyr hertes ye is ye fyrst/ ye wytnes of theyr cõscyence is ye second/ & he ye thẏketh taccuse hẏself is ye thyrde. Fyfthly ye crosse ought to be paynted ĩ this chirche/ ye is to vnderstãd that it ought to haue the sharpnes of penaũce. And these sharpnesses ought to be enoynted/ & haue lyght of ye fyre/for they be not onely to be suffred ĩ paciẽce/but wͭ good wyl & by charite. And hereof sayth

saynt Bernard. He that is thretened and menaced with ẏ drede of Jesu chryst/he bereth the crosse in pacyence/he ẏ profyteth in hope/bereth it gladly & wͭ good wyll. But he that is ꝑfyte in charite enbraceth it ardaũtly/and moche people se our crosses that se not our enoyntynges. And he ẏ shall haue all these thynges in hym/shall be ẏ temple of god/to his honour/& shal be playnly worthy that god enhabyte & dwell in hym by grace/so ẏ he may dwell in god by glory/the whiche he gyue vs ẏ lyueth & reygneth god in heuen worlde without ende. Amen.

¶ After ẏ feestes of our lord Jesu chryst tofore set in ordre folowen the legẽdes of sayntes. And fyrst of saynt Andrewe.

Andrewe is expowned and is as moche to saye as fayre or answeryng vnto strength. And it is sayd of andor/that is as moche to say as strength. Or Andrewe is sayd thus as antipos/of ana whiche is to saye hye/& of tropos whiche is conuersyon/so that Andrewe is to saye/a man hyghly conuerted/& in heuen adressed vnto his maker. He was fayre in his lyfe/answeryng in wysdom and in doctryne/stronge in payne/& conuerted hye in glory. The preestes & deacons of Achaye wrote his passyon/lyke as they had seen it with theyr eyen.

Andrewe & some other dyscyples were called.iij.tymes of our lord He called them fyrst in ẏ knowlegynge of hym. As whan saynt Andrewe was with Johͥn the baptist his mayster/and an other discyple/he herde ẏ Johͥn sayd Loo here ẏ lambe of god/& than he went anone with an other dyscyple & came to Jesu chryst/& abode with hym all that daye. And than saȳt Andrewe foũde Symon his broder/& brought hym to Jesu chryst/& the nexte daye folowynge they wente to theyr crafte of fysshynge. And after this he called them ẏ seconde tyme by the stagne of genazareth/whiche is named the see of Galylee/he entred in to the shyppe of Symon and of Andrewe/and there was taken grete multitude of fysshe. And he called James and Johͥn whiche were in another shyppe/& they folowed hym. And after went in to theyr propre places. After this he called them fro theyr fysshynge & sayd. Come folowe me/I shall make you fysshers of men. Than they lefte theyr shyppes & nettes & folowed hȳ. And after this they abode with hȳ/& went no more to theyr owne houses. And how be it he called Andrew and some other to be apostles/of whiche callyng Mathewe sayth in ẏ thyrde chapytre. He called to hym them ẏ he wolde And after ẏ ascencyon of our lorde the apostles were departed/& Andrewe preched in Sichye/& Mathewe in murgondie/& ẏ men of this coũtree refused vtterly ẏ prechynge of saynt Mathewe/& put out his eyen/and cast hym in prison fast boũden. In the meane whyle an aũgell sent frõ our lord appered to saȳt Andrew & cõmaũded hym to go to saȳt Mathew in to murgondye. And he answered ẏ he knewe not ẏ waye. And than ẏ aũgell cõmaũded hym that he sholde go vnto the see syde/and that he sholde entre in to the fyrst shyppe that he sholde fynde/& so he dyd gladly in accomplysshynge the commaundement/and went in to the cite by the ledynge of the aungell/& had wynde

propyce. And whan he was come he foũ de ẏ prison open where saynt Mathewe was in/ & whan he sawe hym he wepte sore & worshypped hym. And than our lord rendred & gaue agayn to saynt Mathewe his two eyen & his syght/ & than saynt Mathewe departed fro thens and came in to Anthioche/ & saynt Andrewe abode in Murgondie/ & they of ẏ coũtree were wrothe ẏ saynt Mathewe was so escaped. Than toke they sayt Andrewe & drewe hym through ẏ places/ his handes boũden in suche wyse that the blode ranne out. He prayed for them to Jesu chryst/ & cõuerted them by his prayer/ & fro thens he came to Anthioche. This ẏ is sayd of ẏ blyndynge of sayt Mathewe I suppose ẏ it is not true/ ne ẏ the euangelyst was not so vnferme but that he myght gete for his syght that saynt Andrewe gate for hym so lyghtly. It was so ẏ a yonge man came & folowed saynt Andrewe agaynst the wyll of all his parentes/ & on a tyme his parentes set fyre on the hous where he was wt thapostle. And whan ẏ flame surmoũted right hye the chylde toke a brusshe full of water & sprent withall the fyre/ & anone the fyre quenched. And than his frendes & parẽtes sayd. Our sone is made an enchauntour/ & as they wold haue gone vp by ẏ ladders/ they were sodeynly made blynde/ ẏ they sawe not ẏ ladders. And than one of them escryed & sayd. Wherfore enforce ye you agaynst them/ god fyghteth for them & ye se it not/ cease ye & leue of leest the yre of our lord fall on you. Than many of them that sawe this byleued in our lord. And the parentes dyed within xl. dayes after/ & were put in one sepulcre. ¶ There was a womã with chylde grete vpon her delyueraũce/ & at ẏ tyme of chyldyng she myght not be delyuered She badde her syster to go vnto Diane and praye to her that she helpe me. She wente & prayed. And Diane sayd to her whiche was ẏ deuyll in an ydoll/ wherfore prayest ẏ to me/ I may not helpe ne profyte the/ but go vnto Andrewe the apostle/ whiche may helpe ẏ & thy syster. And she went to hym/ & brought hym to her sister whiche trauayled in grete payne/ & began to perysshe. And the apostle sayd to her/ by good ryght suffrest thou this payne. Thou cõceyuedest in trechery & synne/ & thou coũseylledest with the deuyll. Repente the and byleue in Jesu chryst/ & thou shalte be anone delyuered of thy chylde. And whan she byleued & was repentaunt/ she was delyuered of her chylde/ & the payne & sorowe ceased. ¶ An olde man called Nicolas by name went vnto the apostle and sayd to hym. Syr I haue lyued fyfty yere/ and alwaye in lechery/ and I toke on a tyme a gospell in prayenge god ẏ he wold gyue me fro than forth on contynence. But I am acustomed in this synne and full of euyll delectacyon/ in suche wyse that I shall returne to this synne accustomed. On a tyme that I was enflamed by lechery I wente to the bourdell & forgate the gospel vpon me. And anone the foule woman sayd/ go hens thou old man/ for ẏ art an aũgell of god/ touche me not/ ne come not nere me/ for I se a grete meruayle vpon the. And I was abasshed of the wordes of the woman/ & than I remembred that I had the gospel wryten vpon me/ wherfore I beseche ẏ to praye to god for me and for my helth. And soo whan saynt Andrewe herde this he began to wepe/ and prayed fro tyerce vnto none. And whan he arose he wolde not ete/ and sayd. I shall ete no meet tyll I knowe whether our lorde shall haue pyte on this olde man. And whan he had fasted fyue dayes/ a voyce came to saynt Andrewe/ and sayd to hym. Andrewe thy request is graunted the for the olde man. For lyke as thou hast fasted and made thy selfe lene/ so shall he faste and

make hyselfe lene by fastynges to be saued. And so he dyd/for he fasted.vj.monethes to breed & Water/and after that he rested in peas & good Werkes. Than came a voyce ỳ sayd/I haue goten Nicolas by thy prayers Whome I had loste. ¶A ponge christen man sayd to sayt Andrewe. My moder sawe ỳ I Was fayre/& requyred me for to haue to do & synne With her/& Whan I Wolde not cõsent to her in no maner/she Went to the iudge & Wolde returne & laye to me ỳ synne of so grete a felony/praye for me ỳ I dye not so vntruly. For Whan I shall be accused I shall hold my peas/and spekе not one Worde/and haue leuer to dye than to defame and sclaunder my moder so fouly. Thus came he to iudgement/& his moder accused hym/sayenge that he Wolde haue defouled her. And it Was asked of hym oft yf it Was so as she sayd. And he answered no thynge. Than sayd saynt Andrewe to her. Thou arte mooste cruell of all Women/Whiche for ỳ accõplysshement of thy lechery Wylt make thy sone to dye. Than sayd this Woman to ỳ prouost. Syr syth ỳ my sone came & accõpanyed With this man/he wold haue done his Wyll wt me/but I Withstode hym ỳ he myght not. And anone the prouost & iudge cõmaunded that his sone shold be put in a sacke & enoynted With glewe & throwen in to the ryuer/and saynt Andrewe to be put in prison/tyll he had auysed hym how he myght turment hym. But saynt Andrewe made his prayer to god/& anone came an horryble thondre/Whiche fered them all/and made ỳ erth to tremble strongly. And ỳ Woman was smytten wt the thonder vnto ỳ deth. And the other prayed ỳ apostle ỳ they myght not perysshe. And he prayed for them/& the tempest ceased. Thus than the prouost byleued in god/and all his meyny. After this as the apostle Was in the cite of Nipce/the eytezyns sayd to hym that there Were seuen deuylles Wout the cite by the hye Waye/Whiche slewe all them that passed forthby. And the apostle commaunded them to come to hym/Whiche came in the lykenes of dogges. And syth he cõmaunded them that they sholde go Where as they shold not greue ne do harme to ony man/& anone they vanysshed awaye. And Whan the people sawe this they receyued the fayth of Jesu chryst. And Whan the apostle came to ỳ gate of an other cite/there Was brought a yong man deed. The apostle demaũded What Was befallen hym/& it Was tolde hym that seuen dogges came & strangled hỹ. Than the apostle Wepte & sayd. O lorde god/I knoWe Well that these Were the deuylles that I put out of Nypce. And after sayd to the fader of hym that Was deed. What Wylte thou gyue to me yf I reyse hym/& he sayd/I haue no thynge so dere as hym/I shall gyue hym to the And anone thapostle made his prayers vnto almyghty god/& reysed hym from deth to lyfe. And he Wente and foloWed hym. ¶On a tyme there Were.xl.men by nombre Whiche Were comyng by the see saylyng vnto ỳ apostle for to receyue of hym the doctryne of ỳ fayth. And the deuyll reysed and meued a grete storme and so horryble a turment/that all they Were drowned togyder. And whã theyr bodyes Were brought tofore the apostle he reysed them fro deth to lyfe anone/& there they tolde all that Was befallen to them/& therfore it is redde in an ympne that he rendred the lyfe vnto ponge men drowned in the see. And the blysſed saynt Andrewe Whyles he Was in Achaye he replenysshed all the countree With chirches/and conuerted the people vnto the fayth of Jesu Chryst. And enfourmed ỳ Wyfe of Egeas Whiche Was prouost & iudge of the towne/in the fayth/and baptysed her. And Whan Egeas herde this he came in to the cyte of Patras &

cōstrayned the chrysten men to sacrefyce And saynt Andrewe came to hym & sayd It behoueth ꝑ Whyche hast deserued to be a iudge / to knowe thy iudge Whyche is in heuen / & he so knowen / that ꝑ Worshyp hym / and so Worshyppynge Withdrawe thy courage fro the false goddes. And Egeas sayd / thou arte Andrewe ꝑ prechest a false lawe / Whyche ꝑ prynces of Rome haue cōmaūded to be destroyed To Whome Andrewe sayd / the prynces of Rome knewe neuer how ꝑ sone of god came & taught & enfourmed them that ꝑ ydolles ben deuylles / & he that techeth suche thynges angreth god / & he so angred / departeth fro them that he hereth them not / & therfore ben they captyues of the deuyll / & ben so illused & deceyued that they yssue out of the body all naked and bere no thynge With them but synnes. And Egeas sayd to him. These ben the vanytees ꝑ your Jesu preched / Whyche Was nayled on ꝑ galowes of ꝑ crosse To Whome Andrewe sayd / he receyued With his agrement the gybet of ꝑ crosse not for his culpe & trespace / but for our redemption. And Egeas sayd / Whan he Was delyuered of his dyscyple / taken & holden With the Iewes / & crucifyed by ꝑ knyghtes. How sayst thou ꝑ it Was by his agrement. Than saynt Andrewe be gan to shewe by fyue reasons that Jesu chryst receyued deth by his owne agrement & Wyll. For as moche as he came tofore his passyon & sayd to his disciples that it sholde be / Whan he sayd We shall go vp to Jherusalem / and the sone of the mayde shal be betrayed. And also for that that Peter Wold Withdrawe hym he reprecued hym and sayd / go after me sathanas. And also for that ꝑ he shewed that he had power to suffre deth / & to ryse agayne / Whan he sayd. Jl haue power to put awaye my soule / & to take it agayne And also for that he knewe tofore hym ꝑ betrayed hym / Whan he gaue hym his souper / & shewed hym not / & also for that he chose the place Where he sholde be taken. For he knewe Well that ꝑ traytour sholde come. And saynt Andrewe sayd ꝑ he had ben at all these thynges. And yet he sayd more / that ꝑ mystery of ꝑ crosse Was grete. To Whome Egeas sayd. Jt may not be sayd mystery / but turment / and yf ꝑ Wylt not graūt to my sayenges truly Jl shall make ꝑ preue this mystery And Andrew sayd to hym / yf Jl doubted the gybet of the crosse / Jl Wolde not preche the glory therof / Jl Wyll that ꝑ here the mystery / & yf thou knewe & byleued on it / thou sholdest be saued. Than he shewed to hym the mystery of the crosse and assygned fyue reasons. The fyrst is this. For as moche as ꝑ fyrst man that deserued deth was bycause of the tree / in brekynge ꝑ cōmaūdement of god. Than is it thynge couenable that the seconde man sholde put awaye that deth in suffrynge the same on the tree. The seconde Was that he Whyche Was made of erth not corrupted / & Was breker of the commaūdement / than Was it thynge couenable that he that sholde repell this defaute sholde be borne of a virgyn. The thyrde / for so moche as Adam had stratched his hande dysordynatly to ꝑ fruyte forboden / it Was thynge couenable that the newe Adam sholde stratche his handes on the crosse. The fourth / for so moche as Adam had talted swetely ꝑ fruyt forboden / it is therfore reason that it be put awaye by thynge contrary / so that Jesu chryst Was fedde With bytter gall The fyfth / for as moche as Jesu chryst gaue to vs his immortalyte / it is thyge reasonable that he toke our mortalyte. For yf Jesu chryst had not be deed / man had neuer be made immortall. And than sayd Egeas. Tell to thy dyscyples suche vanytees / and obey thou to me / and make sacrefyce vnto the goddes almyghty. And than sayd saynt Andrewe / Jl offre

euery daye vnto god almyghty a lambe without spotte. And after ꝑ he is receyued of all the people so lyueth he/ & is all hole. Than demaũded Egeas how that myght be. And Andrewe sayd/ take the fourme for to be a disciple/ & thou shalte knowe it well. I shall demaũde the sayd Egeas by turmentes. Than he beynge all angry cõmaũded ꝑ he sholde be enclosed in prysone. And on ꝑ morowe he came to iudgement. And the blyssed saynt Andrewe vnto the sacrefyce of the ydolles. And Egeas cõmaũded to be sayd to him yf thou obey not to me/ I shall do hange the on ꝑ crosse/ for so moche as thou hast praysed it. And thus as he menaced hȳ of many turmẽtes/ saynt Andrewe sayd to hym. Thynke what turment that is moost greuous ꝑ thou mayst do to me/ & the more I suffre the more I shall be agreable to my kynge/ bycause I shall be moost ferme in the turmentes & payne. Than cõmaunded Egeas ꝑ he sholde be beten of .xxj. men. And that he sholde be so beten boũden by ꝑ fete & handes vnto the crosse/ to the ende ꝑ his payne sholde endure the lenger. And whan he was ledde vnto the crosse/ there ranne moche people thyder/ sayenge. The blode of the innocẽt is dampned without cause. And the apostle prayed them that they sholde not empesshe ne lette his turmẽt ne martyrdome. And whan he sawe ꝑ crosse fro ferre he salewed it & sayd. Al hayle crosse whiche art dedicate in the body of Jesu chryst/ & were aourned with the mẽbres of hym as of precyous stones. Tofore ꝑ our lorde ascended on the/ thou were the power erthly/ now thou arte the loue of heuen/ thou shalte receyue me by my desyre/ I come to ꝑ surely & gladly/ so that thou receyue me gladly as disciple of hȳ that henge on ꝑ. For I haue alway worshypped the/ & haue desyre tenbrace the. O ꝑ crosse whiche hast receyued beaute and nobleſſe of the membres of our lorde whome I haue so longe desyred/ and curiously loued/ & whom my courage hath so moche desyred & coueyted/ take me fro hens/ & yeld me to my mayster/ to ꝑ ende that he receyue me by the ꝑ redemed me by the. And in this sayenge he despoyled & vncladde him/ & gaue his clothes vnto the butchers. And than they henge him on ꝑ crosse/ lyke as to them was cõmaũded. And there he lyued two dayes & preched to .xx. M. men ꝑ there were. Than all the company swore ꝑ deth of Egeas/ & sayd. The holy man & debonayr ought not to suffre this. Than came thyder Egeas for to take hym downe of ꝑ crosse/ & whan saynt Andrewe sawe him he sayd Wherfore arte ꝑ come to me Egeas/ yf it be for penaũce thou shalte haue it/ & yf it be for to take me downe/ knowe ꝑ for certayne ꝑ shalte not take me hereof alyue/ for I se now my lorde & kyng ꝑ abydeth for me. Therwith they wolde haue vnboũden hym/ & they myght in no wyse touche hȳ/ for theyr armes were benomed and of no power. And the holy saynt Andrewe sawe that the worlde wold haue taken hym downe of the crosse/ he made this oryson hangyng on ꝑ crosse/ as sayt Austyn sayth in ꝑ boke of penaũce. Syr suffre me not to descende fro this crosse alyue. For it is tyme that thou cõmaũde my body to the erthe/ for I haue borne longe the charge/ & haue so moche watched vpon that whiche was cõmaũded to me/ and haue so longe trauayled that I wolde now be delyuered of this obedyence/ & be taken away fro this agreable charge. I remembre that it is moche greuous in proude berynge/ in doubtyng vnstedfast/ in nourysshynge/ and haue gladly laboured in refraynynge of them Syr thou knowest how ofte the worlde hath entended to withdrawe me fro the purete of cõtemplacion/ how oft he hath entended to awake me fro the slepe of my swete rest/ how moche and how often ty

mes he hath made me to sorowe/and as moche as I haue had might/I haue resysted it ryght debonayrly in fyghtynge agaynst it/& haue by thy werke & ayde surmoũted it/& I requyre of the iust and debonayr guerdon & reward. And that thou commaunde that I go not agayne therto/but I yelde to the that whiche ỹ hast delyuered me. Commaunde it to an other/& empesshe me no more/but kepe me in the resurrecyon/so that I may receyue ỹ meryte of my labour. Cõmaũde my body vnto ỹ erth/so that it behoueth no more to wake/but let it be stratched frely to the/whiche art foũtayne of ioye neuer faylynge. And whan he had sayd this/there came fro heuen a ryght grete shynynge lyght/whiche enuyronned hym by the space of halfe an houre/in suche wyse ỹ no man myght se hym/& whan this lyght departed/he yelded & rendred therwith his spiryte. And Maximilla ỹ wyfe of Egeas toke awaye the body of the apostle/& buryed it honourably. And or that Egeas was come agayne to his hous/he was rauysshed w̃ a deuyll by ỹ waye/& dyed tofore them all. And it is sayd ỹ out of sayt Andrewes sepulcre cometh manna lyke vnto mele/& oyle whiche hath a ryght swete sauour & odour. And by ỹ is shewed to ỹ people of ỹ coũtree whan there shal be plente of goodes for whan there cometh but lytell of mãna/the erth shall brynge forth but lytell fruyte. And whan it cometh haboũdaũtly the erth bryngeth forth fruyte plenteuously. And this myght well happen of olde tyme. For ỹ body of hym was trãsported in to Cõstãtynople. ¶ There was a bysshop ỹ ledde a holy & relygyous lyf and loued saynt Andrewe by grete deuocyon/& worshypped hym aboue all other sayntes/so that in all his werkes he remembred hym euery daye/and sayd certayn prayers in ỹ honour of god & saynt Andrewe/in suche wyse that the enemy had enuy on hym/and set hym for to deceyue hym with all his malyce/& transformed hym in to ỹ fourme of a ryght fayre woman/& came to the palays of ỹ bysshop/& sayd that she wolde be confessed to hym. And ỹ bysshop bad her to go confesse her to his penytaucer/whiche had playne power of hym. And she sent hym worde agayne/that she wolde not releue ne shewe the secretes of her cõfessyon to none but to him. And so ỹ bysshop cõmaũded her to come/& she sayd to him Syr I praye the ỹ thou haue mercy on me. I am so as ye se in the yeres of my youth & a mayde/& was delycyously nourysshed fro my infancy/& borne of ryall lignage/but I am come alone in straũge habyte. For my fader whiche is a ryght mighty kyng wold gyue me to a prynce by maryage/wherto I answere that I haue horrour of all beddes of mariage/& haue gyuen my virginite to Jesu chryst for euer. And therfore I may not consent to carnall copulacion. And in the ende he cõstrayned me so moche ỹ I must cõsent to his wyll/or suffre dyuerse turmentes so that I am fledde secretely away/and had leuer be in exyle than to breke & corrupte my fayth to my spouse. And bycause I here ỹ prayslynge of your ryght holy lyf/I am fledde vnto you & to your garde/in hope ỹ I may fynde with you place of rest/where as I may be secrete in contemplacyon/and eschewe the cuyll perylles of this present lyfe/& flee the dyuerse tribulacyons of ỹ worlde. Of whiche thynge the bysshop meruayled hym gretly/as well for ỹ grete noblesse of her lygnage/as for ỹ beaute of her body/for the brennynge of the grete loue of god/& of the honest fayre spekynge of this woman/so that ỹ bysshop answered to her w̃ a meke & pleasaunt voyce. Doughter be sure and doubte no thynge/for he for whose loue thou hast despysed thyselfe/and these thynges shal gyue to the grete

thynge/in this tyme present is lytell glo ry or ioye/but it shall be in tyme to come And I Whiche am sergeaũt of the same offre me to the & my goodes/& chose the an hous where it shall please the/and I wyll that thou dyne with me this daye And she answered & sayd/fader requyre me of no suche thynge/for perauenture some euyll suspeccyon myght come ther of/& also the resplendour of your good re nome myght be therby empayred. To whome ỹ bysshop answered/We shall be many togyder/and I shall not be wt̃ you alone/& therfore there may be no suspec= cyon of euyll. Than they came to ỹ table and were set that one agaynst ỹ other/& the other folke here & there/& the bisshop entended moche to her/& beheelde her al= waye in the vysage/& he meruayled of her grete beaute. And thus as he fyxed his eyen on her/his courage was hurte And whan the aũcyent enemy sawe the herte of hym hurte wt̃ a greuous darte/ and this deuyll apperceyued it/& began to encreace her beaute more & more/in so moche that ỹ bysshop was than redy for to requyre her to synne whan he myght Than a pilgrym came & began to smyte strongly at the gate or dore/& they wold not open it. Than he cryed and knocked more strongly. And the bysshop asked of the woman yf she wolde ỹ the pylgrym shold entre. And she sayd/men shold aske fyrst of him a questyon greuous ynough and yf he coude answere therto he sholde be receyued/& yf he coude not/he sholde abyde without & not come in/as he that were not worthy but vnwetynge. And all agreed to her sentence/and enquyred whiche of them were suffisaũt for to put the questyon/& whan none was founde suffysaũt/the bisshop sayd/none of vs is so suffysaũt as ye dame. For ye passe vs all in fayre speakyng/& shyne in wysdom more than we all/propose ye ỹ questyon. Than she sayd/demaũde ye of hym whi che is ỹ gretest meruayle that euer god made in lytell space. And than one went & demaũded the pylgrym. The pilgrym answered to the messenger/ỹ it was the dyuersyte & the excellence of the faces of men/for amonge as many men as haue ben syth the begynnynge of ỹ worlde vn to the ende/two men myght not be foun den of whome theyr faces were lyke and semblable in all thynges. And whan the answere was herde all they meruayled and sayd that this was a very & a right good answere of the questyon. Than the woman sayd/let the second questyon be proposed to hym/whiche shall be more greuous to answere to/for to preue ỹ bet ter ỹ wysdom of hym/whiche was this whyther ỹ erth is hyer than all ỹ heuen And whã it was demaũded of hym/the pylgrym answered. In the heuen impe ryall where ỹ body of Jesu chryst is whi che is ỹ fourme of our flesshe/he is more hyer than all ỹ heuen. Of this answere they meruayled all whan the messenger reported it/& praysed meruaylously his wysdom. Cõsequently she sayd ỹ thyrde questyon/whiche was more derke & gre uous to assoyle/for to preue the thyrde tyme his wysdome/& ỹ than he be wor= thy to be receyued at the bysshops table. Demaũde and aske of hym how moche space is fro ỹ abysme vnto ỹ same heuen Than the messenger demaũded of ỹ pyl= grym. And he answered hym/go to hym that sent the to me/and aske of him this thynge/for he knoweth better than I/& can better answere to it/for he hath me= sured this espace whan he fell fro heuen in to the abysme/and I neuer mesured it. This is not a woman/but it is a de= uyll/whiche hath taken the fourme of a woman. And whan the messenger her= de this/he was sore aferde/and tolde to= fore them all this that he had herde. And whan the bysshop herde this and all the other/they were sore aferde. And anone

forthwith the deuyll banysshed awaye tofore theyr eyen. And after the bysshop came agayne to hymselfe/& repented hȳ selfe bytterly weppynge repentynge & requyrynge pardon of his synne. And sent a messenger for to fetche & bringe in the pylgrym/but he foūde hym neuer after. Than the bysshop assembled the people & tolde to them ȳ maner of this thynge/ and prayed them that they wolde all be in oreysons and prayers/in suche wyse that our lorde wolde shewe to some persone who this pylgrym was/whiche had delyuered hym fro soo grete peryll. And than it was shewed that nyght to the bysshop/that it was ȳ blysſed saynt Andrewe/whiche had put hym in ȳ habyte of a pylgrym for the delyueraūce of hym. Than began the bisshop more and more to haue deuocyon & remembraūce of saynt Andrewe than he hadde tofore. ¶The prouost of a cyte had take awaye a felde fro the chirche of saynt Andrewe And by the prayer of the bisshop he was fallen in to a stronge feuer. And than he prayed the bysshop that he wolde praye for hym/and he wolde yelde agayne the felde. And whan the bisshop had prayed for hym & had his helth/he toke ȳ felde agayne. Than the bisshop put hymselfe to prayer & oreysons/and brake all the lampes of the chirche/and sayd. There shall none of them be lyght tyll that our lorde hath venged hym on his enemy/& that the chirche hath recouered ȳ whiche she hath lost. And than the prouost was strongly turmented wt the feuers/ and sente to the bysshop by messengers that he sholde praye for hym/& he wold yelde agayne his felde and an other semblable. Than the bysshop answered/I haue here tofore prayed for hym/& god herde and graūted my prayer/& whan he was hole/he toke fro me agayne the felde. And than the prouost made hym to be borne to the bysshop/and constrayned hym to entre in to the chirche for to praye. And the bysshop entred in to the chirche/and anone the prouost dyed/and the felde was restablysshed vnto ȳ chirche. Et sic est finis.

¶Here begynneth the lyfe of saynt Nycolas the bysshop.

Nycolas is sayd of Nycos whiche is to saye victory/and of laos/people/ soo Nycolas is as moche to saye as victory of people/that is victory of synnes/whiche ben foule people. Or elles he is sayd victory of people/bycause he enseygned and taught moche people by his doctryne to ouercome vyces and synnes. Or Nycolas is sayd of Nicor/that is the resplendour or shynynge of ȳ people. For he hadde in hym thynges that make shynynge and clennes. After this that saynt Ambrose saythe. The worde of god/very confessyon/& holy thought maketh a man clene. And the doctours of Grece wrote his legende. And some other saye that Methodius the patriarke wrote it in greke. And John the deacon translated it in to latyn/& adiousted therto many thynges.

Nycolas cytezyn of ȳ cyte of Pancras was borne of ryche and holy kynne. And his fader was named Epiphanus/& his moder Johane. He was begoten of theym in the fyrste floure of theyr age. And fro ȳ tyme forth on they lyued in contynence/and ledde an heuen

ly lyfe. Than the fyrst daye that he was wasshed & bayned/he adressed hȳ ryght vp in the basyn. And he wolde not take the brest ne ȳ pappe but ones on ȳ wednesdaye/& ones on ȳ frydaye. And in his yonge age he eschewed ȳ playes & iapes of other yonge chyldren/he vsed & haunted gladly holy chirche. And all that he myght vnderstande of holy scripture he executed it in dede & werke after his power. And whan his fader & moder were departed out of this lyfe/he began to thynke how he myght distrybute his rychesses/& not to ȳ praysynge of ȳ worlde but to ȳ honour and glory of god. And it was so that one of his neyghbours had than thre doughters virgyns/& he was a noble man/but for the pouerte of them togyder they were constrayned & in very purpose to abandon themselfe to ȳ synne of lechery/so ȳ by the gayne & wynnyng of theyr infamye he myght be susteyned And whan ȳ holy man Nycolas knewe hereof he had grete horrour of this vylany/& threwe by nyght secretely in to the hous of ȳ man a mace of golde wrapped in a cloth. And whan ȳ man arose in the mornynge he foūde this mace of golde/& rendred to god therfore grete thankȳges And therw̄ he maryed his eldest doughter. And a lytell whyle after this holy seruaunt of god threwe in an other mace of golde/whiche ȳ man foūde & thāked god & purposed to wake for to knowe hym ȳ so had ayded hym in his pouerte. And a fewe dayes after Nycolas doubled ȳ mace of golde & cast it in to the hous of this man. He awoke by ȳ sowne of the gold & folowed Nycolas whiche fledde fro hym & he sayd to hym. Syr flee not awaye so but that I may se & knowe the. Than he ranne after hym more hastely/& knewe that it was Nycolas/& anone he kneled downe & wolde haue kyssed his fete/but the holy man wold not/but requyred hȳ not to tell ne to dyscouer this thynge as longe as he lyued. After this ȳ bysshop of ȳ cite of Myrre dyed/& other bisshops assembled for to puruey to this chirche a bisshop. And there was amonge ȳ other a bysshop of grete auctoryte/& all ȳ eleccyon was in hym/& whan he had warned all for to be in fastȳges & in prayers. This bysshop herde that nyght a voyce whiche sayd to hym/ȳ at ȳ houre of matyns he sholde take hede to the dores of ȳ chirche/& hym that sholde come fyrst to the chirche & haue the name of Nycolas they sholde sacre hym bysshop. And he shewed this to the other bysshoppes/& admonested them for to be all in prayers and he kepte the dores. And this was a meruaylous thynge. For at the houre of matyns/lyke as he had ben sent fro god Nycolas arose tofore all other/& the bysshop toke hym whan he was comen/& demaūded of hȳ his name. And he whiche was symple as a doue enclyned his heed and sayd/I haue to name Nicolas Than the bisshop sayd to hym. Nycolas seruaunt and frende of god/for your holynes ye shall be bysshop of this place/& syth they brought hym to the chyrche/how be it that he refused it strongly/yet they set hym in the chayre. And he folowed as he dyd tofore in all thynges of humylite & honeste of maners. He awoke in prayers/and made his body clene. He eschewed cōpany of women/he was humble in receyuynge of all thynges/profytable in spekynge/ioyous in admonestynge/and cruell in correctyng. ¶ It is redde in a cronycle/that ȳ blyssed Nycolas was at ȳ coūseyle of Nicene. And on a daye as a shyppe w̄ maryners were in perysshynge on the see/they prayed & requyred deuoutly Nycolas seruaunt of god/sayenge/yf those thynges that we haue herde of the sayd ben true/preue them now. And anone a man appered in lykenes and sayd/loo se ye me not/ye called me. And than he began to helpe them

in theyr exployte of the see. And anone ꝑ tẽpest ceased. And whã they were come to his chirche/they knewe him. And yet they had neuer seen him. And than they thanked god and hym of theyr delyueraũce. And he badde them to attrybue it to the mercy of god/and to theyr bylene/ & no thynge to his merytes. ¶ It was so on a tyme that all ꝑ prouynce of sayut Nycolas suffred grete famyne/in suche wyse ꝑ bytayle fayled/ & than this holy man herde saye that certayn shyppes laden with whete were arryued in the hauen. And anone he went thyder & prayed the maryners that they wolde socour ꝑ perysshed/ at leest an hondred quarters of whete of euery shyppe. And they sayd fader we dare not/for it is moten & mesured/ & we must gyue rekenyng therof in the garners of the emperour in Alexandrye. And ꝑ holy man sayd to them. Do this that I haue sayd to you/and I promyse in the trouth of god/ ꝑ it shall not be lessed ne mynysshed whan ye shall come to the garners. And whan they had delyuered so moche out of euery shyppe they came in to Alexandrye/ & delyuered the mesure ꝑ they had receyued. And than they recoũted ꝑ myracle to ꝑ mynystres of the emperour/ & worshypped & praysed strongly god and his seruaunt Nycolas. Than this holy man dystrybuted ꝑ whete to euery man after ꝑ he had nede in suche wyse ꝑ it suffysed for two yere/ not onely for to sell/ but also for to sowe. And in this countree the people serued ydolles/and worshypped ꝑ false ymage of the cursed Diane. And to the tyme of this holy man/ many of them had some customes of ꝑ paynyms for to sacrefyse to Diane vnder a sacred tree. But this good man made them of all the countree to cease than these customes/ & cõmaunded to cutte of the tree. Than the deuyll was angry & wrothe agaynst hym/and made an oyle that brenned agaynst nature in water/ & brẽned stones also. And than he transtourmed hym in ꝑ guyse of a religyous woman/ & put hym in a lytell bote/and encoũtred pylgryms that sayled in the see towarde this holy sayut/ & areasoned them thus and sayd. I wold fayne go to this holy man/ but I may not/ wherfore I praye you to bere this oyle in to his chirche/ and for a remembraũce of me that ye enoynt ꝑ walles of the hall. And anone he vanysshed away. Than they sawe anone after an other shyppe with honest persones/ amonge whome there was one lyke to sayt Nicolas/ whiche spake to them softly. What hath this woman sayd to you/ & what hath she brought. And they tolde to hym all by ordre. And he sayd to them/ this is the euyll & foule Diane/ & to ꝑ ende that ye knowe that I saye trouth/ cast ꝑ oyle in to the see. And whan they had cast it/ a grete fyre caught it in the see/and they sawe it longe brenne agaynst nature. Than they came to this holy man and sayd to hym. Verely thou art he ꝑ appered to vs in the see/ & delyuerdest vs fro the see and awaytes of ꝑ deuyll. And in this tyme certayn men rebelled agaynst the emperour. And the emperour sente agaynst them thre prynces/ Nepocyen/ Verlyn & Appollyn. And they came to ꝑ porte Adriew/ for ꝑ wynde whiche was contrary to them. And the blyssed Nycolas cõmaũded them to dyne with hym. For he wolde kepe his people fro the rauayn that they made. And whyles they were at dyner/ the cõsull corrupte by money had cõmaũded thre Innocẽt knyghtes to be byheded. And whan the blyssed Nycolas knew this/ he prayed these .iij. prynces ꝑ they wolde moche hastely go with hym. And whan they came there where they sholde be byheded/ he foũde them on theyr knees blyndfelde/ & ꝑ offycer brandysshed his swerde ouer theyr hedes. And than sayt Nycolas enbraced

With the loue of god set hym hardyly a-
gaynst the offycer / and toke the swerde
out of his hande / and threwe it fro hym
and vnbounde the Innocentes and ledde
them with hym all safe. And anone he
wente to the iudgement to the consull / &
foũde the gates closed / Whiche anone he
opened by force. And the consull came a-
none and salewed hym. And this holy
man hauyng this salutacyon in despyte
sayd to hym. Thou enemy of god corrũ-
per of the lawe / wherfore hast thou con-
sented to so grete euyll and felony / how
darest thou loke on vs. And whã he had
sore chydden & repreued hym / he repen-
ted. And at ỹ prayer of the thre prynces
he receyued hỹ to penaũce. After whan
the messengers of the emperour had re-
ceyued his benedicciõ / they made theyr
geer redy & departed / and subdued theyr
enemyes to ỹ empyre / without shedyng
of ony blode. And syth returned vnto the
emperour / and were worshypfully re-
ceyued. And after this it happened that
some other in the emperours hous had
enuye of the wele of these thre prynces /
and accused them to ỹ emperour of hye
treason. And dyd soo moche by prayer &
by gyftes / that they caused ỹ emperour
to be full of yre / that he cõmaũded them
to pryson. And without other demaũde
he cõmaunded that they sholde be slayne
that same night. And whan they knewe
it by theyr keper / they rent theyr clothes
and wept bytterly. And than Nepocien
remẽbred hym how saynt Nycolas had
delyuered the thre Innocentes / and ad-
monested the other that they sholde re-
quyre his ayde and helpe. And thus as
they prayed / saynt Nycolas appered to
them. And after appered to Constantyn
the emperour / & sayd to hym. Wherfore
hast thou taken these thre prynces with
so grete wronge / and hast iudged them
to deth wout trespace. Aryse vp hastely
and cõmaunde that they be not executed
Or I shall praye to my lord god that he
moue batayle agaynst the / in whiche ỹ
shalt be ouerthrowen / and shalt be made
meet to beestes. And the emperour de-
maunded / What arte thou that arte en-
tred by nyght in to my palays / and da-
rest saye vnto me suche wordes. And he
sayd to hym / I am Nycolas bysshop of
Myre. And in lyke wyse he appered to
the prouost and fered hym / sayeng with
a ferefull voyce. Thou that hast mynde
and wytte / wherfore hast thou consen-
ted to the deth of Innocentes. Go forth
anone and do thy parte to delyuer them /
or elles thy body shall rotte and be eten
with wormes / and thy meyny shall be
destroyed. And he asked hym / Who arte
thou that so menacest me. And he answe
red / knowe thou that I am Nicolas the
bysshop of the cite of Myre. Than that
one awoke that other / and eche tolde to
other theyr dremes. And anone sente for
them that were in prison / to whome the
emperour sayd. What art magyke or sor
cery can ye / that ye haue this nyght by
illusion caused vs to haue suche dremes
And they sayd ỹ they were none enchaũ
ters ne knewe no wytchecrafte. And al-
so that they had not deserued ỹ sentence
of deth. Than ỹ emperour sayd to them
knowe ye well a man named Nycolas.
And whan they herde speke of the name
of ỹ holy saynt / they helde vp theyr han-
des towarde heuen / and prayed our lord
that by the merytes of saynt Nycolas
they myght be delyuered of this present
peryl. And whan ỹ emperour had herde
of them the lyfe and myracles of saynt
Nycolas / he sayd to them. Goo ye forth
and yelde ye thankynges to god / whi-
che hath delyuered you by the prayer of
this holy man / & worshyp ye hym / and
bere ye to hym of your iewelles / & praye
hym that he threten me no more / but ỹ
he praye for me and my realme vnto our
lorde. And anone after the sayd prynces

Went vnto the holy man/& fell downe on theyr knees humbly at his fete/sayenge Verely thou art the seruaũt of god/and the very Worshypper and louer of Jesu chryst. And whan they had all tolde this sayd thynge by ordre/he lyft vp his handes to heuen & gaue thankynges & prayenges to god. And sent agayne ỹ prynces well enfourmed in to theyr coũtrees. ¶ And whan it pleased almighty god to haue hym departe out of this World/he prayed our lord that he Wold sende hym his aũgels. And enclynynge his heed he sawe the aũgels come to hym/Wherby he knewe well that he sholde departe/& began this holy psalme. In te domine speraui. vnto In manus tuas. And so sayenge Lorde in to thyn handes I com mende my spiryte/he rendred vp his soule/and dyed ỹ yere of our lorde thre hondred and.xliij. With grete melody songē of the celestyall company. And whan he Was buryed in a tombe of marble/a foũtayne of oyle sprange out fro ỹ heed vnto his feet. And vnto this daye holy oyle yssueth out of his body/Whiche is moche vayable to the helth of sekenesses of many men. And after hym in his see succeded a man of good & holy lyfe/Whiche by enuye Was put out of his bysshoprysche. And whā he Was out of his see/the oyle ceased to renne. And Whan he Was restored agayne therto/the oyle ranne agayne. ¶ Longe after this the turkes destroyed ỹ cyte of Myre/& than came thyder foure knyghtes of Bar/& foure monkes shewed to them the sepulcre of sayntt Nycolas/and they opened it/and foũde the bones swymynge in the oyle. And they bare them awaye honourably in to ỹ cyte of Bar/in the yere of our lord M.lxxxvij. ¶ There Was a man ỹ had borowed of a iewe a somme of money/& swore vpon the awter of sayntt Nycolas that he Wolde rendre and paye it agayn as soone as he myght/and gaue none other pledge. And this man helde this money so longe that the iewe demaũded and asked his money. And he sayd that he had payed him. Than the iewe made hym to come tofore the lawe in iudgement/and the othe Was gyuen to ỹ dettour/& he brought With hym an holowe staffe/in Whiche he had put the money in golde/and he leute vpon ỹ staffe. And Whan he sholde make his othe & swere/he delyuered his staffe to ỹ iewe to kepe and holde Whyles he swore. And than swore ỹ he had delyuered to hym more than he ought to hym. And Whā he had made the othe he demaũded his staffe agayn of ỹ iewe/& he nothynge knowyng of his malyce delyuered it to him. Than this deceyuour Went his waye/& anone after hym lysted sore to slepe/& layd him in the Way/& a carte With foure Wheles came With grete force & sleWe hym/and brake the staffe With golde/that it spred abrode. And Whan the iewe herde this/he came thyder sore moued/& sawe the fraude. And many sayd to hym that he sholde take to hym the golde. And he refused it sayenge. But yf he ỹ Was deed Were not reysed agayne to lyfe by ỹ merytes of sayntt Nicolas/he Wolde not receyue it. And yf he came agayne to lyfe/he Wold receyue baptym & become chrysten. Than he that Was deed arose/& the iewe Was chrystened. ¶ An other iewe sawe ỹ vertuous myracles of sayntt Nycolas/and dyd do make an ymage of the sayntt/& set it in his hous/& cõmaunded hym that he sholde kepe Well his hous Whan he Went out/& that he sholde kepe Well all his goodes/sayenge to hym. Nicolas lo here be all my goodes/I charge the to kepe them. And yf thou kepe them not Well I shall auenge me on the in betynge & turmentyng the. And on a tyme Whan the iewe Was out/theues came & robbed all his goodes/and lefte vnborne awaye onely the ymage. And Whan the

iewe came home/he founde hym robbed of all his goodes/he reasoned ỹ ymage/ sayenge these wordes. Syr Nycolas I had set you in my hous for to kepe my goodes from theues/Wherfore haue ye not kepte them/ye shall receyue sorowe and turmẽtes/and shall haue payne for the theues/I shall auenge my losse & refrayne my woodnes in betynge the. And than toke the iewe the ymage & bette it & turmented it cruelly. Than happened a grete meruayle. For Whan ỹ theues departed the goodes/the holy saynt Nycolas lyke as he had ben in his araye appered to the theues/& sayd to them/Wherfore haue I be beten so cruelly for you/& haue so many turmentes/se how my body is hewen & broken/se how that ỹ reed blode renneth downe by my body. So ye fast & restore it agayne/or elles the yre of god almyghty shall make you to be as one out of his wytte/& that all men shall knowe your felony/and that eche of you shall be hanged. And they sayd/Who art thou ỹ sayst to vs suche thyges. And he sayd to them/I am Nycolas ỹ seruaũt of Jesu chryst/Whome the iewe hath so cruelly beten for his goodes that ye bare awaye. Than they Were aferde & came to ỹ iewe/& herde What he had done to ỹ ymage/& they tolde hym the myracle/& delyuered to hym agayn all his goodes. And thus came ỹ theues to the Waye of trouth/& the iewe to the Waye of Jesu chryst. ¶ A man for the loue of his sone ỹ Went to scole for to lerne/halowed euery yere the feest of saynt Nicolas moche solempnely. On a tyme it happed ỹ the fader had do make redy the dyner/& called many clerkes to this dyner. And ỹ deuyl came to ỹ gate in ỹ habyte of a pylgrym for to demaũde almes/& the fader anone cõmaunded his sone that he sholde gyue almes to the pylgrym/he folowed hym as he Went for to gyue to hym almes/& Whan he came to the quartour/ỹ deuyll caught the chylde & strangled hym. And Whan the fader herde this/he sorowed moche & strongly wepte/& bare the body in to his chambre/and began to crye for sorowe and sayd. Ryght swete sone how is it With the/saynt Nicolas is this the guerdon ỹ ye haue done to me/bycause I haue so longe serued you. And as he sayd these wordes and other semblable/ the chylde opened his eyen and awoke lyke as he had ben a slepe/and arose vp tofore all the people/and Was reysed fro deth to lyfe by the prayers of the blysfed saynt Nycolas. ¶ An other noble man prayed to saynt Nycolas that he Wolde by his merytes gete of our lorde that he myght haue a sone/and promysed that he Wolde brynge his sone to the chirche/ and Wolde offre to hym a cuppe of golde Than the sone Was borne & came to age And ỹ fader cõmaũded to make a cuppe and the cuppe pleased hym moche/& reteyned it for hymselfe/& dyd do make an other of the same valewe. And as they Went saylynge in a shyppe towarde the chirche of saynt Nycolas/& as ỹ chylde Wolde haue fylled the cuppe/he fell in to the Water With the cuppe/& anone Was lost & came no more vp/yet neuertheles the fader perfourmed his vowe in Weppynge moche tenderly for his sone. And Whan he came to the awter of saynt Nycolas he offred ỹ seconde cuppe/& Whan he had offred it/it fell downe lyke as one had cast it vnder the awter. And he toke it vp & set it agayn vpon the awter/and than it Was cast ferther thã tofore. And yet he toke it vp & remysed it the thyrde tyme vpon the awter/& it Was throwen agayne ferther than tofore. Of Whiche thynge all they that Were there meruayled/and men came for to se this thynge. And anone the chylde ỹ had fallen in the Water in ỹ see came agayn prestly tofore them all/& brought in his handes ỹ first cuppe/and recounted to the people/that

anone as he was fallen in ỹ see/the blyssed saynt Nycolas came and kepte hym that he had no harme. And thus his fader was gladde & offred to sayt Nicolas bothe the two cuppes. ¶There was an other ryche man that by the merytes of saynt Nycolas had a sone/& called hym Deus dedit/god gaue. And this ryche man dyd do make a chapell of saynt Nycolas in his dwellyng place/& dyd do halowe euery yere ỹ feest of saynt Nycolas And this manoyre was set by ỹ lande of Agariens. This chylde was taken pryssoner & deputed to serue the kynge. The yere folowynge & the day that his fader helde deuoutly ỹ feest of saynt Nycolas/ the chylde helde a precyous cuppe tofore the kyng/and remembred his pryse/the sorowe of his frendes/and the ioye that that daye was made in ỹ hous of his fader/& began for to sygh sore hye. And the kynge demaũded hym what he eyled/& the cause of his syghynge. And he tolde to hym euery worde hooly. And whan ỹ kyng knewe it/he sayd to hym/What so euer thy Nicolas do or do not/thou shalt abyde here with vs. And sodeynly there blewe a moche stronge wynde ỹ made all the hous to tremble. And the chyld was rauysshed w̃ the cuppe/& was set tofore the gate/where his fader helde the solempnyte of sayt Nicolas/in suche wyse that all they demeaned grete ioye. And some saye ỹ this chylde was of normandye/& went ouer see/& was taken by the sowdan/whiche made hym̃ oft to be beten tofore him/& as he was beten on a saynt Nycolas daye/& was after set in pryson he prayed to saynt Nycolas as well for his betynge ỹ he suffred/as for the grete ioye ỹ he was wont to haue on ỹ daye of saynt Nycolas. And whan he had longe prayed & syghed/he fell a slepe/& whan he awoke/he founde hymselfe in ỹ chapell of his fader/where as was moche ioye made for hym. Let vs than praye to this blyssed saynt/that he wyll praye for vs to our lorde Jesu Chryst/whiche is blyssed in secula seculorum. Amen.

¶Here folowyth the concepcyon of our blyssed lady.

Maria inuenisti gratiam apud dominũ Luce. j. capto whã ỹ aũgell Gabryell had grette our lady for to shewe to her the blyssed cõcepcyon of our lord/for to take frõ her all doubtes & dredes/he conforted her in sayenge these wordes aforesayd. Mary thou hast foũde grace at the lord. There bẽ foure maner of people/of whiche two ben good & two ben euyll. For some there ben that seche not god ne his grace/as people out of byleue/of whome may be sayd as it is wryten. Who ỹ byleueth not on his lord god shall dye ppetually. And other there bẽ that seche god & his grace but they fynde it not/for they seche it not as they ought to do. As coueytous men that set all theyr loue in hauoyr/& in solace of the worlde. Suche people ben lykened to them ỹ seche floures in wynter Well seche they floures in wynter that seche god & his grace in the couetyse of ỹ worlde/whiche is so colde of all vertues that it quencheth all the deuocyon of the loue of god. And well is called ỹ worlde wynter in holy scripture. For his cuyls and vyces make synners colde & slowe to serue god/and therfore sayth the holy ghost to the soule that is amerous. Canticorum primo capitulo. Aryse vp thou my fayre soule/the wynter is passed.

Iam enim hyems trāſijt. For thou haſt vaynquyſſhed ỹ tẽptacyons of ỹ Worlde Whiche kele my loue/ and therfore come in to my realme/ Where thou ſhalt fynde dedupte of al floures of ỹ ſomer/ there as the ſynners may not come bycauſe they ſeche not god as they ought to do by very repentaũce of the herte. And therfore ſayth our lorde. Johannis. viij. capitulo. Queritis et non inuenietis. Item Johanis. viij. capitulo. Ecce vos queritis me et in peccato moriemini. Ye ſeche me and fynde me not. Itẽ. Loo ye ſeche me and in ſynne ye ſhall dye. The thyrde maner of people that ſeche not god/ and yet neuertheleſſe they fynde hym/ they ben chyldren ỹ dye in theyr Innocencye and ben purged by baptym. Of whome god ſayth by his ꝓphete Iſaie. xluij. capitulo. Inuenerũt q̃ non queſierũt me. I am founden of them ỹ ſought me not. And ỹ is for defaut of age. The fourth maner of people that ſeche god & fynde hym/ ben they that ſet all theyr deſyre to ſerue god and loue hym/ lyke as the bleſſed virgyn Mary/ that ſyth ſhe Was in her infancye ſhe put her euer in the ſeruyce of god and loue of hym/ and boWed to hym chaſtyte afore all other Women. And therfore w̃ ryght myght the aũgell Well ſaye to her. Maria inueniſti gratiã apud dominũ. Marye thou haſt foũden grace at god our lorde. We fynde in ỹ ſcripture that this gloryous virgin Marye had founden grace in thre maners. For her comynge Was longe afore ꝓphecyed/ and her byrth annuncyate and ſhewed by the aũgell. And in the Wombe of her moder or ſhe Was borne ſanctifyed and haloWed. Fyrſt her comynge Was ſheWed & prophecyed in many maners/ and by many fygures. For Balaam prophecyed Numeri viceſimoquarto capko. Orietur ſtella ex Jacob/ et ſurget virga de iſrael. That is to ſaye that the virgyn Marye ſhall be borne of ỹ lignage of Jacob patriarke. It is a cuſtome Whan folke Wyll prayſe a perſone/ they Wyll compare hym to a valyaunt man/ lyke as it is ſayd comynly of an hardy man. this is a ryght Alyſaũder. And of a ſymple man. this is a ryght Job. Thus Balaam the ꝓphete compared our lady vnto a ſterre for thre cauſes. Fyrſt for ſhe is aourned and gyueth beaute to all humayn creatures/ lyke as the ſterre doth on the fyrmament. For ſhe hath opened to vs the gate of paradyſe/ lyke as it is ſongen in holy chirche. Paradiſi porta per Euam cũctis clauſa eſt: et per beatã virginẽ Mariã iterũ patefacta eſt. The gate of paradyſe Whiche by Eue Was cloſed fro all men/ is noW opened by the bleſſed virgyn Mary. Secondly lyke as the ſterre enlumyneth the nyght by his clerenes. In lyke Wyſe ỹ gloryous lady enlumyneth by her lyfe all holy chirche/ Wherof holy chirche ſyngeth. Cuius vita glorioſa lucẽ dedit ſeculo. The noble lyfe of our lady gyueth lyght to all chirches. For as ſayth Hugo de ſancto Victore. O gloryous lady for as moche as thou haſt engendred a grace and glory to all maner of people/ vnto the deed lyfe/ to ſynners grace/ & to caytyues pardon may be ſayd/ as is ſayd Judith. xv. capitulo. Tu gloria hieruſalem/ tu letitia iſrael/ tu honorificentia. &c. Thou arte ỹ glory of Jheruſalem/ thou arte the ioye of Iſraell/ thou arte all the honour of our people. Thou haſt kepte chaſtite/ and therfore thou ſhalte be bleſſed permanably. Capko codẽ. Confortatũ eſt cor tuũ eo qõ caſtitatẽ amaueras et poſt virũ tuũ adulteriũ neſcieris: ideo et manus dñi confortauit te/ et ideo eris benedicta in eternũ. Judith. viij. Ora pro nobis quoniã mulier ſancta es. Itẽ capko. xiiij. Benedicta es. &c. It Was ſayd to Judith the Wydowe this that We may ſaye to our lady Praye for vs/ for ye be a holy woman/ ye be a doughter ỹ is bleſſed of ỹ ſouerayne

god aboue all the women that ben on ẏ erth. Thyrdly she is cōpared to ẏ sterre. For she hath dwelled all her lyfe stedfastly in all werkes of vertue wout doynge ony synne/lyke as ẏ sterre holdeth hym on the fyrmament/without descendyng to the erth. For as saynt Bernard sayth yf it were demaunded to all the sayntes that euer haue ben/haue ye bē without synne/excepte ẏ gloryous virgyn Mary they myght answere this ẏ is wryten. Johis.j.capl'o. Si dixerimus quia peccatū non habemus.&c. If we saye ẏ we haue done no synne we deceyue our selfe & the trouth is not in vs. This gloryous virgyn was in the wombe of her moder sanctifyed more playnly & more specially than euer was ony other. For as sayth saynt Thomas de alquino in compendio there ben thre maner of sanctifycacyons The fyrst is comyn & gyuen by ẏ sacramentes of the holy chyrche/lyke as by baptym & other sacramentes. And these gyue grace/but to take awaye ẏ inclynacyon to synne deedly and venyally/nay. And this was done in ẏ virgyn Mary. For she was halowed & confermed in all goodnes more than euer was ony creature. Lyke as sayth saynt Austyn. She dyd neuer synne mortall ne venyall. For she was so moche enlumyned by ẏ holy ghost whiche descēded in her/ẏ through the concepcyon of her blyssed sone Jesu chryst whiche rested in her.ix.monethes she was so cōfermed in all vertues/that there abode in her none inclynacyon of synne/and therfore ẏ holy chyrche doth more reuerence & honour in ordeynynge to halowe ẏ feest of her cōcepciō/bycause this feest is comen to ẏ knowlege of holy chirche by some myracles/lyke as we fynde redyng in this maner. Ancelme archebysshop of caūterbury and pastour of Englonde/sende gretynge & benediction in our lorde perpetuall/vnto ẏ bysshops that ben vnder me/& to all them ẏ haue remembraūce of the blyssed virgyn Marye moder of god. Ryght dere bretherne how the concepcyon of the gloryous virgyn Marye hath be shewed somtyme in Englond/in Fraūce/& in other coūtrees by myracles/I shall reherse to you. In the tyme that it pleased god to correcte ẏ people of Englonde of theyr euylles and synnes/and to constrayne them by his seruyse/he gaue victory in batayle vnto Wyllyam the gloryous duke of normandye to wynne and cōquere the realme of Englonde. And after ẏ he was kynge of the londe/anone by the helpe of god & of his prudence/refourmed the estates and dignytees of holy chirche in to better reformacion than it had ben. To whiche ẏ deuyll enemy vnto all good werkes had enuye/& payned to empesshe and to lette the good werkes/as well by falsenes of his seruaūtes as by encombryng of his straungers. For whan the danes herde saye that Englonde was thus subgette vnto ẏ normans/anone they made them redy to withstande it. Whan kyng Wyllyam vnderstode this/anone he sent the abbot of ramsey whiche was named Heliseus in to denmarke to knowe ẏ trouth This abbot after ẏ he had done wel and dylygently the charge of his cōmyssyon and that he was returned a grete parte of ẏ see homewarde/anone arose a grete tempest on the see/in suche wyse that ẏ cordes & other habyllemētes of ẏ shyppe brake. And the maysters & gouernours of the shyppe & all they that were therin lost the hope & trust to escape ẏ peryll of this tempest. And all cryed deuoutly to the gloryous virgin Mary whiche is cōforte to dyscōforted/& hope to despayred and recōmemded themselfe in ẏ kepyng of god. And anone they sawe comyng tofore the shyppe vpon ẏ water an honourable persone in the habyte of a bysshop/whiche called ẏ sayd abbot in the shyppe & sayd to hym. Wylt ẏ escape this peryll

of the see/& go home hole & safe in to thy coũtree. And ẏ abbot answered wepyng that he desyred ẏ aboue all other thynge Than sayd ẏ aũgell to him/knowe thou that I am sent hyther by our lady for to saye to the/that yf thou wylt here me/& do therafter thou shalt escape ẏ peryll of the see. The abbot promysed ẏ gladly he wolde obey to that he sholde saye. Than sayd the aũgell/make couenaũt to god & to me/that thou shalte do halowe ẏ feest of the concepcyon of our lady/and of her creacyon well & solempnely/& that thou shalte go & preche it. And ẏ abbot demaũded in what tyme this feest shold be kept The aũgell answered to hym the eyght daye of December. And ẏ abbot demaũded hym what offyce & seruyce he sholde take for the seruyce in holy chirche. And the aũgell answered/all ẏ offyce of ẏ natiuite of our lady/saue where thou sayst natiuite/thou shalt saye cõcepcyon. And anone after the aũgell vanysshed awaye & the tempest ceased. And ẏ abbot came home safely in to his countree with his company/& notyfyed to all them that he myght/that he had herde & seen/& sayd ryght dere syrs yf ye wyll arryue at the porte of helth/let vs halowe deuoutly ẏ creacyon & the concepcyon of ẏ moder of our lorde/by whome we may receyue ẏ rewarde of her sone in the glory of paradyse celestyall. ¶ It is also otherwyse declared. In the tyme of Charlemayne kynge of fraũce there was a clerke whiche was broder germayne to ẏ kynge of Hungry/whiche loued hertely ẏ blyssed virgyn Mary/& was wont to saye euery daye matyns of her/& the houres. It happed ẏ by ẏ coũseyle of his frendes he toke in maryage a moche fayre damoysell. And whan he had wedded her/and the preest had gyuen the benediccyon on them after the masse. Anone he remembred hym that that day he had not sayd his houres of our lady/wherfore he sent home the bryde his wyfe & the people to his hous/& he abode in ẏ chirche besyde an awter for to saye his houres/& whan he came to this Antheme Pulchra es et decora filia hierusalem. That is to saye thou arte fayre & gracyous doughter of Jherusalem/anone appered tofore hym the gloryous virgyn Marye with two aũgels on eyther syde/& sayd to hym. I am fayre & gracyous/wherfore leuest ẏ me & takest thou an other wyfe/or where hast ẏ seen one more fayrer thã I am. And the clerke answered. Madame thy beaute surmoũteth all the beaute of the worlde/thou arte lyfte vp aboue the heuens/& aboue the aũgelles/what wylt thou that I do. And she answered & sayd yf ẏ wylte leue thy wyfe flesshely/thou shalte haue me thyn espouse in ẏ realme of heuen. And yf thou wylte halowe the feest of my concepcyon the eyght daye of December/& preche it aboute/ẏ it may be halowed/thou shalte be crowned in ẏ kyngdome of heuen. And anone therwt our blyssed lady dyd vanysshe awaye. Let vs than praye to that gloryous virgyn our lady saynt Mary/that we after this shorte & transitory lyf may be crowned in heuen in glory celestyall/to ẏ whiche god brynge vs. Amen.

¶ The lyues of the holy sayntes Gencyen/Fulcyen/and Victoryce.

Saynt Fulcyen & saynt Victoryce of whome the solempnyte is halowed/came fro ẏ cyte of Rome for to preche the fayth of Jesu Chryst in to these partyes/& were in the cyte of Terwane and preched there ẏ fayth. And they repayred by Amyens/& passed by a lytell vyllage named Sayns/& foũde there a good man ẏ byleued in god/but he was not yet baptysed/& was named Gencien and he salewed them & sayd/syrs ye be welcome. And they sayd/god saue you.

And after he demaũded them/What seke ye. And they answered/We seke one of our felowes called Quintyne/& he sayd Ha fayre syrs he was but late beheded not longe sythe/& sentence was gyuen þ where suche maner of people myght be foũden þ preched of god þ they sholde be slayne. But come ye nere & ete ye a morsell of breed. And as they were there a tyraũt þ was called Rixionayre came wt ser geaũtes/& sayd to Gencyen. Delyuer to vs them þ ben herein/& he sayd/I shall not do it. Than he drewe out his swerde all naked. Gencyen sayd/they take none hede of you. The tyraũt Rixionayre had grete angre & sorowe/and made to take Gencyen & smote of his heed. And after he made to be taken saynt Fulcien & sayt Victorice & brought them to Amyens/& he sayd to them that they sholde forsake theyr god/whome they had made dye an euyll deth. And they sayd they wolde not. Thã he dyd do take broches of yren & put them through theyr eres/through theyr nosethyrlles/& after dyd smyte of theyr hedes. And by the wyll and power of our lorde they arose vp and toke theyr hedes in theyr handes/& bare them two myle ferre fro the place where they had ben beheded/& all thre were buryed togyder in that towne whiche is called saynt Fulcyen. A grete rage & madnes toke þ tyraunt Rixionayre/& he cryed through the cite of Amiens all araged. Alas alas now be well the sayntes auenged on me And syth dyed foule in his woodnes. And thus were the frendes of our lorde auenged on þ tyraũt. And by suche martyrdome the gloryous sayntes departed out of this lyf vnto the realme of heuen. Than praye we vnto the glorypous martyrs saynt Fulcien/saynt Victoryce/and saynt Gencyen/that they wyll praye to god for vs/that by theyr merytes we may haue pardõ and forgyuenes of our synnes. Amen.

Here foloweth the lyfe of the blyssed virgyn saynt Lucye.

LUcye is sayd of lyght/& lyght is beaute in beholdynge/after that sayt Ambrose sayth/þ nature of light is suche/she is gracyous in beholdyng/she spredeth ouer all wout lyenge down/she passeth in goynge ryght wout crokynge by ryght longe lyne/& it is without dilacyon of taryenge/& therfore it is shewed the blyssed Lucye hath beaute of virgynite without ony corrupcyon. Essence of charite wout dysordynate loue. Ryghtfull goynge/& deuocyon to god without squaryng out of the waye. Ryght longe lyne by cõtynuall werke without neclygence of slouthfull taryenge. In Lucye is sayd the waye of lyght.

SAynt Lucye þ holy virgyn was borne in Cecylle/& extrayte & engendred of a noble lygnage in the cyte of syracuse. Whan she herd of þ good fame & renome of sayt Agathe or Agaas whiche was publysshed & spredde all aboute Anone she went to her sepulcre wh her moder whiche was named Eutice whiche had a mãlady named þ blody flux/by the space of .iiij. yere/þ whiche no maister in phisyke ne in cyrurgery coude hele. And whã they were there at a masse one red a gospell whiche made mẽcyon of a woman whiche was heled of þ blody fluxe by touchynge of þ hẽme of þ cote of Jesu Chryst. Whan saynt Lucye herde this/anon she sayd to her moder. Moder yf ye byleue þ this whiche is redde be true/& also þ saynt Agathe hath now pẽsently wh her Jesu chryst/& also þ for his name she suffred martyrdom. And yf ye wt this byleue touche her sepulcre/wout doubte ye shall be anone guarysshed & heled. Upon this they after the masse whan þ people were departed/they twayne fell downe on theyr knees on þ sepulcre of saynt A-

gathe in prayers / & Weppynge began to pray for her helpe & ayde. Saynt Lucye in makynge her prayers for her moder fell a slepe / & she sawe in her slepe saynt Agathe amõge ỹ aũgels nobly aourned & arayed with preeyous stones / Whiche sayd thus to her. Lucye my swete syster deuout virgyn to god / Wherfore prayest thou to me for thy moder for suche thyng as ỹ mayst thy selfe ryght soone gyue to her. For I tell the for trouth / that for thy fayth & thy good lyfe thy moder is safe & hole. With these Wordes saynt Lucye awoke all aferde & sayd to her moder. Moder ye be guarysshed & all hole / I praye you for her sake by Whose prayers ye be heled / ỹ ye neuer make mencyõ to me for to take an husbonde ne spouse. But all ỹ good that ye Wold gyue me With a man I praye you ỹ ye Wyll gyue it to me for to do almes Withall that I may come to my sauyour Jesu chryst. Her moder answered to her. Fayre doughter thy patrymony Whiche I haue receyued these ix. yeres syth thy fader dyed / I haue no thynge amynysshed / but I haue multiplyed and encreaced it / but abyde tyll I am departed out of this Worlde / & than forthon do as it shall please the. Saynt Lucye sayd / swete moder here my counseyle. He is not beloued of god ỹ for his loue gyueth that whiche he may not vse hymselfe. But yf ye wyll fynde god debonayre to you / gyue for hym ỹ Whiche ye may despend / for after your deth ye may in no wyse vse your goodes / ỹ whiche ye gyue Whan ye shall dye / ye gyue it bycause ye may not bere it With you / gyue than for goddes sake whyles ye be alyue And as to suche good as ye ought to gyue to me With an husbond or spouse / begyn to gyue all that to poore people for ỹ loue of Jesu chryst. Hereof spake alway saynt Lucye to her moder / & euery daye they gaue almes of theyr goodes. And Whan they had almoost solde theyr patrymony & theyr ieWelles the tydynges came to the knoWlege of her spouse that sholde haue Wedded her & that she Was promysed to / the Whiche he demaunded therof the trouth of the nouryse of saynt Lucye / & wherfore they solde thus theyr patrymony. She answered cautelously and sayd that they dyd it bycause ỹ sayt Lucye Whiche sholde haue ben his Wyfe had foũde one Whiche had a more fayrer & nobler herytage than his Was / ỹ Whiche they Wolde bye tofore or they sholde assemble by maryage. The fole byleued it / for he vnderstode carnally this that ỹ nouryse had sayd to hym spirytually / & helped them to sell theyr herytage. But Whan he vnderstode that she gaue all for goddes loue / & that he felte hymselfe deceyued / anone he cõplayned on Lucye / & made her to come tofore a iudge named Paschasius / Whiche Was a myscreaũt & hethen man / & it Was bycause she Was chriſten / & that she dyd agaynst the lawe of the emperour. Paschasius blamed her and admonested her to Worshyp & do sacrefyce to ỹ ydolles. She sayd sacrefyce Whiche pleaseth god / is to vysyte ỹ Wydowes & orphanes / and to helpe them in theyr nede. I haue not ceased these thre yeres passed to make to god suche sacrefyce / & for as moche as I haue no more of Whiche I may make yet suche sacrefyce I offre to hym my selfe / let hym do With his offrynge as it pleaseth hym. Paschasius sayd / ỹ myghtest saye these Wordes to chrysten people semblable to ỹ but to me Whiche kepe ỹ cõmaũdementes of ỹ emperours / thou sayst them in vayne. Saynt Lucye sayd / yf ỹ Wylte kepe the lawe of thy lordes / I shall kepe the lawe of god. Thou doubtest to angre them / & I shall kepe me ỹ I angre not my god / ỹ wylt please them / & I coueyte onely to please our lord Jesu chryst. Paschasius sayd. Thou hast despẽded thy patrymony With the rybaulds / & therfore

thou spekest as a rybaulde. She sayd I haue set my patrymony in a sure place/ vnto ꝑ corrupcyon of my hert ne body I neuer agreed ne suffred it. Paschasi⁹ sayd Who ben they ꝑ corrupte ꝑ herte ⁊ the body. She sayd/ ye be ꝑ corrupte ꝑ hertes/ of whom ꝑ apostle sayth. The cuyl Wordes corrupte ꝑ good maners/ ye coũseyle the soules to forsake theyr creatour/ ⁊ to enseWe the deuyll in makynge sacrefyce to ꝑ ydolles. The corruptours of ꝑ body ben they that loue ꝑ shorte delectacyons corporall/ ⁊ despyse delytes spirytuall ꝑ endure euer. Paschasius sayd/ these Wordes that ꝑ sayst shall fynysshe whã thou shalt come to thy paynes. She sayd/ the Wordes of god may not ende ne fynysshe Paschasius sayd/ how than art thou god She sayd/ I am the handmayde of god And for so mochе I saye they be ꝑ Wordes of god. For he sayth/ ye be not they ꝑ speke tofore ꝑ prynces ⁊ iudges/ but the holy ghost speketh in you. Paschasi⁹ sayd and therfore ꝑ holy ghost is in the. She sayd/ the apostle sayth that they ben the temple of god ꝑ lyue chastely/ ⁊ the holy ghost dWelleth in them. Paschasius sayd I shall do brẏge the to ꝑ bourdell Where thou shalte lose thy chastite/ ⁊ than ꝑ holy ghost shall departe fro the. She sayd/ the body may take no corrupcion/ but yf the herte ⁊ Wyll gyue therto assentynge For yf thou madest me to do sacrefyce by my handes by force to ꝑ ydolles agaynst my Wyll/ god shall take it onely but a derysyon. For he iudgeth onely but of the Wyll ⁊ consentynge/ ⁊ therfore yf thou make my body to be defouled Wout myn assent and agaynst my Wyll/ my chastite shall encreace double to the merẏte of the croWne of glozy. Thynge that ꝑ doost to the body Whiche is in thy poWer/ that bereth no preiudice to the handmayde of Jesu chrẏst. Thã cõmaũded Paschasius that the rybauldes of the toWne shulde come/ to Whome he delyuered saynt Lucye/ sayenge. Call other to you for to defoule her/ ⁊ labour her so mochе tyll that she be deed. Anone the rybauldes Wolde haue drawen her from thens Where she Was/ ⁊ haue brought her to ꝑ bourdell. But the holy ghost made her so peysaũt and heuy/ that in no Wyse they myght moue her fro the place/ Wherfore many of the seruaũtes of the iudge put hande for to drawe With the other/ ⁊ she abode styll. Than they boũde cordes to her handes ⁊ feet/ ⁊ all drewe/ but she abode alWay styll as a moũtayne Wout mouyng Wherof Paschasi⁹ Was all anguysshous ⁊ angry/ ⁊ dyd do call his enchaũtours/ Whiche myght neuer moue her for all theyr enchaũtery. Than Paschasius dyd do yoke for her many oxen for to drawe her/ ⁊ yet they myght not moue her fro the place. Than Paschasius demaunded her/ for What reason myght it be that a frayle mayde myght not be drawen ne moued by a. M. men. She sayd it is the Werke of god/ ⁊ yf thou settest therto yet x. M. they sholde not moue me. Of these Wordes the iudge Was sore turmented. And saynt Lucye sayd to hym/ Wherfore turmentest thou thy selfe thus/ yf thou hast preued ⁊ assayed ꝑ I am the temple of god byleue it/ yf thou hast not assayed lerne to assaye. And hereof Was ꝑ iudge more turmented/ for he sawe ꝑ she made but her mockery With him. Wherfore he dyd do make about saynt Lucye a right grete fyre/ ⁊ made to be cast on her pytche/ rosyn ⁊ boylyng oyle/ ⁊ she abode all styll tofore ꝑ fyre/ ⁊ sayd. I haue prayed to Jesu chrẏst ꝑ this fyre haue no dominacyon in me/ to the ende ꝑ the chrẏsten men ꝑ byleue in god/ make of ꝑ theyr derysyon/ ⁊ haue prayed for respyte of my martyrdom/ for to take aWay fro ꝑ chrẏsten men ꝑ fere ⁊ drede to dye for ꝑ fayth of Jesu chrẏst. And to take aWay fro the mysereaũtes ꝑ auaũtyng of my martyrdom. The frendes of ꝑ iudge sawe that

he was confuſed by the wordes of saynt Lucye/ & of the drawynge moche gretly turmẽted/ & therfore they roue a ſwerde through her throte/ & yet for all that ſhe dyed not anone/ but ſpake to the people sayenge. I anounce and ſhewe to you that holy chyrche ſhall haue peace. For Dioclesyan the emperour whiche was enemy to holy chyrche/ is this daye put out of his seygnoury/ & Maximyan his felowe is this day deed. And in lyke wyſe as saynt Agathe is patronelle & keper of Cathanence/ in the ſame wyſe ſhall I be cõmyſed to be patronelle of Syracuſane this cyte. And as ſhe ſpake thus to the people/ the sergeaũtes & mynyſtres of Rome came for to take Paſcaſius and bringe hym to Rome/ bycauſe ẏ he was accuſed tofore the senatours of Rome/ of that he had robbed the prouynce/ wherfore he receyued his ſentence of ẏ ſenate/ and had his heed ſmyten of. Saynt Lucye neuer remeued fro the place where ſhe was hurte with the ſwerde/ ne dyed not tyll the preeſt came & brought ẏ bleſſed body of our lorde Jeſu Chryſt. And as ſoone as ſhe had receyued the bleſſed ſacrament ſhe rendred and gaue vp her ſoule to god/ thankyng & prayſyng hym of all his goodnes. In ẏ ſame place is a chirche edyfyed in ẏ name of her/ where as many benefytes ben gyuen to the honour of our lord Jeſu Chryſt/ whiche is bleſſed worlde without ende. Amen.

Here folowety ẏ lyf of saynt Michaſe.

In that tyme that the Wandales waſted & deſtroyed many cytees and londes/ they came to the cite of reynes in fraũce/ in whiche cyte saynt Michaſe was archebyſſhop/ he preched the fayth of Jheſu Chryſt & cõforted the people/ & admoneſted them to receyue in patyence the perſecucyon of ẏ Wandales whiche than had deſtroyed ẏ countree & londe all aboute ẏ cyte. And as this people called Wandales approched the cyte/ the folke came to tharchebyſſhop and demaunded counſeyle yf they ſholde yelde them/ or go & fyght for ẏ cite. Saynt Michaſe to whome god had ſhewed tofore ẏ the Wandales came/ ẏ all ẏ cite ſholde be deſtroyed/ impetred & had graũte of our lorde that this trybulacyon & this deth ſholde be to the helth of ẏ ſoules of them that to theyr power ſholde be repentaũt of theyr ſynnes/ & ſyth ſayd to them/ let vs go ſurely to ẏ peryll of deth/ & let vs abyde the mercy of god. I am redy to ſet my ſoule for the people. Let vs praye for our enemyes/ & let vs deſyre of theyr ſoules lyke as of our owne. Thus as he ſpake to ẏ people/ saynt Eutrope his ſyſter exhorted as moche as ſhe myght ẏ people to receyue martyrdom whiche was redy. After thoreyſons & themſeygnemẽtes that they had made to ẏ people they yſſued out agaynſt the Wandales. And ſaynt Michaſe ſayd to them/ yf ye wyll flee my people/ flee me firſt tofore. And after he preched to them the fayth of Jeſu Chryſt/ & taught them how they myght be ſaued/ but they wolde not vnderſtãde it. Than the holy man ſet hym to prayer & whyles he prayed/ his enemyes ſmote of his heed/ & after ẏ the heed was ſmyten of/ he made an ende of his prayer/ & ſaid in his tongue this verſe of ẏ pſalter Adheſit pauimẽto. &c. Whan ſayt Eutrope ſawe her broder martyred/ & ſawe that no man made hym redy to be martyred/ but ſtroue for her beaute/ ſhe ran to hym ẏ had ſayne her broder/ & wolde haue cratched his eyen out of his heed/ & anone ſhe was martyred & many other wher. Than the wandales ſawe a grete company of the cheualry of heuen come for to auenge the grete felony ẏ they had done/ & herde a grete ſowne in ẏ chirche. And they had ſo grete fere & dredde ẏ they lefte all theyr armures & fledde/ & there

appered a grete lyght & clerenes vpon ẏ bodyes/that it was seen ferre by nyght/ Than came agayne some burgeyses of them ẏ had fledde & sawe the clerenes/& felte a grete odour about the martyrs/& buryed them aboute the cyte/& thanked our lord. And serued hym more perfytly than they had done before. Let vs praye than to ẏ holy saynt Nichase & saynt Eutrope that they wyl gete vs grace of our lord that they brynge vs in to theyr company. Amen.

¶ Here begynneth the lyfe of saynt Thomas the apostle.

Thomas is as moche to saye as abysme or double/ whiche ĩ Grece is sayd didimus. Or els Thomas is said of thomos/whiche is sayd diuysyon/& departynge. He was abysme or swolowe/bycause he desyred to perce ẏ depnes of dyuinite/whan at his interrogacyon Jesu Chryst answered to hȳ. Ego sum via v̄itas et vita. I am ẏ waye of trouth & lyf/ He is said double bycause he knew chryst in his resurreccyon in double/these more than other knewe. For they knewe hym but onely in seynge/but Thomas knew hym bothe seynge & felynge. He is sayd diuysyon or departynge/for he departed his loue fro ẏ loue of ẏ worlde. And was departed fro the other apostles at the resurreccyon. Or Thomas is sayd/as appered agayne/that is in ẏ loue of god by contemplacyon/he had thre thynges in hym/of whiche Prosper sayth in ẏ boke of the soule contemplatyfe/& demaũdeth what it is for to loue/no thynge but for to conceyue the brennynge of hym in his thought/& ẏ talẽt of god/& hate of synne & to forsake the worlde. Or Thomas is as moche to saye/as alway goynge in ẏ loue & contẽplacyon of god. Or Thomas is as moche to saye as my god/bycause he said/whan he touched the syde of our lorde/my god & my lorde.

Saynt Thomas whan he was in Cezare/our lord appered to hym & sayd. The kynge of ynde Gondeforus hath sent his prouost Abanes for to seche men ẏ can well ẏ crafte of masons/and I shall sende ẏ to hym. And sayt Thomas sayd. Syr sende me oueral/saue to them of ynde. And our lord sayd to him/go thy way thyder surely/for I shall be thy keper/& whã ẏ hast cõuerted them of ynde thou shalt come to me by ẏ crown of martyrdom. And Thomas said to him/ẏ art my lord/& I thy seruaũt thy wyll be fulfylled. And as ẏ prouost went through ẏ market our lord sayd to him/yonge man what wylt ẏ bye/& he said my lord hath sent me for to brȳge to hym some ẏ be lerned in ẏ science of masonry ẏ they might make for hym a palays after ẏ werke of Rome. And than our lorde delyuered to hym saynt Thomas ẏ apostle/& tolde to hym ẏ he was moche expert in ẏ werke And they departed & sayled tyll they came in a cyte where ẏ kyng made a weddyng of his doughter/& had do crye that all the people sholde come to this feest of this maryage/or els he sholde be angry. And it so happed ẏ the ꝓuost & Thomas went thyder. And an ebrewe mayde had a pype in her hande/& praysed euerychewͭ some laude or praysynge/& whan she sawe the apostle/she knewe ẏ he was an ebrewe/bycause he ete not/but had alway his eyen ferme toward heuen. And as ẏ mayde songe tofore hȳ in ebrewe she sayd The god of heuẽ is one onely god/ẏ whiche created all thynges & foũded the

sees. And ẏ apostle made her to say these wordes agayne. And the butler behelde hym and sawe that Thomas ete not/ne dranke not/ but alwaye loked vpwarde to heuen/ & he came to thapostle & smote hym on the cheke. And thapostle sayd to him/that in tyme to come it be pardoned to the/& that now a woūde transytory be gyuen to the. And sayd. I shall not aryse fro this place tyll ẏ hande ẏ smote me be eten wͭ dogges. And anone after ẏ butler wente for to fetche water at a well. And there a lyon came & slewe hym & dranke his blode/& ẏ hoūdes drewe his body vn to peces/in suche wyse ẏ a blacke dogge brought ẏ ryght arme in to the hall in ẏ myddle of ẏ dyner. And whan they sawe this/all ẏ company was abasshed. And the mayde remēbred ẏ wordes/& threwe downe her pype or floyte/& fell downe at the fete of thapostle. And this vengeaūce blameth saynt Austyn in his boke of fau styn/& sayth that this was set in of some false prophetes. For this thynge myght be suspicyous vnto many thȳges/why- ther it be true or no/it apperteyneth not to me/but I wote well that they sholde be lyke as our lord techeth/whiche sayth yf ony man smyteth the on ẏ one cheke/ shewe & offre to hym that other. And cer taynly ẏ apostle helde wͭin his courage ẏ wyll of god/& of dileccyon. And without forth he requyred example of correccyon. This sayth saynt Austin. And than at ẏ request of ẏ kyng thapostle blyssed them that were newe maryed/& sayd. Lorde god gyue to these chyldren the blessynge of thy ryght hāde/& set in theyr myndes the seed of lyf. And whan thapostle was gone/there was foūde in ẏ hande of the yonge man that was maryed a braūche of palme full of dates. And whan he and his wyfe had eten of the fruyte/they fell a slepe/and they had a semblable dreme. For them semed ẏ a kyng aourned with precyous stones enbraced them and sayd Myne apostle hath blyssed you in suche wyse that ye shall be parteners of ẏ glo- ry perdurable. Than they awoke & tolde to eche other theyr dreme. And than the apostle came to them & sayd. My kynge hath appered ryght now to you/& hath brought me hyther ẏ dores beyng shette so ẏ my blessynge may be fruytfull vpon you. And that ye may haue the surenes of your flesshe/the whiche is quene of all vertues/and fruyte of perpetuall helth. And aboue the aūgelles possessions of all good/vyctory of lechery/lorde of ẏ fayth dyscomfyture of deuylles/and surete of ioyes perdurable/lechery is engendred of corrupcyon/and of corrupcion cometh pollucyon/& of pollucyon cometh synne/ and of synne is cōfusyon engendred. And he thus sayenge two aūgelles appered to them & sayd. We ben the two aūgelles deputed for to kepe you. And yf ye kepe well all thadmonestementes of ẏ apostle we shall offre vnto god all your desyres. And than thapostle baptysed them/and enfourmed them dilygently in the fayth And longe tyme after the wyfe named Pelagene was sacred with a veyle and suffred martyrdome. And the husbonde named Denys was sacred bysshop of ẏ cite. And after this the apostle & Abanes came vnto the kyng of ynde. And ẏ kyng deuysed to the apostle a meruaylous pa- lays/& delyuered to hym grete tresour. And the kynge went in to an other pro- uynce. And the apostle gaue all ẏ tresour to poore people. And the apostle was al- waye in predicacyons two yere or there aboute or the kynge came/and cōuerted moche people wͭout nombre to the fayth. And whan ẏ kyng came & knewe what he had done/he put hym and Abanes in the moost depest of his pryson/& purpo- sed fully to flee them & brenne them. And in the meane whyle Gaath broder of the kynge dyed/& there was made for hym a ryche sepulcre. And the fourth daye he

that had ben deed/arose fro deth to lyf/& all men were abasshed & fledde/& he sayd to his broder/this man ꝑ thou entendest to flee & brenne/is ꝑ frende of god/& the aūgels of god serue him/& they brought me in to paradyse/& haue shewed me a palays of gold & sylucr & of precyous stones/& is meruayllously ordeyned/& whā I meruayled of the grete beaute therof/ they sayd to me/this is ꝑ palays ꝑ Thomas hath made for thy broder/& Whan I sayd ꝑ I Wolde be therof porter/they said to me/thy broder is made vnworthy to haue it/yf thou Wylt dwell therin We shal praye god to reyse ꝑ so ꝑ thou mayst go bye it of thy broder/in gyuynge to hym the money ꝑ he had supposed he had lost And Whan he had sayd this/he ranne to the pryson/& requyred of the apostle ꝑ he Wold pardon his broder ꝑ he had done to hym/& than delyuered hym out of pryson/& prayed the apostle ꝑ he Wolde take & do on hym a precyous vesture. And the apostle sayd to him/knowest ꝑ not ꝑ they Whiche Wene to haue power in thynges celestyal/set nought in no thynge flesshely ne erthly. And Whan ꝑ apostle yssued out of pryson/ꝑ kyng came agaynst hym and fell downe at his fete/& requyred of hym pardon. Than ꝑ apostle sayd to hym god hath gyuen to you moche grete grace/Whan he hath shewed to you his secretes/now byleue in Jesu Thryst/& be ye baptysed/to the ende ꝑ ye be prynce in the realme pdurable. And than ꝑ broder of the kynge sayd. I haue seen ꝑ palays that ꝑ hast do make to my broder/and I am comen for to bye it/& ꝑ apostle sayd to hym/yf it be ꝑ Wyll of thy broder it shall be done. And the kyng sayd/syth it pleaseth god this shall be myn/& the apostle shall make to ꝑ an other. And yf peraventure he may not/this same shall be comyn to the & to me. And ꝑ apostle answered & sayd. Many palayses ben there in heuen/Whiche ben made redy syth ꝑ begynnynge of ꝑ Worlde/that ben bought by pryce of ꝑ fayth/& by almesses of your rychesses/Whiche may Well goo tofore you to these palayses/but they may not folowe you. ¶ After this at the ende of a moneth the apostle made to assemble all them of ꝑ prouynce/& Whan they Were assembled/he cōmaūded that the feble & seke sholde be sette a parte by themselfe. Than he prayed for them/and they that Were Well enseygned & taught sayd amē And forthWith came a clere lyght from heuen/Whiche descēded vpon them and smote downe all ꝑ people & the apostle to the erth/& supposed they had ben smytten With thondre/& so laye by the space of halfe an houre. After the apostle arose & sayd. Aryse ye vp/for my lorde is come as thondre & hath heled vs. And anone they arose all hole/& glorysyed god & the apostle. Than began the apostle to teche them/& to shewe to them the degrees of vertue. ¶ The fyrst is ꝑ they sholde byleue in god whiche is one essence/& treble or thre in persones. And shewed to them examples sensyble/how thre psones ben in one essence. ¶ The fyrst example in a man is Wysdom/and therof cometh vnderstandynge/memory/and connynge. Connyng is of that thou hast lerned the memory or mynde/and reteynest ꝑ thou holdest forgete. And the vnderstandyng is that thou vnderstandest this that is taught to the & shewed. ¶ The seconde example is ꝑ in a vyne ben thre thynges the stalke/the leef/& the fruyte. ¶ The thyrde example is that thre thynges bē in the heed of a man/herynge/seynge/& tastynge or smellynge. ¶ The second degree/that they receyue baptym. ¶ The thyrde that they kepe them fro fornycacion. ¶ The fourth that they kepe them fro auaryce. ¶ The fyfthe that they restrayne them fro glotony. ¶ The syxth that they kepe theyr penaunce. ¶ The seuenth ꝑ they perseuer & abyde in these

thynges. ¶The.viij.ꝑ they loue holy talite. ¶The.ix.ꝑ in thynges to be done they requyre the wyll of god/ & ꝑ they requyre suche thynges by werkes. ¶The tenth that they eschewe tho thyngꝭ that ben not for to be done. ¶The.xj.ꝑ they do charyte to theyr enemyes/ & to theyr frendes. ¶The.xij.that they kepe charyte/ & to werke by dylygence that they kepe these thynges. ¶And after his predicacyõ.xl.M.men were baptysed wout women & small chyldren. And in contynent he went in to grete ynde/ where he shone by myracles innumerable. For he enlumyned and made to se Syntice the frende of Migdone/ whiche was wyfe of Carisyen colyn of the kynge of ynde. And Migdone sayd to Syntice/ wenest thou that I may se hym. Than Migdone chaũged her habyte by the counseyle of Syntice/ & put her selfe amonge ꝑ poore women/ and came where as the apostle preched. And he began to preche of ꝑ maleurte & vnhappynes of this lyfe/ & sayd that this lyf is vnhappy/ wretched/ and subgette to auentures/ and is so slypper and sleynge/ that whan one weneth to holde it/ it fleeth away. And after he began to shewe to them by foure reasons/ that they sholde gladly here the worde of god/ and lykeneth it to foure maner of thynges. Fyrst to a colour whiche lyghteth the eye of our vnderstandynge. Secondly to a syrope or a purgacion/ for the worde of god purgeth our affeccyon fro all flesshely loue. Thyrdly vnto a plaster because it heleth the woũdes of our synnes. And fourthly vnto meet/ because ꝑ worde of god nourysheth vs & delyteth in heuenly loue. And in lyke maner lyke as all these thynges auayle not to ꝑ seke man but yf he take & receyue them. In lyke wyse the worde of god profyteth no thynge to ꝑ languysshynge seke man/ yf he here it not deuoutly. And as ꝑ apostle thus preched Migdone byleued in god/ and refused the bedde of her husbonde. Than Carisyen dyd so moche ꝑ he made the apostle to be set in pryson. And Migdone went to hym & asked hym forgyuenes/ because he was set in pryson for her sake. And he cõforted her swetely/ & sayd he wolde suffre it debonayrly. And than Carisyen prayed ꝑ kyng/ that he wolde sende ꝑ quene his wyues syster vnto her for to assaye yf she myght turne her/ and call her agayn fro ꝑ chrysten fayth. And the quene was sent thyder/ & whan she sawe & knewe of so many myracles as ꝑ apostle dyd. She sayd/ they ben accursed of god that byleue not in his werkes Than the apostle taught them shortly that were there/ foure thynges. Fyrst ꝑ they sholde loue the chirche/ honour and worshyp the preestes/ assemble them oft in prayers/ and ofte to here the worde of god. And whan ꝑ kynge sawe the quene he sayd to her/ why hast ꝑ abyden there so longe. And she than answered/ I had supposed ꝑ Migdone had ben a fole/ but she is ryght wyse. For she hath brought me to the apostle/ whiche hath made me to knowe the waye of trouth. And they ben ouermoche foles that byleue not the waye of trouth. That is to saye/ ꝑ they byleue in our sauyour and redemptour Jesu Chryst. And neuer after wolde the quene lye wt the kyng. And than ꝑ kyng was abasshed & sayd to his cosyn. Whan I wold haue recouered thy wyfe/ I haue lost myne/ & my wyfe is in worse case to me than thyne is to the. Than ꝑ kyng cõmaũded ꝑ the apostle shold be brought to fore hym his handes and fete boũden. And was cõmaunded that he sholde recoũseyle the wyues to theyr husbondes And than the apostle sayd to the kynge/ in shewynge to hym by thre examples/ that as longe as he sholde be in ꝑ errour of the fayth/ they ought not obey them/ that is to wyte by example of the kyng/ by example of the toure/ & by example of

the foũtayne/& sayd to hym. Thou that arte kyng/Wylt haue no seruyces soyled ne foule/but thou hast clenly seruaũtes and clenly chambreres/& What Wenest thou/god loueth chastyte & clene seruyces/am I than to blame/yf I preche to the to loue god & his seruaũtes Whome he loueth/I haue made them clene seruauntes to hym. I haue foũded a toure & thou sayst to me that I sholde destroye it. Also I haue doluen in the erth & haue brought forth a foũtayn out of ỹ abysme And thou sayst I sholde stoppe it. Than the kynge Was angry/and cõmaũded to brynge forth peces of yren brennynge/& made to set the apostle on them all naked his fete boũden. And anone by the Wyll of our lorde a foũtayne of Water sourded and sprange vp and quenched it all. And than the kynge by the coũseyle of his cosyn made hym to be set in a fornays brennynge/Whiche Was so made colde/that the next daye he yssued out all safe without harme. And than sayd Carisyen to ỹ kynge. Make hym to offre sacrefyce to one of the goddes onely/in suche Wyse ỹ he fall in the yre of his god that thus delyuereth hym/and as they constrayned hym therto/he sayd. Kynge/thou art no thynge more noble ne more mighty than ben thy paynters/& how despysest thou very god/and worshyppest a payntynge Whome ỹ Wenest to be thy god/lyke as Carisyen hath sayd to the/that my god sholde be angry/Whan I had Worshypped thy god. And yf he be angred/it shold be more to thy god than to me. For whan thou sholdest Wene that I Worshypped thy god/I sholde Worshyp myne. And ỹ kynge sayd/Why spekest thou to me suche Wordes. And than ỹ apostle cõmaũded in ebrewe the deuyll ỹ Was within the ydoll/that as soone as he kneled tofore the ydoll/he sholde anone breke it in peces. And the apostle kneled and sayd. Loo se ye that I Worshyp/but not the ydoll I adoure/but not ỹ metall I Worshyp/but not the false ymage/but I honour & worshyp my lord god Jesu chryst in the name of Whome I cõmaunde the deuyll/Whiche arte hydde Within this ymage/that thou breke this false ydoll. And anone he melted it as Waxe/& than the prestes came as beestes/& the bysshop of the temple lyfte vp a glayue and ranne the apostle thrugh/and sayd. I shall auenge the iniury of my god. And the kynge and Carisyen fledde aWaye. For they sawe that the people Wolde auenge the apostle & brenne ỹ bysshop all quycke. And ỹ chrysten men bare aWay the body of ỹ apostle and buryed it Worshypfully. Longe tyme after aboute the yere of our lorde. CC. and. xxx. the body of the apostle Was borne in to Edisse the cyte/Whiche somtyme was sayd Rages cyte of Mede. And Alysaundre the emperour bare it thyder at the requeste of the Syryens/& in this cyte no man myght herbowe ie we ne paynym/ne tyraũt ỹ sholde lyue. ¶ After this Abagar kynge of this cite deserued to haue a pystle Wryten With ỹ hande of our lorde. For yf ony men moued Warre agaynst this Cyte/they toke a chrysten chylde & set hym on the gate/& he sholde rede there the pystle. And the same daye What for the vertue of the Wrytynge of our sauyour/as for the merytes of the apostle/the enemyes fledde/or elles made peas. Ysydore in the boke of the lyfe of sayntes/sayth thus of this apostle. Thomas apostle & dysciple of our lord Jesu Chryst/& lyke vnto our sauyour preched the gospell vnto ỹ mysbeleuauntes/to them of Perce & of Mede/to the hyrcyens/and to the brachyens. And he entrynge in to the partyes of the orient/perced thrugh the entrayles of the people. There demened his predicacyon vnto the tytle of his passyon/and there Was he perced throughe With a glayue/and so dyed. And Chrysostomus

sayth that whā Thomas came in to the partyes of ꝑ thre kynges/ whiche came to worshyp our lorde/ he baptysed them/ And they were made helpers & ayders of our lord & of chrysten fayth. Praye we than to this holy apostle saynt Thomas that he wyll be meane vnto our lord that we may haue grace of hꝝ to amende vs in this present lyf/ that we may come in to his euerlastynge blysse. Amen.

## Here folowyth the lyfe of saynt Anastase.

Saynt Anastase was doughter to a gentylman of ꝑ Romayns/ but she was a paynym. Her moder whiche was chrysten was taught & enfourmed in ꝑ fayth by saynt Grysogone. The fore said saynt Anastase was maryed vnto a paynym named papillon/ but she fayned her alway to be seke/ in suche wyse ꝑ she came not in his cōpany. She went vysytynge ꝑ chrysten prysoners ꝑ were in dyuerse prysons in pouerte and in foule clothyge/ & she admynystred to them suche thynges as they neded of her good/ & therfore her husbond made her to be straytly kepte/ in suche wyse ꝑ she had no thynge to ete/ & so wolde slee her/ & all bycause he wolde vō her good make his pryde & iolytees. Than ꝑ lady that well supposed to haue dyed/ sente ofte lettres to saynt Grysogone. And ꝑ holy saynt recōforted her by his lettres as well as he myght. Now it happed in the meane whyle her husbond dyed. Than she was delyuered from prysou. She had thre damoyselles whiche were sisters ꝑ serued her/ whom she had enfourmed & taught ꝑ they shold not renye theyr fayth ne theyr good lyfe for ony menaces ne thretenynges that ꝑ prouost sholde do. The prouost on a daye came to them for to drawe them to hym And saynt Anastase dyd do hyde them in her kechen. The prouost wente after for to accomplysshe his rybaudry. And they kneled downe & prayed theyr prayers/ in suche wyse ꝑ the prouost lost his wytte. And whan he supposed to haue taken/ enbraced and holden them/ he enbraced pottes/ pannes/ & cawdrons/ and kyssed them in suche wyse that he was so foule horryble & blacke/ that whan he yssued out/ his meyny ꝑ awayted his compynge supposed ꝑ he had ben out of his wytte. And they bette hym well/ & after fledde fro hym for fere/ & lefte hym there alone. And he went for to complayne hym to ꝑ emperour. And whan he came to ꝑ gate the sergeaūtes that sawe hym so blacke and smotted/ bette hym well vō roddes/ and scratched hym in the vysage/ & helde hym for wood. And ꝑ caytyfe knewe not that he was so foule & blacke/ & therfore he meruaylled moche more/ why they dyd to hꝝ so moche shame/ where tofore they dyd to hym so moche honour. And he had supposed ꝑ he had ben cladde in a whyte robe. Whan they tolde hym how he was arayed/ than he supposed that ꝑ maydens had enchaūted hym/ & sent for them/ & wolde haue despoyled them all naked tofore hym/ bycause he might se & beholde them/ & ease hym of his lechery. But theyr clothes were anone soo faste glewed to theyr bodyes/ that in no wyse they myght be take of ne despoyled. And than he fell a slepe/ & rowted so fast ꝑ no man myght awake hym. At ꝑ last these thre birgyns were martyred and suffred deth. And saynt Anastase was gyuen to an other man a prouost/ vpon this condicyon/ that yf he myght make her do sacrefyce vnto the ydolles/ he sholde haue her vnto his wyfe. And whan she was brought in to his chambre/ & wold haue enbraced her/ he became blynde/ & syth made his pilgrymage to his goddes/ for to knowe yf he myght be heled therof. And they said to hym/ bycause that thou hast angred saynt Anastase/ ꝑ art gyuen

to turmentes/ & shalt be alway with vs. And whan he returned and was comen home vnto his hous/ he dyed sodeynly amonge the handes of the sergeauntes. Than themperour delyuered sayt Anastase to an other prouost. He came to the saynt and sayd to her. I wote well that thou arte chrysten/ & yf thou wylt do as thy god sayth/ I shall let the go/ and do what ye wylte. For thy god sayth/ but yf one renoūce all that he hath/ may not be my discyple. Than renoūce & gyue to me all that thou hast & go thy way. Saynt Anastase answered. Jesu Chryst sayth that we shold gyue vnto the poore/ & not to the ryche. Than yf I gaue to the I sholde do agaynst the cōmaundement of god. Than the prouost dyd do set her in pryson/ and defended that no man sholde gyue to her ony meet. Than god sent to her substaūce of meet fro heuen two monethes duryng. After that she was sent in exyle with two hondred virgyns in to an yle where as many chrystyens were exyled. After that it was not longe tyme but the prouost remaūded & sent agayne for saynt Anastase/ & dyd do brenne her the yere of the incarnacyon of our lorde CC.lxxx. And made the other to dye by dyuerse turmētes. Amōge whome there was one/ fro whome was taken moche good/ & alway she sayd/ at the leest they may not take fro me Jesu Chryst. Appolyne whiche was a chrysten woman toke the body of saynt Anastase & buryed it in her gardyn. And there dyd do make a fayre chirche. Let vs praye than vnto almyghty god that by the prayer and merytes of sayt Anastase we may come vnto his euerlastynge blysse. Amen.

## Here foloweth of saynt Eugene.

Eugenia the noble virgyn whiche was doughter to Philyp duke of Alysaundre/ whiche for the emperour of Rome gouerned all the londe of egypte. Eugene yssued priuely out of her faders palays with two seruaūtes/ & she went in to an abbey in the habyte & araye of a man/ in whiche abbey she ledde so holy a lyfe/ that at the last she was made abbot of ye same. It happed so ye no man knewe that she was a woman. Yet there was a lady ye accused her of aduoutry tofore ye iudge whiche was her owne fader. Eugene was put in pryson for to be iudged to deth. At the last she sayd to her fader moche thynge for to drawe hym to ye fayth of Jesu Chryst. She rente her cote and shewed to hym that she was a womā/ & doughter of hym ye helde her in pryson. And so she cōuerted her fader vnto ye chrysten fayth/ & was after an holy bysshop/ & at ye houre ye he songe his masse he was beheded for ye fayth of Jesu Chryst. And the lady that had falsly accused Eugene was brent with the fyre of hell wt all her partye. And after ye Claudia & her chyldren came to Rome/ & moche people were by them conuerted/ & many virgyns by Eugene/ which Eugene was moche turmented in dyuers maners. And at ye last by ye swerde accomplysshed her martyrdom. And thus made she offrynge of her propre body vnto our lorde Jesu Chryst. Qui est benedictꝰ in secula sclorꝝ. Amen.

## Here foloweth the lyfe of saynt Steuen prothomartyr.

Stephen is as moche to saye in greke as crowned/ & in hebrewe example to other for to suffre. Or Steuen is as moche to saye/ as nobly & truly spekyng/ techynge/ & gouernyng/ or as a frende & hole co-

myn. And he was deputed of ỹ apostles to kepe the wydowes. Than he was crowned / for he began fyrst to be a martyr. Example for the ensample of his pacyence and good lyfe / nobly spekyng / for ryght noble predicacyon and well gouernynge for the good enseygnementes and techynge of wydowes.

Saynt Steuen was one of the. vij dekens in the mysterye of the apostles. For whan the nombre grewe of people cõuerted / some begã to murmure agaynst the iewes ỹ were cõuerted / bycause that the wydowes and wyues of them were refused to serue / or bycause they were more greued euery daye than the other in seruyce. For the apostles dyd this bycause they sholde be more redy to preche ỹ worde of god. Whan ỹ apostles sawe theyr grete murmure / they assembled them all togyder and sayd. It is no ryght that we leue the worde of god for to admynystre and serue at the tables / and the tables. And the glose sayth that the fedyng of the soule is better than the meet of the body. And consydre ye fayre bretherne men of good renome amonge you that ben replenysshed with the holy ghoost and of wysdome / what we shall establisshe vpon this werke / so that they admynystre and serue / and we shall be in prayer and prechynge. And this worde pleased to them all. And they chose. vij. men / of whome ỹ blyssed Steuen was ỹ fyrst & the mayster. And syth he brought them to the apostles. And they set theyr handes vpon them / and ordeyned them. And Steuen full of grace & of strengthe made grete demõstraũces & grete sygnes to the people. Than the iewes toke hym and wolde surmoũt hym in dysputynge and assayled for to ouercome hym in thre maners / that was by bryngynge wytnesses / by disputacyons / & by turmẽtes. And in euerych of them was ayde and helpe gyuen to hym from heuen. In the fyrst ỹ holy ghost admynystred his wordes. In ỹ seconde the flyght of aũgelles fered ỹ false wytnesses. In the thyrde he sawe Jesu Chryst redy to helpe hỹ / whi che cõforted hym to his martyrdom. In euery batayle he had thre thynges / the assaute in batayle / the ayde gyuen / & the victory. And in aduysynge & beholdyng shortly the hystorye / we may well se all these thynges. As ỹ blyssed Steuen dyd many thinges & preched ofte to ỹ people the iewes made the fyrst batayle to hym for to ouercome hym by dysputacyons. And some arose of the synagoge called libertyns / of a region so named / or of them that were ỹ sones of them that had ben in bondage / & were made free. And thus they ỹ fyrst repugned agaynst the fayth were of a bonde & thrall lygnage. And also they of Cyrenence / & Alexandrynes / & of them that were of Cilyce and Asye / all these disputed with Steuen. This was the fyrst batayle / & than he putteth the victory after / and they myght not resyst his wysdome. For ỹ holy ghost spake in hym. And whan they sawe that by this maner they myght not ouercome hym / they returned malycyously. And at ỹ seconde tyme / bycause they might ouercome hỹ by false wytnesses / they brought two false wytnesses for to accuse hym of foure blames / & brought hym to ỹ iudgement. And than ỹ false men accused him of foure thynges / that was of blasphemynge of god / in ỹ lawe of Moyses / in ỹ tabernacle / & in ỹ temple. And this was the seconde batayle. And than all they ỹ were in iudgement sawe ỹ face of saynt Steuen lyke ỹ face of an aungell / & this was by the helpe of god / & this was the victory of the second batayle. For whan the false wytnesses had all sayd / ỹ prynce of the preestes sayd to hym. What sayst thou. Than sayt Steuen excused by order of all that whiche ỹ false wytnesses

had sayd. And first of the blasphemynge of god sayenge. God that spake to our faders & prophetes/that is god of glory/& prayseth hym in thre thynges after this worde glory/Whiche is expowned right swetely. The god of glory is gyuer of glory/as it is sayd in ỹ boke of kỹges. Whosomeuer shal se my name/I shall glorysfye hym. The god of glory may be sayd conteynynge glory/as is sayd in the prouerbes/the.viij.chappytre. Rychesses & glory ben with me the god of glory/that is to whom glory is due. And thus prayseth he god in thre maners. In that he is glorypous/glorysfynge/& to be glorysfyed And after he excused hym of the blame in Moyses/in praysynge hym moche & specyally in thre thỹges/that is to wyte of feruour of loue. For he slewe ỹ egypcyen that smote the ebrewe. And of the myracles that he dyd in egypte or in delerte. And of the familiarite of god/whan he spake to hỹ many tymes amyably. And after this he excused hym of the thyrde blame ỹ was in the lawe/in praysynge the lawe in thre maners. Fyrst bycause of the gyuer/that was god. The second of the mynyster/whiche was Moyses ỹ was a grete prophete. And ỹ thyrde bycause of ỹ ende/for it gyueth lyfe perdurable. And after he purged hym of the blame of the tabernacle/& of the temple. In praysynge the tabernacle in.iiij.maners. One was bycause he was cõmaũded of god to make it/and was shewed in vysyon/it was accõplysshed by Moyses/& that ỹ arke of wytnes was therin And he sayd ỹ the temple succeded the tabernacle. And ỹ blysted Steuen purged hym of that whiche was layde to hym/of whiche the iewes sawe ỹ they myght not ouercome hym in that maner. And than they toke ỹ thyrde batayle agaynst hym/that they sholde surmount hym by turmentes. And whan the blysted saynt Steuen sawe this/he wold kepe ỹ commaũdement of our lorde/& enforced hym to refrayne them in thre maners/that was by shame/by drede/& by loue. Fyrst by shame in blamynge the hardnesse of theyr hertes/and sayd to them. Ye contrarye alwaye the holy ghoost by your harde heedes & hertes not pyteous/lyke as your faders that persecuted the prophetes and slewe them that shewed the comynge of god. And ỹ glose sayth that in thre maners they were malycyous. The fyrst that they contraryeden ỹ holy ghoost. The second that they persecuted the prophetes. The thyrde that by theyr euyll malyce/they slewe Jesu Chryst/but bycause they were lyke ỹ comyn woman/they coude haue no shame to leue theyr malyce. But whan they had herde these thynges/they withsayd it in theyr hertes/and grenned theyr teeth agaynst hym. After this he corrected them by drede/bycause ỹ he sayd/that he sawe Jesu Chryst on the ryght syde of god/lyke as redy to helpe hỹ/& condempne his aduersaryes. For saynt Steuen whiche was full of ỹ holy ghost loked vp/& behelde ỹ heuen/& sawe the glory of god/and sayd Loo I se the heuens open/& the sone of ỹ mayde standynge on ỹ ryght syde of the vertue of god. And how be it that he corrected them by shame and by drede/yet they lefte not theyr malyce/but were more werse than tofore/& stopped theyr eeres/to the ende ỹ they wolde not here hym/wherof he blamed them. And they cryed with an hye voyce/& made a grete assaute agaynst hym/& cast him out of ỹ cyte all togyder/& stoned hym. And they supposed to haue done after theyr lawe as a blasphemour/in cõmaundyng ỹ he shold be stoned out of ỹ castels. And these two false wytnesses whiche after theyr lawe ought to cast the fyrst stone/toke of theyr clothes/bycause ỹ they sholde not be touched of god/and to the ende that they myght better & lyghtlyer bewelde

them to stone hym/ & lefte them at ỹ fete of a childe ỹ than was called Saulus/ & after he was called Paule. And thus he kepte ỹ clothes of them ỹ stoned hym/ & he was stoned of them all. And whan he myght not withdrawe them fro theyr malyce/ne by shame ne by drede. He toke the thyrde maner/so that he wold withdrawe them by loue/ & ỹ loue ỹ he shewed them was not lytel/whan he prayed for hym & for them/that his passion myght not be dyfferred/ & that the synne sholde not be imputed to them ỹ stoned hym/ & sayenge lorde Jesu Chryst receyue my spiryte. And whan he was on his knees he cryed with an hye voyce & sayd. Lord establysshe not to them this synne. And this was a meruaylous loue/whan he prayed on his knees for them ỹ stoned hỹ lyke as he had prayed more for them thā for hymselfe. For he desyred to be more empesshed for them than for hymselfe. And as the glose sayth/he kneled/for bycause he ought ỹ more humbly to praye for them/of whome ỹ iniquite is grete. And in this he dyd as dyd Jesu Chryst. For in his passion he prayed for hỹselfe & sayd. Fader I cōmaūde my spiryte in to thyn handes/ & he sayd for them ỹ stoned hym. Fader forgyue it them. And whan sayt Steuen had so sayd/he slepte in our lord & was not deed. For he suffred sacrefyce of dilectyon. And after slepte in hope of resurrectyon. And ỹ stonynge of saynt Steuen was made in ỹ same yere that our lorde ascended vp in to heuen/in the next moneth of August/the thyrde daye entrynge. And saynt Gamalyel & Nicodemus whiche were amonge the counseyles of the iewes for the chrysten men buryed hym in the felde of Gamalyel/ & made grete wepyng for hym. And than was grete persecucyon of chrysten men that were in Jherusalem. For whan the blyssed saynt Steuen (whiche was one of the prynces) was slayne/they began to persecute all ỹ chrysten men/in so moche ỹ the apostles whiche were stronger than the other in the fayth/departed out of all the prouynce of ỹ iewes/after that whiche our lord had cōmaūded to them ỹ they persecute you in one cite/flee you in to an other. And ỹ blyssed doctour sayt Austyn reherseth/that the blyssed saynt Steuen was noblysshed by many myracles. For he reysed by his merytes fyue deed bodyes/and heled many that were seke of dyuerse maladyes & langueurs/ And wout this recounteth he other myracles worthy to be remembred. For as he sayth in the.xxiij. boke of the cyte of god/the floures ỹ were put on the awter of saynt Steuen/were put on the seke men/and anone they were cured & heled And ỹ clothes taken fro ỹ awter & layde on them ỹ were seke/were a medicyne to many. For as it is sayd in the.xxiij. chappytre of ỹ cronycles of god/these floures taken vpon the awter of saynt Steuen were layde on the eyen of a woman that was blynde/ & anone she had agayne her syght. And also sayd he in ỹ same boke/ỹ a man that was mayster of a cite & was named Marcyal/ & was a paynym/and wolde not be cōuerted. And it happed ỹ he was strongly seke/ & his sone in lawe that was a ryght good man/ & came in to the chirche of saynt Steuen/ & toke of the floures & layde vnder the heed of his lorde. And anone whā he had slepte ther vpon/on the morynge he cryed that the bysshop sholde be brought to hym/ & the bysshop was not in ỹ towne/but ỹ preest came to hym & bad hym to byleue in god & baptysed hym/ & euer as longe as he lyued after he had alway in his mouth Jesu Chryst receyue my spiryte/ & yet wyst he not ỹ tho wordes were ỹ wordes that saynt Steuen last spake. ¶ And also he reherseth an other myracle in ỹ same place/that a lady called Patrone had be seke greuously/ & had sought many remedies

for to be heled of her malady/but she felt none hele. But in ẏ ende she had coũseyle of a iewe/whiche gaue to her a rynge w̃ a stone/& that she sholde bẏde this rynge with a lace to her bare fleshe/& by the vertue of the stone she shold be hole. And whan she sawe that this helped her not she went to the chirche of ẏ prothomartyr/& prayed ẏ blyssed saynt Steuen for her helth. And anone without brekynge of the lace or of the rynge/the rynge fell downe to the groũde/& she felte her selfe anone all hole. ¶ Also ẏ same recounteth an other myracle not lesse meruayllous/that in Cesaree of Capadoce was a lady moche noble/of whome ẏ husbond was deed/but she had.x.chyldren.vij.sones & iij.doughters. And on a tyme whã they had angred theyr moder she cursed them And the diuyne vengeaunce ensewed sodeynly ẏ maledicyon of ẏ moder/so that all the children were smytten of one semblable and horryble sekenes on all theyr mẽbres. For whiche thẏge they myght not dwell in ẏ coũtree for shame/& for the sorowe ẏ they had/& began to go folyly through ẏ worlde. And in what someuer countree they wente euery man behelde them. And it happed ẏ two of them/ẏ is to wyte a broder & a syster came to ypotence/& the broder was named Poule/& the syster Pauladye/& there they foũde Austyn the bysshop/& tolde to hym & recounted what was happed. Than they haũted the chirche of saynt Steuen by ẏ space of.xv.dayes/& it was tofore eester and they prayed strongly to the saynt for theyr helth. And on eester day whan the people was present Poule entred sodeynly within the chauncell/and put hym to prayer by grete deuocyon/& with grete reuerence tofore ẏ awter/& as they that were there abode vpon ẏ ende of ẏ thẏge he arose vp apertly all hole of his tremblynge. Than saynt Austyn toke hym & shewed hym to ẏ people/& sayd that on the morowe he wolde tell them the case. And as he spake to the people the syster was there tremblynge on all her membres/& she arose vp & entred in to ẏ chaũcell of saynt Steuen/& anone she slepte/and after arose sodeynly all hole/& was shewed to the people/as was done tofore of her broder. And than graces & thankẏges were gyuen to saynt Steuen for the helth of them bothe. Whan Orosius came fro Jherusalẽ he brought to saynt Austyn of the relykes of saynt Steuen/of whome many myracles were shewed & done. It is to wyte ẏ the blyssed saynt Steuen suffred not deth on ẏ daye of his feest/but it was on the daye ẏ his inuencion is on/in ẏ moneth of August. And yf it be demaũded why ẏ feest is chaunged it shall be sayd whan his inuencyon shall be sayd. And this may suffyse you for this present tyme. For the chyrche wyll also ordeyne the feestes whiche folowen the natiuite of Jesu Chryst/for two causes. The fyrst is to Jesu Chryst/whiche is heed & spouse/to the ende ẏ thaccõpanyes be ioyned to hym. For Jesu Chryst spouse of ẏ chirche in this worlde adioyneth to hym thre companyes/of whiche companyes is sayd in the cantycles/my whyte soule & rody chosen of thousandes The whyte is as to saynt Johñ theuangelyst a precyous confessour. And ẏ rody or reed is as to saỹt Steuen ẏ fyrst martyr/& chosen of thousandes/is to ẏ virgynall cõpany of thinnocentes. The second reason is ẏ the chirche assembleth also to gyder ẏ maners of ẏ martyrs/the fyrst by wyll & by werke/ẏ seconde by wyll & not by dede/ẏ third by dede & not by wyll The fyrst was ẏ blyssed Steuen/the second was in saynt Johñ ẏ euangelyst/ẏ thyrde was in sayntes & gloryous Innocentes/whiche for god suffred passyon.

¶ Here after foloweth the lyfe of saynt Johñ theuangelyst.

Johan is expowned ꝑ grace of god / or he in whome grace is / or to whom it is gyuen of our lorde. And therfore bē vnderstāden. iiij. preuyleges ꝑ ben in ꝑ blyssed saynt Johñ. ¶ The fyrst was ꝑ noble loue of Jesu Chryst / for he loued hym more than ꝑ other / & shewed to hym of greter loue / & therof he is sayd ꝑ grace of god / also as gracyous god / & to hym he was more gracious than to Peter For he loued hym moche / but he is loue of courage & of sygne / & this ꝑ is of sygnes is double / ꝑ one is for to shewe familiarite / & ꝑ other is in gyuynge benefices. As to ꝑ fyrst he loued ꝑ one & thother egally. As to the seconde he loued more Johñ / & as to ꝑ thyrde he loued more Peter. The seconde was virgynyte / Whan he was chosen virgyn of god. And therfore it is sayd in what is ꝑ grace. For grace of virgynite is in a virgyn / & Whan he Wolde mary he Was called of god. The thyrde is ꝑ reuelacyon of ꝑ secretes of our lorde. therfore it is sayd to Whome grace is gyuen. For to hym was gyuē to knowe many secretes & profoūde / as of ꝑ diuynite of ꝑ sone of god / & of ꝑ ende of ꝑ Worlde. The fourth is ꝑ recōmendacyon of the moder of god / Whiche gyfte of grace Was gyuē of our lord. For this gyfte Was gyuen to hym Whan ꝑ moder Was gyuen to hym in to keppyng / & Mylete bysshop of lyege wrote his lyf / the Whiche ꝑ sodore abredged / & set it in the boke of the natiuytees of the lyfe & the deth of holy faders.

Saynt Johñ the apostle & euangelyst Was sone of zebedee / Whiche had maryed the thyrde syster of our lady to wyfe / & ꝑ was broder to saynt James of galice. This sayd Johñ signifyeth as moche as the grace of god / & Wel myght he haue suche a name. For he had of our lorde. iiij. graces aboue ꝑ other apostles. The first is ꝑ he was beloued of our lord The seconde Was ꝑ our lorde kepte to hym his virginite / lyke as sayt Jerom sayth For he Was at his Weddyng / & he abode a clene virgyn. The thyrde is ꝑ our lorde made hym to haue moche grete reuelacyon & knowlege of his diuinite / & of ꝑ fynysshynge of the Worlde / lyke as it appereth in ꝑ begynnyng of his gospels / & in thapocalypse. The fourth grace is ꝑ our lord cōmysed to hym in especyall ꝑ keppyng of his swete moder. He was after ꝑ ascencyon of our lord in Jherusalem With the apostles & other. And after that / ꝑ they were by ꝑ ordynaūce of ꝑ holy ghoost confermed in ꝑ chrysten fayth by ꝑ vnyuersall Worlde. Sayt Johñ came in to grece where he cōuersed / & cōuerted moche people / & foūded many chirches in ꝑ chrysten fayth / as Well by myracles as by doctryne. In this tyme Domycyen Was emperour of Rome / Whiche made right grete persecucyons vnto chrysten men / & dyd do take saynt Johñ & brought hym to Rome / & made hym to be cast in to a vessell or a tonne full of hote oyle in ꝑ presence of the senatours / of Whiche he yssued out by ꝑ helpe of god / more pure & more fayre / Wout felynge of ony hete or chafynge than he entred in. After this that ꝑ emperour sawe ꝑ he ceased not to preche ꝑ chrysten fayth / he sente hym in exyle vnto an yle called pathmos. There Was sayt Johñ alone / & Was vysyted of aūgels & gouerned / there Wrote he by the reuelacyon of our lorde thapocalypse / Whiche conteyneth the secretes of holy chirche / and of the Worlde to come. In this same yere Was Domycyen the Emperour for his cuylles put to deth / & al that he had done

was reuoked by the senatours & defeated. And thus was sayntJohn brought agayne frō his exyle with grete honour in to ephesym/ & all ỹ people of ephesym came agaynst hym syngynge & sayenge Blyssed be he that cometh in the name of our lord. In ỹ waye he reysed a woman whiche was named Drusiane/ whiche had moche loued sayntJohn & wel kept his cōmaundementes. And her frendes brought her before sayntJohan all weppynge and sayenge to hym. Loo here is Drusiane whiche moche loued the & dyd thy cōmaūdementes/ & is deed & desyred no thyng so moche as thy returne/ & that she myght se the tofore her deth. Now ỹ arte comen hyther & she may not se the. Saynt John had grete pyte on her that was deed/ & of ỹ people ỹ wepte for her/ and cōmaūded ỹ they sholde set downe ỹ byere & vnbynde & take awaye ỹ clothes fro her/ & whan they had so done he sayd herỹge all with a loude voyce. Drusiane my lorde god Jesu Chryst areyseth the/ Drusiane aryse & go in to thy hous and make redy for me some refeccyon. Anone she arose & wente in to her hous for to do the cōmaūdement of saynt John. And ỹ people made thre houres longe a grete noyse & crye sayenge there is but one god and that is he whome saynt John preacheth. It happed on an other day ỹ Craton the philosophre made a grete assemble of people in ỹ myddes of ỹ cyte/ for to shewe them how they ought to despyse the world/ & he had ordeyned two yonge men bretherne/ whiche were moche ryche/ & had made them to sell theyr patrymony/ & therwith to bye precious stones the whiche these two yonge men brake in the presence of the people/ for to shewe how these precyous & grete rychesses of the worlde ben soone destroyed. That same tyme saynt John passed by & sayd to Craton ỹ philosophre. This maner for to despyse ỹ worlde that thou shewest is vayne/ and folysshe demonstraūce. For it seeketh to haue ỹ prayesynge of ỹ worlde and god repreueth it. My good mayster Jesu Chryst sayd to a man ỹ demaūded of hym how he myght come vnto euerlastyng lyf/ that he sholde go & sell all his goodes/ & gyue that he receyued of it to the poore people/ and he sholde fynde tresour in heuen. Craton sayd than to hym the pryce & valewe of these precyous stones is destroyed in ỹ presence of all men here/ but yf thy mayster be veray god/ & he wyll that the goodes of the worlde be gyuen to poore men/ take than the peces of these precyous stones broken/ & make them hole stones as they were tofore bycause yf I haue shewed this vayne glorye/ make thou them to ỹ honour of thy mayster. Anone sayntJohn toke ỹ peces of ỹ precyous stones. And after ỹ he had made his prayer vnto god/ he shewed to them ỹ stones as hole as euer they were or had ben. Whan Craton ỹ philosophre sawe this/ anone he with his two men & his disceples fell down to ỹ fete of saynt John & receyued the fayth & baptym of Jesu Chryst/ and solde the precyous stones & gaue the money therof for ỹ loue of god & began to preche ỹ fayth of our lord and sauyour Jesu Chryst. Than ỹ two bretherne moche ryche/ and honoured in the cite of Ephesym/ anone they solde all theyr patrymony/ & gaue it for the loue of god. But after whan they came in to the cyte of Pergama/ & sawe them that had ben theyr seruaūtes clothed in sylke and in grete honour of the worlde/ and themselfe haynge but a poore mantell/ or peraventure a poore cote. Anone they repented them ỹ they had gyuen awaye theyr goodes in almes to ỹ poore people. This perceyued saynt John and sayd to them I se that ye ben heuy & sorowfull of this ỹ after ỹ doctryne of Jesu Chryst ye haue gyuen your goodes for goddes sake/ wherfore yf ye wyll haue agayn ỹ

balewe of your goodes/brynge to me rodes of the trees & stones of the ryuage of the see. And so they dyd/& Whan saynt Johñ had them/anone by his prayer he chaũged the rodes in to fyne golde/and the comyn stones in to precious stones/& saynt Johñ badde them to take them & shewe to the maysters that had knowlege in suche iewelles/yf ỹ rodes were golde/& the comyn stones precyous stones. After they came agayne and sayd to saynt Johñ. Syr the maysters say that they sawe neuer so fyne golde/ne so precyous stones. Saynt Johñ than sayd to them. Go ye & bye ye agayn your londes that ye haue solde. For ye haue lost ỹ rewarde of heuen. Be ye ryche temporally for to be beggers ppetually. Thã began he to preche in despysyng the rychesses/& to shewe. vj. causes why we ought to restrayn vs for to loue rychesses. ¶ Fyrst the scrypture lerneth vs to hate rychesses/& recyteth in ỹ gospell how the ryche man that was cladde in purpure/& ete euery day delycyous metes glotonously was lost and dampned. But the poore man at his gate that dyed full of sores & hungry was saued. ¶ Secondly nature techeth vs to hate rychesses/for we ben borne poore and naked/and poorely we must departe & dye. ¶ Thyrdly the creatures techeth vs/for the sonne/the mone and the sterres/the rayne/and the ayre ben comyn/& departe theyr influences & theyr benefyces largely. ¶ Fourthly the man is not ofte in one estate. For whan he weneth to be ryche/plenteous & free/he fyndeth hymselfe bonde and caytyfe. For the ryche man aduerse is bonde and seruaunt to the peny and to the deuyll. Amator pecunie/seruus est mãmone. ¶ Fyfthly sorowe and care. For by daye & nyght he hath grete labour in getyng and in keppynge of it/and grete drede to lose that whiche he hath so dere & with grete payne goten. ¶ Syxthly auaun-

tyng & praysyng. For ỹ rychesses gyuen occasyon to be payn gloryous & to prayse & glorifye hymselfe. And by this it appereth that presently is lost the wele of humilite/without whiche the grace of god may not be had. And thus it goten for ỹ worlde come to payne and turment/by ouer grete pryde. Scrypture than/nature/creature/fortune/besynes and care and auaũtynge and praysynge ought to make vs wdrawe for to loue rychesses. Sayt Johñ approued to these two men his doctryne wt his myracles to be true/and ye in the name of hym dyd myracles tofore that ye were sory & repẽted you of that/that ye had gyuen your rychesses to poore people/now is that grace from you departed/& ye ben become meschaũt and wretches/whiche were in the fayth stronge & myghty. And tofore ỹ euyll spirytes had fere & drede of you/& by your cõmaũdement they yssued out of bodyes humayne. Now haue ye fere and drede of them/& ben become theyr seruaũtes. For who so loueth the rychesses of this worlde/he is seruaũt to a deuyll named Mãmona. And is bonde and serfe in keppynge the rychesse/in whiche he setteth his affyaũce. And hereof sayth the holy ghoost by ỹ pphete Dauid. In imaginẽ pertransit homo. &c. Vaynly is the man dystroubled whiche assembleth tresour in this worlde/& knoweth not for whome it is. For whan he shall dye he shall bere no thynge wt hym/& he wote not who shall despende it. For naked we come vpon the erth/& all naked we shall returne in to it. And to a meschaũt man it suffyseth not whan he hath ynough. But he is besy daye & nyght to gete more wout rest. For the rychesses make hym ferefull to lese ỹ he hath goten/& brygeth to hỹ many besynesses & euyll rest/in makynge worldly delytes. And he dispouryed/deth cometh whiche taketh all fro him & bereth no thynge wt hym saue his prye synnes.

Whã sayt Johñ had sayd all this/there was brought tofore hȳ a ponge mã deed whiche onely had ben in maryage.xxx. dayes. And his moder & frendes wepte sore/whiche tofore saynt Johan kneled downe on theyr knees prayenge hym ꝑ he wold reyse hym to lyfe. Saynt Johñ had grete pyte/and whan he had longe wepte/he badde to lose & vnbynde ꝑ body & sayd. O Satheus whiche were blynded w̃ flesshely loue/soone ꝑ lost thy soule And bycause ꝑ knowest not thy maker Jesu Chryst ꝑ art fallen ignorantly in to the lace of ꝑ right euyl fendes/wherfore I wepe/& praye that thou mayst be releued fro deth to lyf/& shewe thou to these twayne Actio and Eugenio/what grete glory they haue lost/& what payne they haue deserued. Anone Satheus releued hym in yeldynge thankynges to saynt Johñ/& blamed moche ꝑ two dysciples in sayenge. I sawe your two aungelles wepe/and the deuylles demeyne ioye of your perdicyon. Also I sawe the realme of heuen made redy for you/& full of all delyces/& ye haue folyly goten for you ꝑ places of hell derke and tenebrous full of dragons & of all paynes. And therfore it behoueth you to praye to ꝑ apostle of god that he rempse & bringe you agayne to your saluacyon/lyke as he hath releed me goodly. And amõge all other paynes this Satheus recyted these that ben conteyned in two verses folowyng. Vermis et vmbre/flagellũ/frigus/et ignis. Demonis aspectus/celerũ confusio luctus. That is is to saye. Wormes & derknes/scourges/colde/hete. Syght of deuyls/cõfusyon of synnes/& waylynge. Anone than these two men by right grete repentaũce prayed saynt Johñ that he wolde praye for them. To whome saynt Johñ answered ꝑ they sholde do penaũce.xxx. dayes longe/& praye to god ꝑ the roddes of golde & the precyous stones myght returne to theyr fyrst ꝑpre natures. After these.xxx. dayes they came to sayt Johñ and sayd to hym. Fayre fader ye haue alwaye preched mercyfore & mercy/& cõmaũded that one sholde pardon an other his trespace/we ben cõtryte & repentaũt of our synnes/and wepe with our eyen for this euyll worldly couetyse ꝑ whiche we haue by them receyued. And therfore we praye you that ye haue mercy on vs. And saynt Johñ answered/our lord god whan he made mencyon on ꝑ synner/he sayd. I wyll not the deth of the synner/but that he be cõuerted & lyue. For grete ioye is in heuen of a synner repentaunt. And therfore knowe ye ꝑ he hath receyued your repentaũce. Go ye forth & bere the roddes & stones thider where ye toke them/for they ben returned to theyr fyrst nature. Thus they receyued the grace ꝑ they had lost. So ꝑ after they dyd grete myracles in the name of our lorde Jesu Chryst. And than after this whan the blyssed apostle saynt Johñ had preched thrugh all Asye/& sowen the worde of Chryst. They that worshypped ydolles moued the people agaynst saynt Johñ & came & drewe hym to ꝑ temple of Diane for to cõstrayne hym to do sacrefyce vnto that ydoll. To whome saynt Johñ sayd Syth ye byleue ꝑ your goddesse haue so grete power/call ye vpon her & requyre her by her power ꝑ she subuerte & overthrowe the chirche of Chryst/& yf she so do/I shall do sacrefyce to her/and yf she do it not/than let me praye vnto my god Jesu Chryst ꝑ he overthrowe her tẽple/And yf he so do/than byleue ye in hym. To this sentence ꝑ moost parte of ꝑ people consented/and so they prayed/and no thige they coude do ne preuayle agaynst the chyrche of Chryst. But saynt Johñ made his prayers/& anone ꝑ temple of Diane fell downe & was overthrowen/so that ꝑ foũdement turned vp so downe and the ymage of Diane all to dasshed & destroyed. And that same daye were con

uerted to Chrystes fayth.xij.M.men of the gentyles/besyde Women & chyldren. Than Aristodemus bysshop of ỹ ydolles styred & meued sedicyon amõge ỹ people in suche wyse that that one partye made them redy to batayle agaynst that other partye. Than sayd the apostle to hym/ What wylt thou ỹ I do/that ỹ mayst be pleased. To whome ỹ bysshop sayd/yf ỹ wylte that I byleue in thy god/I shall gyue to ỹ venym to drynke/& yf it hurte not the/than thy lord is very god. Than sayd saynt Johñ/do as thou hast sayd. Than sayd ỹ bysshop/I wyll fyrst that thou se other dye therof tofore/bycause ỹ sholdest the more drede it. Than Wente Aristodemus to the proconsull of the cite and demaũded of hym two men iudged to deth for to haue ben beheeded. And tofore them all he gaue to them to dryke ỹ venym/Whiche men as soone as they had dronken it/incontynent dyed. Than saynt Johñ toke ỹ cuppe With ỹ venym and blysted it With ỹ sygne of the crosse/ and dranke it of euery dele/& had ne felte none hurte ne harme/Wherfore all ỹ people gaue laude and praysynge vnto god. Aristodemus sayd/yet haue I a doubte but and yf thou reyse to lyfe agayne the deed men ỹ dranke the venym/Without doubte than shall I byleue. Than the apostle delyuered hym his cote/to Whom he said/Why gyuest thou to me thy cote. And sayt Johñ sayd/bycause that thou asshamed & confused shalt go fro & forsake thyne infydelite. To Whome he sayd/ trowest thou ỹ thy cote shall make me to byleue. And the apostle sayd/go & laye it vpon the bodyes of ỹ deed men sayenge. Thapostle of Chrystes hath sent me to you that ye aryse in ỹ name of Chrystes/Whiche Whan he had done/anone they arose fro deth to lyfe. Than ỹ apostle baptysed the bysshop & the proconsull byleuyng in Chryst w̃ all theyr kynne & frendes/whiche anone brake all theyr symplacres/& in the same place edifyed a chirche in the worshyp of god & of saynt Johñ. The holy saynt Clement reherseth in the fourth boke of hystoria ecclastica. that on a tyme saynt Johñ theuãgelyst cõuerted to the fayth a goodly ponge man wel fauoured & stronge/& cõmaũded hym vnto the keepynge/rule & gouernaunce of a bysshop. And Whan a lytell Whyle after this ponge man forsoke the bysshop/& fell in to euyll company amonge theues/& became and Was made mayster and prynce of them. Anone after ỹ apostle came to ỹ bysshop & demaunded for this ponge man. And ỹ bysshop Was sore abasshed/Whan saynt Johñ sawe his countenaũce he demaũded more besyly after hym/& Where he had left hy̆. For I aske hym of ỹ whome I delyuered to the/and gaue the so grete charge w̃ hym. Than sayd ỹ bysshop to hym. Fader truly he is deed in his soule/ and is in yonder moũtayne w̃ theues/& is theyr mayster & prynce. And Whan he herde ỹ for sorowe he rent his clothes/& sayd to ỹ bysshop. Thou art a feble keper for to suffre thy broder to lese his soule. Anone he made a horse to be made redy for hym/& rode fast to the moũtayn. And Whan the ponge man espyed and knewe hy̆/he Was sore ashamed/that he fledde from hym. Than the apostle forgate his age & prycked after/& cryed after hym ỹ fledde. Why mooste Swete sone why fleest ỹ fro thy fader feble & olde/be ỹ not aferde sone/for I shall yelde acountes for the to Jesu chryst. And truly I shal gladly dye for the/lyke as Jesu Chryst dyed for vs. Turne agayne my sone turne agayne/ Jesu chryst hath sent me to ỹ. And Whan he herde him thus speke/he abode w̃ an heuy chere/& wepte repentyng hym bytterly/& fell downe to ỹ feet of ỹ apostle/& for penaũce kyst his hand. And ỹ apostle fasted & prayed to god for hym/and gate for hym remissyon of his synnes and forgyuenes. And lyued so vertuously after

that saynt Johñ ordeyned hȳ to be a bysshop. ¶Also it is redde in ȳ same hystory that saynt Johñ on a tyme entred in to a bath for to wasshe hym/& there he foũde Cherynthũ an heretyke/Whome as soone as he sawe he eschewed & went out of it sayenge. Let vs flee & go hens/lest the bayne fall vpon vs/in whiche Cherynth⁹ the enemy of trouth wasshyth hym. And as soone as he was out/the bayne fell downe. Cassiodor sayth ȳ a man had gyuen to saynt Johñ a partriche lyuyng/& he helde it in his hãde strokyng & playenge w̃ it other whyle for his recreacyon/& on a tyme a yonge man passed by w̃ his felawshyp & sawe hȳ playe w̃ his byrde whiche sayd to his felowes laughynge Se how ȳ yonder olde man playeth w̃ a byrde lyke a childe. Whiche saynt Johñ knewe anone by ȳ holy ghoost what he had sayd/& called ȳ yonge man to hym & demaũded hȳ what he helde in his hãde & he sayd a bowe. What doost ȳ withall sayd saynt Johñ. And ȳ yonge man sayd We shote byrdes & beestes therwith. To whome the apostle demaũded how & in what maner. Than the yonge man bent his bowe/& helde it in his hande bent/& whan the apostle sayd no more to hym/ he vnbent his bowe agayne. Than sayd the apostle to hym/why hast ȳ vnbent thy bowe/& he sayd/bycause yf it sholde be longe bent/it sholde be the weyker for to shote w̃ it. Than sayd the apostle. So sone it fareth by mankynde & by fraylte in contemplacyon/yf it sholde alwaye be bent/it sholde be to weyke/and therfore otherwhyle it is expedyent to haue recreacyon. The egle is ȳ byrde that fleeth hyest/& mooste clerely beholdeth ȳ sonne. And yet by necessyte of nature hym behoueth to descende lowe. Ryght so whan mãkynde withdraweth hym a lytell fro cõtemplacyon/he after putteth himselfe hyer by a renewed strength/and he byeueth than more feruently in heuely thynges. Saynt Johñ wrote his gospelles after the other euangelystes/the yere after the ascencyon of our lorde. lxbj. after this that the venerable Bede sayth. And whan he was requyred & prayed of the bysshops of ȳ coũtree of ephese/to wryte them/saynt Johñ prayed also to them ȳ they sholde fast & praye in theyr dioceses thre dayes for hym/to the ende that he might truly wryte them. ¶Saynt Jherom sayth of this glorious apostle saynt Johñ/that whan he was so olde/so feble and so vnmyghty/that his dyscyples susteyned & bare hym in goynge to chirche/& as ofte tymes as he rested he sayd to his dyscyples. Fayre chyldren loue ye togyder/and eche of you loue other. And than his dyscyples demaũded why and wherfore he sayd to them soo ofte suche wordes. He answered to them and sayd our lord had so cõmaũded. And who som euer accomplysshed well this cõmaũdement/it sholde suffyse hym for to be saued. And fynally after that he had founded many chirches/& had ordeyned bysshops & prestes in them/and confermed them by his predicacyon in the chrysten fayth the yere. lxbiij. after ȳ resurrection of Jesu chryst. For he was. xxxj. yere old whan our lorde was crucyfyed/& lyued after. lxbiij. yere/& thus was all his age lxxxix. yere. Than came our lorde with his dyscyples to hym & sayd. Come my frende to me/for it is tyme ȳ thou come ete & be fedde at my table with thy bretherne. Thã saynt Johñ arose vp & sayd to our lorde Jesu Chryst that he had desired it longe tyme/& began to go. Than sayd our lorde to hym. On sondaye next comyge ȳ shalt come to me. That sonday the people came all to ȳ chirche/Whiche was foũded in his name & consecrate on that one syde of ephese/& fro mydnyght forth he ceased not to preche to ȳ people/ that they shold establysshe them & be sted fast in ȳ chrystẽ fayth/& obeyssaũt to the

cõmaũdementes of god. And after this he sayd the masse & howseled & comuned the people/ & after that ỹ masse was fynysshed/he bad & dyd do make a pyt or a sepulture tofore ỹ awter. And after ỹ he had taken his leue & cõmaũded ỹ people to god/he descended downe in to ỹ pyt or sepulture/& yelde vp his hãdes to heuen & sayd. Swete lord Jesu Chryst I yelde me vnto thy delyre/& thanke ỹ that thou hast vouchedsafe to cal me vnto the/yf it please the receyue me for to be w̃ my bre therne/w̃ whome ỹ hast somonned me/ open to me ỹ gate of ỹ lyfe perdurable/& lede me to ỹ feest of thy well & best dressed metes/thou art Chryst the sone of the lyuynge god/whiche by ỹ cõmaũdemẽt of the fader hast saued the worlde/to the I rendre & yelde grace & thankyges worlde withouten ende/thou knowest well ỹ I haue delyred the w̃ all myn hert. After ỹ he had made his prayer moche amerously & piteously/anone came vpon hym grete clerenes & lyght/& so grete bryghtnes ỹ none myght se hym/& whan this lyght & bryghtnes was gone & departed/there was no thynge foũde in the pyt or graue but mãna/whiche came springynge frõ vnder vpwarde/lyke as sonde in a fountayne or springynge well/where moche people haue ben delyuered of many dyseases & sekenesses/by the merytes and prayers of this gloryous saynt. Some saye & afferme ỹ he dyed wout payne of deth/& that he was in ỹ clerenes borne in to heuen body and soule/wherof god knoweth ỹ certaynte. And we ỹ ben yet here bynethe in this mysery/ought to praye deuoutly to hym ỹ he wolde impetre & gete to vs ỹ grace of our lorde/whiche is blyssed in secula seculorũ. Amen.

¶There was a kyng an holy cõfessour and virgyn named saynt Edward/whiche had a specyall deuocyon vnto saynt Johñ ỹ euãgelyst. And it happed ỹ this holy kyng was at ỹ halowynge of a chirche dedycate in ỹ honour of god & of this holy apostle/& it was that saynt Johñ in lykenes of a pylgrym came to this kyng and demaũded his almes in the name of saynt Johñ. And the kyng not hauynge his amoner by hym ne his chamberlayn of whome he myght haue somwhat to gyue hym/but toke his rỹge whiche he bare on his fynger & gaue it to the pylgrym. After this many dayes it happened two pylgryms of englonde for to be in the holy londe/& saynt Johñ appered to them/& badde them to bere this rỹge to theyr kynge/and to greet hym well in his name. And to tell hym ỹ he gaue it to saynt Johñ in lykenes of a pylgrym/& that he shold make hym redy to departe out of this worlde/for he shold not longe abyde here/but come in to euerlastynge blysse. And so vanysshed fro them. And anone as he was gone/they had grete lust to slepe/& layde them downe & slepte And this was in the holy londe/& whan they awoke they loked aboute them/and knewe not where they were/& they sawe flockes of shepe/& shepeherdes keppynge them/to whome they went to knowe ỹ waye/and to demaũde where that they were. And whan they asked them/they spake englisshe/& sayd that they were in englond in kent on beramdowne/& than they thanked god & saynt Johñ for theyr good spede. And came to this holy kyng saynt Edward on Chrystmas day/& delyuered to hym the rynge/and dyd theyr erande/wherof ỹ kyng was abasshed/& thãked god & the holy saynt/that he had warnynge for to departe. And on the vigyll of ỹ epyphanye next after he dyed & departed holyly out of this worlde/& is buryed in ỹ abbey of westmester by London/where as is yet vnto this daye that same rynge. ¶Vsidore in ỹ boke of ỹ lyfe and deth of holy sayntes & faders sayth this. Saynt Johñ the euangelyst transfourmed and turned roddes of trees in to

fyne golde/the stones & grauell of the see in to precious gēmes & ouches/the small broken peces of gēmes he reformed vnto theyr fyrst nature. He reysed a wydowe fro deth. And brought agayne ẏ soule of a yonge man in to his body. He drāke venym without hurte or peryll. And them that had ben deed by the same/he recoue red in to the state of lyfe agayne.

¶ Here foloweth the hystory of the Innocentes.

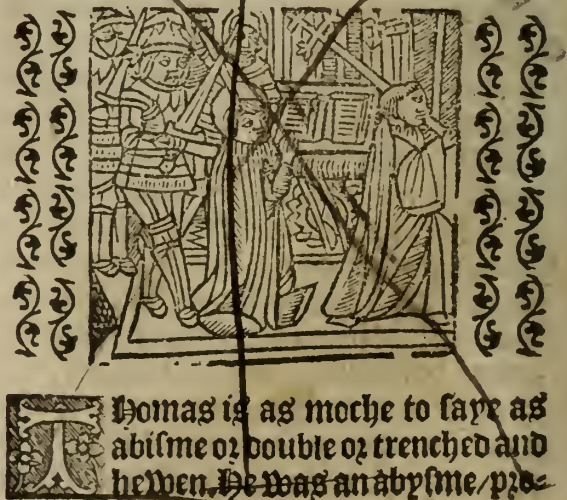
The Innocentes ben called Innocentes for thre reasons. Fyrst bycause and reason of lyfe/and by reason of payne/& by reason of Innocency. By reason of lyfe they be sayd Innocentes/bycause they had an Innocēt lyfe/they greued no body/neyther god by inobedience ne theyr neyghbours by vntrouth/ne by cōceyuynge of ony synne. And therfore it is sayd in the psalter. The Innocentes & rightwyse haue ioyned them to me. The Innocētes by theyr lyfe & ryghtwyse in the fayth by reason of payne/for they suffred deth Innocētly & wrongfully/wher of Dauid sayth they haue shedde ẏ blode of Innocētes/by reason of Innocency ẏ they had/bycause ẏ in this martyrdome they were baptysed & made clene of ẏ orygynall synne. Of whiche Innocency is sayd in ẏ psalter. Kepe thou Innocēcy of baptym/and se equyte of good werkes.

Holy chirche maketh feest of ẏ Innocētes/whiche were put to deth bycause of our lord Jesu chryst. For Herode Ascalomer for to fynde & put to deth our lord whiche was borne in Bethleem he dyd do slee all ẏ chyldren in Bethleem and there aboute/fro the age of two yere and vnder vnto one daye/vnto ẏ somme of an. C. xliiij. M. chyldren. For to vnder stande whiche Herode it was ẏ so cruelly dyd do put so many chyldren to deth. It is to wyte that there were thre Herodes/and all thre were cruell tyraūtes/& were in theyr tyme of grete fame & moche renomed for theyr grete malice. The fyrst was Herode Ascalomer/he regned in Jherusalē whan our lorde was borne The seconde was Herode Antipas/to whome Pylate sent our lord Jesu chryst in the tyme of his passion. And he dyd do smyte of saynt Johan Baptystes heed. The thyrde was Herode Agrippa whiche dyd do smyte of saynt James heed sayd in galyce/& set saynt Peter in pryson. ¶ But now let vs come to this fyrst Herode that dyd do slee ẏ Innocent chyldren. His fader was named Antipater as hystoria scolastica sayth/& was kyng of ydumee and paynym. He toke a wyfe whiche was nece to ẏ kyng of araby/on whome he had thre sones & a doughter/of whome that one was named Herode Ascalomer. This Herode serued so well to Julien ẏ emperour of Rome ẏ he gaue to hym the realme of Jherusalē. Than lost the iewes ẏ kynge of theyr lignage. And than was shewed ẏ prophecy of the byrth of our lorde. This Herode Ascalomer had. vj. sones. Antipater. Alexander Aristobol⁹/Archelaus/Herode Antipas & Philyp. Of these chyldren Herode sent Alexander & Aristobol⁹ to scole to Rome. And Alexander became a wyse & a subtyll aduocate/& whan they were comen fro scole agayn/they began to entre in to wordes agaynst Herode theyr fader/to whom he wold leue his realme after hȳ wherfore theyr fader was angry wt them and put tofore them Antipater theyr broder for to come to ẏ realme/vpon ẏ incontynent they treated of ẏ deth of theyr fader/wherfore theyr fader chaced them awaye/& they went agayne to Rome & cōplayned of theyr fader to ẏ emperour. Anone after this came ẏ thre kynges in to Jherusalem & demaunded where the kynge of iewes was ẏ was newe borne.

Whan Herode herde this / he had grete dzede leest ony were bozne of ꝑ true lignage of ꝑ kynges of iewes / & that he were ꝑ very true heyze / & of whome he myght be chaced out of ꝑ realme. And whan he had demaũded of ꝑ thze kyges how they had knowlege of the newe kynge. They answered / by a sterre beynge in the ayze whiche was not naturally fyxed in the heuen as ꝑ other were. Than he prayed them ꝑ they wold returne to hym after ꝑ they had worshypped & seen this newe kynge / that he myght go & worshyp the chylde. This sayd he fraudulently. For he thought to slee hym. After that ꝑ thze kynges were gone without byngynge hȳ ony tidynges / he thought ꝑ anone he wolde do slee all ꝑ chyldzen newly bozne in Bethleem & there aboutes / amonge whome he thought to slee Jesu Chryst / But his thought was empesshed & lette For ꝑ emperour sent to hym a citacyon ꝑ he sholde come to Rome for to answere to the accusacyō that Aristobolus & Alexander his two sones had made agaynst hȳ And therfore he durst not put than ꝑ chyldzen to deth / to the ende ꝑ he shold not be accused of so cruell a dede with his other trespaces. So he was in goynge to Rome & abydyng there & in comynge / more than halfe a yere / & in that whyle Jesus was bozne in to egypte. Whan Herode came to Rome / the emperour ozdeyned ꝑ his sones sholde do hym honour & obey hym. And he shold leue his realme after his deth where it best pleased hȳ. Upon this whan he was comen agayne & felte hymselfe confermed of ꝑ realme / he was more hardy to slee the chyldzen than he had tofore thought. Than he sente in to Bethleem / & dyd do slee all the chyldzen that were of ꝑ age of two yere / bycause it was passed more than a yere ꝑ the thze kynges had tolde hym tydynges of the kynge of iewes newe bozne. But wherfore than dyd he do slee the chyldzen that were but one nyght olde. Hereto sayne Austyn sayth / that Herode doubted ꝑ Jesus to whome the sterres serued / myght make hymselfe seme yonger thā he was After this came vpō Herode a right vengeaunce / for lyke as he dysseuered many moders fro theyr chyldzen / in lyke wyse was he dysseuered fro his chyldzen. It happened that he had suspeccyon vpon his two sones Alexander & Aristobolus. For one of his seruauntes sayd to hym ꝑ Alexandze had promysed to hym grete gyftes / yf he wolde gyue to his fader to drynke poyson oz venym. And ꝑ barbour sayd to ꝑ kynge ꝑ he had promysed hym a grete thynge / yf whan he made ꝑ kynges berde he wold cut his thzote. And for this cause Herode dyd do slee them bothe & ozdeyned in his testament ꝑ Antipater his sone shold be kyng after hym. Upon this Antipater his sone had grete desyze to come to ꝑ realme / & was accused that he had made redy venim for to enpoyson his fader. For a mayde seruaunt afterwarde shewed ꝑ same venym to ꝑ kyng Wherfore he dyd do put his sone Antipater in pryson. Whan Augustus thempezour of Rome herde saye ꝑ Herode ruled thus his chyldzen / he than sayd. I had leuer be the swyne oz hogge of Herode than his sone. For he whiche is straũge in his lyuyng spareth his swyne / & putteth to deth his sones. Herode whan he was. lxx. yere olde / he fell in a greuous malady by ryght vengeaũce of god. For a stronge feuer toke hym vȳ / & wout he had his flesshe hote and dzye chafed / his feet swelled & became of a pale colour / the plantes of his feet began to rotte / in suche wyse ꝑ vermyne yssued out / & a stenche yssued so grete out of his bzeth & of his membzes wout forth / that no psone myght suffre it. On ꝑ other syde he had grete grefe & annoye of the angre that he had for his sones. Whan the maysters & phylyceyens sawe that he myght not be

holpen by no medycyne / than they sayd that this malady was a vengeaunce of god. And for as moche as he herde saye that ỹ iewes were gladde of his malady & sekenes. Therfore he dyd do assemble ỹ mooste noble of the iewes out of the good townes / & dyd do put them in pryson / & sayd to Salome his syster / & to Alexander her husbond. I knowe well that the iewes shall be gladde of my deth / but yf ye wyll do my counseyle and obey to me / I shall mowe haue grete playnt & waylyng of many that shall bewepe my deth in this wyse ỹ I shall shewe you. Anone as I shall be deed / do ye to be slayne all the noble iewes that ben in pryson. And thus shall be no hous of the iewes / but that they shall agaynst theyr wyll bewepe my deth. And he had a custome to ete an apple last after meet. On a tyme he demaũded a knyfe for to pare the apple / & one delyuered hym a knyfe. And shortly he toke it as all dyspayred and wolde haue slayne hymselfe. But anone Acia-bus his neyghbour caught his hande & cryed loude / that it was supposed ỹ the kyng had dyed. Antipater his sone whyche was in pryson had herde the crye / & wende his fader had ben deed / he was gladde / & promysed to ỹ kepers of ỹ pryson grete gyftes for to let hym out. Whan Herode knewe this by his seruauntes / he trauayled ỹ more greuously / bycause his sone was more glad of his deth than of his sekenes / & anone dyd do slee hym. And ordeyned in his testamẽt Archelaus to be kynge after hym. And he lyued but fyue dayes after / & dyed in grete mysery of annoye. Salome his syster dyd not his cõmaundement of the iewes that were in pryson / but let them go out. And Archelaus became kynge after Herode his fader / whyche as to straũgers in the batayle he was fortunate and happy / but as to his owne people he was ryght vnhappy. ¶ Than I returne agayne after that Joseph was gone with our lord in to egypte / & was there. vij. yere vnto the deth of Herode. And after the prophecye of ysaye at the entrynge of our lorde in to egypte / the ydolles fell downe. For lyke as at the departynge of ỹ children out of egypte / in euery hous the eldest sone of ỹ egipcyens laye one deed / in lyke wyse at the comynge of our lord / laye downe the ydolles in ỹ temples. ¶ Cassiodore sayth in the hystory tripartyte / in het mopolyn of Thebayde there was a tree called persidis / whyche is medycynall for all sekenesses / for yf the leef or rynde of that tree be boũde to the necke of the seke persone it heleth hym anone. And as the blyssed virgyn Mary fledde with her sone / that tree bowed downe & worshypped Jesu Chryst. Also Macrobius sayth in a cronycle / that a yonge sone of Herode was nourisshed at that tyme / & he was slayne amonge the other chyldren / & than was fulfylled ỹ prophecy sayenge. The voyce is herd in rama of grete wepyng & waylynge / ỹ the sorowfull moders wepte for the deth of theyr children / & might not be cõforted bycause they were not alyue.

¶ Here folowethe lyfe of saynt Thomas martyr of Chunterbury. And fyrst the exposicyon of his name.



Thomas is as moche to saye as abysme or double or trenched and hewen. He was an abysme / pro-

founde in humylite/as it appered in the heere ẏ he ware/& in wasshyng of ẏ feet of the poore people/double in prelacyon/ that was in worde & in ensample/and hewen and trenched in his passyon.

SAynt Thomas the martyr was sone to Gylberte beket a burgeys of the cyte of London. And was borne in the place where as now standeth ẏ chirche called saynt Thomas of akyrs. And this Gylbert was a good deuoute man/ and toke the crosse vpon hym/& went on pylgrymage in to the holy londe/& had a seruaunt with hym. And whan he had accomplysshed his pilgrymage/he was taken homewarde by the hethen men/& brought in to the pryson of a prynce named Amerãt/where longe tyme he & his felawship suffred moche payne & sorowe And ẏ prȳce had grete affeccion towarde this Gylbert/& had ofte comynycacyon with hym of ẏ chrysten fayth/& of ẏ realme of englond/by whiche cõuersacyon it fortuned ẏ the doughter of this prynce had especyall loue vnto this Gylberte/& was familyer with hym. And on a tyme she disclosed her loue to hym sayenge. yf he wold promyse to wedde her/she shold forsake frendes/herytage/& countree for his loue/and become chrysten. And after longe comynycacyon bytwene them/he promysed to wedde her/yf she wolde become chrysten/& tolde to her the place of his dwellynge in englonde. And after by the purueyaũce of god the sayd Gylbert escaped & came home. And after this it fortuned so ẏ this princes doughter stale pryuely awaye & passed many a wylde place & grete auenture/& by goddes purueyaũce at ẏ last came in to London/demaũdynge and cryenge/beket/beket/for more englysshe coude she not/wherfore the people drewe aboute her (what for ẏ straũge araye of her/as for ẏ they vnder stode her not) & many a shrewed boye So longe she went tyll she came tofore Gylbertes dore/& as she there stode ẏ seruaũt that had ben w̃ Gylberte in pryson whiche was named Rychard sawe her/and knewe anone ẏ it was ẏ prynces doughter/& went in to his mayster & tolde hym how this mayde stode at his dore. And anone he went out to se her. And as soone as she sawe hym/she fell in a swowne for ioye/& Gilbert toke her vp & cõforted her and brought her in to his hous. And sith went to the bysshops whiche than were vj. at Poules & rehersed all ẏ mater/& after they chrystened her/& forthwith wedded her to Gylbert beket. And w̃in tyme reasonable & accustomed was brought forth bytwene them a fayre sone named Thomas. And after this yet ẏ sayd Gylbert went agayne in to ẏ holy londe/and was thre yere or he came agayne. And this childe grewe forth tyll he was set to scole/& lerned well & became vertuous. And whan he was.xxiiij. yere olde his moder passed out of this worlde. And after this he serued a marchaũt of London a whyle/in kepynge his charge & accoũtes. And fro hym he went to Stygande archebysshop of Cauterbury/& he was in so grete fauour w̃ hym ẏ he made him archedeken & chefe of his coũseyle/& wel executed he his offyce/in punysshynge ẏ culpable/& cherysshynge ẏ good people. And dyuerse tymes went to Rome for to supporte & helpe holy chirche. And after this Henry ẏ seconde ẏ was thempresse sone/was made kynge of englonde/& he ordeyned this Thomas chaũceler/& had grete rule/& ẏ londe stode in prosperite/& saynt Thomas stode so gretly in ẏ kynges fauour/that ẏ kyng was content w̃ all ẏ he dyd. And whan the kynge went in to normandy/he betoke ẏ gouernaũce of his sone & ẏ realme in to ẏ rule of sayt Thomas/whiche he wysely gouerned tyll his returne agayne. And anone after dyed Thybauld ẏ archebysshop of Caũ-

terbury. And than ẏ kynge gaue his nominacyon to saynt Thomas/ ⁊ by ẏ chapytre was elect in ẏ yere of his age. xliij And was full loth to take ẏ grete charge on hym. And so at the last his bulles had he was sacred ⁊ stalled ⁊ became an holy man sodeynly chaũged in to a newe man doynge grete penaunce as in werynge heere with knottes/ ⁊ a breche of ẏ same downe to the knees. And on a trinite sondaye receyued he his dignite. And there was at ẏ tyme ẏ kynge w̃ many a grete lorde/ and. xvj. bysshops. And fro thens was sent thabbot of Euesham to ẏ pope with other clerkes for ẏ pall whiche he gate ⁊ brought to hȳ. And he full mekely receyued it/ ⁊ vnder his habyte he ware the habyte of a monke/ ⁊ so was he vnder withinforth a monke/ ⁊ outwarde a clerke/ ⁊ dyd grete abstynence makynge his body lene and his soule fatte. And he vsed to be well serued at his table/ ⁊ toke but lytel refeccyon therof/ ⁊ lyued holyly in gyuynge good ensample. After this many tymes the kynge went ouer in to normandye. And in his absence alwaye saynt Thomas had the rule of his sone and of ẏ realme/ whiche was gouerned so well/ that the kynge coude hym grete thanke/ and than abode longe in this realme. And whan so was that the kynge dyd ony thynge agaynst ẏ fraũchyses ⁊ libertees of holy chirche/ saynt Thomas wolde euer withstande it to his power. And on a tyme whan ẏ sees of London ⁊ of Wynchester were vacant ⁊ voyde/ the kyng kept them bothe longe in his hãde for to haue ẏ profyte of them/ wherfore saynt Thomas was heuy ⁊ came to the kynge and desyred hym to gyue tho two bysshopryches to some vertuous men/ ⁊ anone ẏ kyng graũted hym his desyre/ ⁊ ordeyned one mayster Roger bysshop of Wynchester/ ⁊ the erle of Glocesters sone bysshop of Londõ named sir Robert. And anone after saynt Thomas halowed the abbey of Redynge/ whiche ẏ fyrst Henry foũded. And that same yere he translated saynt Edwarde kynge and confessour at Westmester where he was layde in a ryche shryne. And in shorte tyme after by ẏ entycemẽt of ẏ deuyll fell grete debate varyaũce ⁊ stryfe bytwene ẏ kynge ⁊ saynt Thomas/ ⁊ the kyng sent for all the bysshops to appere tofore hȳ at Westmester at a certayne daye. At whiche daye they assembled tofore hym/ whome he welcomed/ ⁊ after sayd to them how ẏ the archebisshop wold destroye his lawe/ ⁊ not suffre hym to enioye suche thynges as his predecessours had vsed tofore hym. Wherto saynt Thomas answered/ ẏ he neuer entended to do ẏ thȳge ẏ shold displease ẏ kyng/ as ferre as it touched not the fraunchyse ⁊ lyberte of holy chirche. Than ẏ kyng rehersed how he wold not suffre clerkes ẏ were theues haue ẏ execucyon of ẏ lawe/ to whiche saynt Thomas said ẏ he ought not to execute them but they longen to the correccyon of holy chirche/ ⁊ other dyuerse poyntes/ to whiche saȳt Thomas wold not agree. To ẏ whiche the kyng sayd/ now I se well ẏ woldest fordo ẏ lawes of this londe whiche haue bẽ vsed in ẏ dayes of my predecessours/ but it shall not lye in thy power And so ẏ kynge beynge wroth departed Than ẏ bysshops all coũseyled saȳt Thomas to folow ẏ kynges entent/ or elles ẏ lõde shold be in grete trouble. And in lyke wyse ẏ lordes tẽporall ẏ were his frẽdes coũseyled hym ẏ same. And saynt Thomas sayd/ I take god to recorde it was neuer myn entent to dysplease ẏ kyng/ or to take ony thȳge ẏ longeth to his ryght or honour. And than ẏ lordes were glad/ ⁊ brought hym to ẏ kyng to Oxenford/ ⁊ the kynge deyned not to speke to hȳ. And than ẏ kyng called all ẏ lordes spirytuall ⁊ temporall tofore hym/ ⁊ sayd he wolde haue all ẏ lawes of his fornfaders there newe cõfermed. And there they were con

fermed by all ẏ lordes spũall & temporall And after this ẏ kyng charged them for to come to hym to Claryndon to his parlyament at a certayne daye assygned on payne to renne in his indignacyon/ & at ẏ tyme so departed. And this parlyament was holden at Claryndon the.xj.yere of the kynges regne/ & the yere of our lorde xj.C.lxiiij. At this parliament were many lordes/ whiche all were agaynst saỹt Thomas. Than ẏ kynge syttyng in his parliament in ẏ presence of all his lordes demaunded them yf they wolde abyde & kepe ẏ lawes ẏ had bẽ vsed in his forefaders dayes. Than saynt Thomas spake for ẏ parte of holy chirche & sayd. All olde lawes ẏ bẽ good & rightful & not agaynst our moder holy chirche I graũte w̃ good wyll to kepe them. And than the kynge sayd ẏ he wold not leue one poynt of his lawe/ & waxed wroth w̃ saynt Thomas. And thã certayn bisshops required saynt Thomas to obey to the kynges desyre & wyl. And saynt Thomas desired respite to knowe ẏ lawes/ & thã to gyue hym an answere/ & whan he vnderstode them all to some he cõsented/ but many he denyed & wold neuer be agreable to them/ wherfore ẏ kyng was wroth/ & sayd he wold holde & kepe them/ lyke as his predecessours had done before hym/ & wolde not mynysshe one poynt of them. Thã saynt Thomas sayd to ẏ kyng w̃ full grete sorowe & heuy chere. Now my moost dere lorde & gracyous kyng/ haue pyte on vs of holy chirche your beedmen/ & gyue to vs respyte for a certayn tyme. And thus departed ethe man/ and saynt Thomas went to Wynchester/ & there prayed our lord deuoutly for ẏ chirche & to gyue him ayde & strength to defende it. For vtterly he determyned to abyde by ẏ lybertees & fraũchyse/ & fell downe on his knees full sore wepyng & sayd. O good lord I knowlege ẏ I haue offended/ & for myn offence and trespace this trouble cometh to holy chirche/ I purpose good lord to go to Rome for to be assoyled of myne offences/ & departed towarde Caunterbury. And anone ẏ kyng sent his offycers to his manoyrs & despoyled them bycause he wold not obey ẏ kynges statutes. And ẏ kyng cõmaũded to sease all his lõdes & goodes in to his handes. And thã his seruaũted departed from hym. And he went to the see syde for to haue gone ouer see/ but the wynde was agaynst hym/ & so thryes he toke his shyppe and myght not passe. And than he knewe ẏ it was not our lordes wyll that he sholde yet departe/ & returned secretly to Cauñterbury/ of whose comynge his meyny made grete ioye/ & on the morowe came ẏ kynges offycers for to haue seased all his goodes. For the noyse was ẏ saỹt Thomas had fledde ẏ lond/ wherfore they had despoyled al his manoyrs & seased them in to the kynges hande/ & whã they came they foũde him at Caunterbury/ wherof they were sore abasshed/ & returned to ẏ kynge enfourmynge hym ẏ he was yet at Cauñterbury. And anone after saỹt Thomas came to ẏ kyng to woodstocke for to praye him to be better disposed toward holy chirche And than sayd ẏ kyng to hym in scorne/ may not we two dwell bothe in this lõde art thou of so sturdy & harde of herte. To whome saynt Thomas answered. Syr that was neuer my thought/ but I wolde fayne please you/ & do all ẏ ye desyre/ so ẏ ye hurte not ẏ lybertees of holy chirche. For them wyl I mayntayne whyle I lyue euer to my power. With whiche wordes ẏ kyng was sore meued/ & swore that he wold haue them kepte/ & in especyall yf a clerke were a thefe he sholde be iudged & executed after ẏ kỹges lawe/ & by no spirituall lawe/ & sayd he wold neuer suffre a clerke to be his mayster ĩ his owne londe/ & charged saynt Thomas to appere to hỹ at northamptõ/ & to brynge all the bysshops of this londe with hym

& so departed. Sayt Thomas besought god of helpe & socour. for ỹ bisshops whi che ought to be w̃ hỹ were most agaynst hym. And after this sayt Thomas went to northampton/where the kynge helde than his grete coũseyle in ỹ castell w̃ all his lordes. And whan he came tofore the kynge he sayd. I am come to obey your cõmaũdemẽt/but before this tyme was neuer bisshop of Caũterbury thus entre= ted/for I am heed of ỹ chirche of englõde And am to you syr kyng your ghostly fa der/& it was neuer goddes lawe that ỹ sone shold destroye ỹ fader/whiche hath charge of his soule. And by your steryng haue made all ỹ bysshops ỹ sholde abyde by the ryght of the chirche/to be agaynst holy chirche & me/& ye knowe well ỹ I may not fight/but am redy to suffre deth rather than I shold cõsent to lese ỹ right of holy chirche. Than sayd ỹ kyng/thou spekest as a proude clerke/but I shall a= bate thy pryde or I leue the/for I must reken w̃ the. Thou vnderstandest well ỹ thou were my chaũceler many yeres/& ones I lent to the. v. C. poũde/whiche ỹ neuer yet hast repayed/whiche I wyll that ỹ paye me agayn/or els incõtynent thou shalte go to pryson. And than sayntt Thomas answered/ye gaue me ỹ. v. C. poũde/& it is not syttynge to demaũde ỹ whiche ye haue gyuen/notwỹstandynge he founde surete for ỹ sayd. v. C. poũde/& departed for ỹ day. And after this ỹ next daye ỹ kyng demaũded. xvi. M. poũde/ỹ he had surmysed on hỹ to haue stolen he beynge chaũceler/wherupon he desyred day to answere/at whiche tyme he sayd that whan he was archebysshop he set hym fre therin wout ony clayme or dette before good record. Wherfore he ought not to answere vnto ỹ demaũde. And the bysshops desired sayntt Thomas to obey ỹ kyng/but in no wyse he wold not gree to suche thynges as shold touche agaynst the lybertees of ỹ chirche. And than they came to the kynge & forsoke sayntt Tho= mas/& agreed to all the kynges desyre. And the propre seruaũtes of sayntt Tho= mas fledde fro hym & forsoke hym. And than poore people came & accompanyed hym. And on ỹ nyght came to hym two lordes/and told hym that the kynges meyny had entreprysed to slee hym. And the nexte nyght after he departed in the habyte of a brodẽr of Sympryngham/& so cheuysshed ỹ he went ouer see. And in ỹ meane whyle certayne bysshops wente to Rome for to complayne on hym to the pope. And ỹ kynge sent lettres to ỹ kyng of fraũce not to receyue him. And ỹ kyng Lowys sayd/that though a man were bannysshed & had cõmysed there trespa= ces/yet shold he be free in fraũce. And so after whan this holy sayntt Thomas ca= me he receyued hỹ well/& gaue hym ly= cence to abyde there & do what he wold. In this meane whyle the kynge of eng= londe sent certayne lordes vnto the pope cõplaynynge on the archebysshop Tho= mas/whiche made greuous cõplayntes whiche whan ỹ pope had herde/sayd he wolde gyue none answere tyll ỹ he had herde the archebysshop Thomas speke/ whiche wolde hastely come thyder/but they wold not abyde his comyng/but de parted wout spedynge of theyr ententes & came in to englonde agayn. And anone after sayntt Thomas came to Rome on sayntt Markes day at after none/& whã his catour sholde haue bought fysshe for his dyner/bycause it was fastynge daye he coude gete none for no money/& came & tolde to his lorde sayt Thomas so. And he bad him bye suche as he coude gete/& than he bought flesshe and made it redy for theyr dyner/& sayntt Thomas was serued with a capon rosted/& his meyny with boyled meet. And so it was that ỹ pope herde that he was come and sent a cardynall to welcome hym/and he fonde hym at his dyner etynge flesshe/whi=

che anone returned & tolde to ẏ pope how he was not so perfyte a man as he had supposed/for cõtrary to the rule of ẏ chirche he eteth this daye flesshe. The pope wolde not byleue hym/but sent an other cardinal/whiche for more euydence toke the legge of ẏ capon in his keuerchefe/& affermed ẏ same/and opened his keuerchefe tofore ẏ pope/& he foũde the legge turned in to a fysshe called a carpe. And whan ẏ pope sawe it/he sayd they were not true men to say suche thyges of this good bysshop. They sayd faythfully ẏ it was flesshe ẏ he ete. And after this saynt Thomas came to ẏ pope & dyd his reuerence & obedience/whome ẏ pope welcomed. And after certayne comynycacyon he demaũded hym what meet ẏ he had eten/& he sayd flesshe/as ye haue herde tofore/bycause he coude fynde no fysshe/& very nede compelled him therto. Than the pope vnderstode of the myracle/ẏ the capons legge was turned in to a carpe/of his goodnes graunted to hym & to all them of ẏ diocese of Caũterbury lycence to ete flesshe euer after on saynt Markes daye whan it falleth on a flesshe daye/& pardon wall/whiche is kepte & accustomed vnto this day. And than saynt Thomas enfourmed ẏ pope how ẏ kynge of englonde wolde haue hym consent to dyuerse artycles agaynst ẏ lybertees of holy chirche/& what wronges he dyd to ẏ same/& that for to dye he wold neuer consent to them. And whan ẏ pope had herd hym/he wepte for pyte/& thanked god ẏ he had suche a bysshop vnder hym ẏ had so well defended ẏ lybertees of holy chirche/and anone wrote out lettres & bulles cõmaũdyng all ẏ bisshops of chrystẽdom to kepe & obserue ẏ same. And thã saynt Thomas offred to ẏ pope his bysshoprye che vp in to ẏ popes hande/& his mytre with ẏ crosse & rynge. And ẏ pope cõmaũded hym to kepe it styll/& sayd he knewe no man more able than he was. And after saynt Thomas sayd masse tofore the pope in a whyte chesyble/& after masse he sayd to the pope ẏ he knewe by reuelacyon ẏ he sholde suffre deth for ẏ ryght of holy chirche/& whan it shold fall ẏ chesyble sholde be turned fro whyte in to reed. And after he departed fro ẏ pope & came downe in to fraũce vnto ẏ abbey of poũteney/& there he had knowlege/ẏ whan ẏ lordes spirytuall & tẽporall whiche had ben at Rome/were comen home and had tolde the kyng ẏ they in no wyse myght haue theyr entent. Than the kyng was gretly wroth/& anone banysshed all the kỹnesmen ẏ were longynge to saỹt Thomas/ẏ they sholde incõtynent voyde his londe/& made them to swere ẏ they shold go to hym/& tell to hym that for his sake they were exiled. And so they went ouer see to hym to poũtney/& he beynge there was full sory for them. And after there was a grete chapytre in englonde of the monkes of cysteaus/& there ẏ kynge desyred them to wryte to poũteney/ẏ they shold no lenger kepe ne susteyn Thomas the archebisshop/for yf they dyd he wold destroye them of ẏ ordre beyng in englonde. And for fere therof they wrote so ouer to pounteney ẏ he must departe thens wt his kynnesmen. And so he dyd/and was than full heuy/& remytted his cause to god. And anone after ẏ kynge of fraunce sent to hym that he shold abyde where it pleased hỹ & dwell in his realme/& wold paye for ẏ costes of hỹ & his kynnesmen. And he departed & went to seynes/& the abbot brought hỹ on ẏ waye. And saynt Thomas tolde hym how he knewe by a vysyon ẏ he sholde suffre deth & martyrdom for ẏ ryght of the chirche/& prayed hym to kepe it secrete durynge his lyfe. After this ẏ kyng of englonde came in to fraũce/& there tolde ẏ kynge how saynt Thomas wold destroye his realme/and thã there tolde how he wold fordo suche lawes as his predecessours had vsed to-

fore him/wherfore saynt Thomas was sent fore/& they were brought togyder/& the kynge of fraunce laboured sore to set them at accorde/but it wolde not be. For that one wold not mynysshe his lawes & customes/& saynt Thomas wolde not graũte ẏ he sholdꝛ do contrary to ẏ lybertees of holy chirche. And than ẏ kyng of fraũce helde with the kynge of englonde agaynst saȳt Thomas/& was wroth wͭ hym/& cõmaũded hym to voyde his realme with all his kynnesmen. And than saynt Thomas wyst not whyther to go but cõforted his kynnesmen as well as he myght/& purposed to haue gone in to prouaũce for to haue begged his breed/& as he was goynge/the kynge of fraũce sent for hym agayn. And whan he came he cryed hym mercy/& sayd he had offended god & hym/& bad hym abyde in his realme where he wolde/& he wold paye for ẏ dyspences of hym & his kynne. And in the meane whyle ẏ kynge of englonde ordeyned his sone kynge/& made hym to be crowned by ẏ archebysshop of yorke/& other bysshops/whiche was agaynst ẏ statutes of ẏ londe/for ẏ archebysshop of Caũterbury sholde haue cõsented/& also haue crowned hȳ/wherfore saynt Thomas gate a bull for to do accurse them ẏ so dyd agaynst hym/& also on them that occupyed the goodes longynge to hym. And yet after this the kyng laboured so moche ẏ he accorded ẏ kyng of englond & saynt Thomas/whiche accorde endured not longe. For ẏ kynge varyed from it afterward/but saynt Thomas vpon this accorde came home to Caũterbury/where he was receyued worshipfully/& sent for them ẏ had trespaced agaynst him/& by ẏ auctoryte of ẏ popes bull openly denoũced them accursed vnto ẏ tyme they came to amendement. And whan they knewe this/they came to hym & wolde haue made hym to assoyle them by force and sente worde ouer to ẏ kynge how he had done/wherof the kyng was moche wroth/& said yf he had men in his lõde ẏ loued hym they wolde not suffre suche a traytour in his londe alyue. And forthwͭ iiij. knightes toke theyr coũseyle togyder & thought they wold do ẏ kynge a pleasure & entreprised to slee saynt Thomas and sodeynly departed & toke theyr shyppynge toward englonde. And whan the kyng knewe of theyr departyng he was sory/& sent after them/but they were on the see & departed or ẏ messengers came/wherfore ẏ kȳg was heuy & sory. These ben ẏ names of the. iiij. knyghtes. Syr Reynold bereson/syr Hugh moruyle/syr Willyam tracy/& syr Rychard bryto. On Chrystmas day saynt Thomas made a sermon at Caũterbury in his owne chirche/& wepyng prayed ẏ people to praye for hȳ/for he knewe well his tyme was nygh/and there executed the sentence on them that were agaynst ẏ ryght of holy chirche/& ẏ same daye as ẏ kyng sate at meet all the breed ẏ they handled waxed anone mowly & hoore/ẏ no man myght ete of it/& ẏ breed ẏ they touched not was fayre & good for to ete/& these. iiij. knyghtes aforesayd came to Caunterbury on ẏ tewesdaye in Chrystmasse weke aboute euensong tyme/& came to saȳt Thomas & sayd ẏ the kyng cõmaũded hym to make amendes for ẏ wrõges ẏ he had done & also that he sholdꝛ assoyle all them ẏ he had accursed anone/or els they wold slee hym. Than sayd saynt Thomas/all ẏ I ought to do by ryght/ẏ wyll I wͭ a good wyll do/but as ẏ sentẽce ẏ is executed I may not vndo/but ẏ they wyll submytte them to ẏ correccyon of holy chirche. For it was done by our holy fader ẏ pope/& not by me. Than sayd syr Reynolde/but yf thou assoyle the kyng & all other standynge in ẏ curse/it shall cost the thy lyfe. And saynt Thomas sayd/thou knowest well ynough ẏ the kyng & I were accorded on Marye magdaleyne daye/& that

this curſe ſholde go forth on them ꝑ had offended ꝑ chirche. Than one of ꝑ knygh tes ſmote hꝫ as he kneled before ꝑ awter on the heed. And one ſyr Edward gryme that was his croyſer put forth his arme with the croſſe to bere of the ſtroke/ & the ſtroke ſmote ꝑ croſſe aſondre/ & his arme almooſt of/ wherfore he fledde for fere/ & ſo dyd all the monkes that were ꝑ tyme at complyn. And than ſmote eche at him that they ſmote of a grete pece of ꝑ ſkull of his heed/ ꝑ his brayne fell on ꝑ pauement/ & ſo they ſlewe & martyred hym/ and were ſo cruell ꝑ one of them brake ꝑ poynt of his ſwerde agaynſt ꝑ pauemēt. And thus this holy archebyſſhop ſayn̄t Thomas ſuffred deth in his owne chirche/ for the ryght of all holy chirche. And whā he was deed/ they ſtired his brayne And after went in to his chambre & toke away his goodes/ & his horſe out of his ſtable/ and toke away his bulles & wry tynges/ & delyuered them to ſyr Roberte broke to bere in to fraūce to ꝑ kyng. And as they ſerched his chambre/ they foūde in a cheſt two ſhertes of heere made full of grete knottes. And than they ſayd cer taynly he was a good man/ & comynge downe in to ꝑ chirche warde/ they began to drede & fere that the groūde wolde not haue borne them/ & were mꝫuaylouſly agaſt/ but they ſuppoſed ꝑ the erth wold haue ſwalowed them all quycke/ & than they knewe ꝑ they had done amyſſe. And anone it was knowen all aboute how ꝑ he was martyred. And anone after toke this holy body & vnclothed hym/ & foūde byſſhops clothynge aboue & the habyte of a monke vnder/ & nexte his fleſſhe he wered harde heere full of knottes whi che was his ſherte/ & his breche was of the ſame/ & the knottes ſtycked faſt with the ſkynne/ & all his body ful of wormes he ſuffred grete payn. And he was thus martyred the yere of our lorde. xj. C. lxxi. and was. liij. yere olde. And ſoone after tydynges came to ꝑ kynge how he was ſlayne/ wherfore the kyng toke grete ſo rowe & ſent to Rome for his abſolucyon.

¶ Now after ꝑ ſayn̄t Thomas departed fro the pope/ the pope wolde dayly loke vpon ꝑ whyte cheſyble that ſayn̄t Tho mas had ſayd maſſe in/ & ꝑ ſame daye ꝑ he was martyred he ſawe it turned in to reed/ wherby he knewe well that ꝑ ſame daye he ſuffred martyrdome for ꝑ ryght of holy chirche/ & cōmaunded a maſſe of Requiem ſolempnely to be ſongen for his ſoule. And whan ꝑ quere began to ſynge Requiē/ an aūgell on hye aboue began ꝑ office of a martyr. Letabit̄ iuſtus. And than all ꝑ quere folowed ſyngynge forth the maſſe of the office of a martyr. And the pope thanked god ꝑ it pleaſed hym to ſhewe ſuche myracles for his holy mar tyr. At whoſe tombe by the merytes and prayers of this holy martyr/ our bleſſed lorde hath ſhewed many myracles. The blynde haue recouered theyr ſyght/ the dombe theyr ſpeche/ ꝑ deef theyr herynge the lame theyr lymes/ & ꝑ deed theyr lyf. yf I ſhold here expreſſe all ꝑ myracles ꝑ it hath pleaſed god to ſhewe for this holy ſayn̄t/ it ſhold contynue an hole volume/ therfore at this tyme I paſſe ouer vnto ꝑ feeſt of his trāſlacyon where I purpoſe w̄ the grace of god to recyte ſome of them Than let vs praye to this glorious mar tyr to be our aduocate ꝑ by his petycyon we may come to euerlaſtyng bleſſe. Amē.

¶ Here foloweth ꝑ lyfe of ſayn̄t Sylueſter And fyrſt ꝑ interpretacyon of his name.

Sylueſter is ſaid of ſilue or ſole whi che is lyght/ & of terra ꝑ erth/ as who ſayth ꝑ lyght of ꝑ erth/ that is of ꝑ chirche. Or Sylueſter is ſayd of ſiluas & of trahens/ ꝑ is to ſay he was drawyng wylde men and harde vnto ꝑ fayth. Or as it is ſayd in gloſario/ Sylueſter is to ſaye grete/ that is to wyte/ grete in cons

templacyon of heuenly thynges/ & a tyller in labouryng hymselfe. He was vmbrous or shadowous/ ẏ is to say/ he was colde & refrygerate fro all concupyscence of ẏ flesshe/ ful of bowes amonge ẏ trees of heuen. Eusebe of Cezaree cōpyled his legende/ whiche the blyssed Gelagius in the counseyle of. lxx. bysshops recordeth lyke as it is had in the decrete.

Syluester was sone of one Iusta/ & was lerned & taught of a preest named Ciryne/ whiche did meruaylously grete almesses & made hospitalytees. It happed ẏ he receyued a chrysten man in to his hous named Thimothee/ whome no man wold receyue for ẏ ꝑsecucyon of tyraūtes/ wherfore ẏ said Thimothee suffred deth & passyon after ẏ yere whyles he preched iustly the fayth of Chryst It was so ẏ the prefecte Tarquinus supposed ẏ Thimothee had had grete plente of richesses/ whiche he demaūded of saȳt Syluester/ thretenynge hym to the deth but yf he delyuered them to hȳ/ & whan he foūde certaynly ẏ Thymothee had no grete rychesses/ he cōmaunded to saynt Siluester to make sacrefyce to ẏ ydolles & yf he dyd not he wold make him suffre dyuerse turmētes. Saynt Siluester answered. Fals euyll man ẏ shalt dye this nyght/ & shalt haue turmētes ẏ euer shal endure/ & ẏ shalt knowe whether ẏ wylt or not/ ẏ he whome we worshyp is very god. Than saynt Syluester was put in pryson/ & the ꝓuost went to dyner. Now it happened ẏ as he ete/ a bone of a fysshe turned in his throte & stacke fast/ so ẏ he coude neyther haue it downe ne vp/ & after at mydnight dyed/ lyke as saynt Siluester had sayd/ & than saynt Syluester was delyuered out of pryson. He was so gracious ẏ all chrysten men & paynyms loued hym. For he was fayre lyke an aūgell to loke on/ a fayre speker/ hole of body/ holy in werke/ good in counseyle/ pacyent & charitable/ & fermely establisshed in ẏ fayth. He had in wrytyng ẏ names of all ẏ wydowes & orphanes that were poore/ & to them he admynystred theyr necessite. He had a custome to fast all frydayes & saterdayes. And it was so that Melchiades ẏ bysshop of Rome dyed/ & all ẏ people chose saynt Syluester for to be the hye bysshop of Rome/ whiche sore agaynst his wyl was made pope. He instytued for to be fasted wednesdaye/ frydaye & saterdaye/ & ẏ thursdaye for to be halowed as sonday. Now it happened ẏ themperour Cōstantyne dyd do slee all ẏ chrysten men all aboute where he coude fynde them. And for this cause saȳt Syluester fledde out of the towne w̄ his clerkes & hyd hym in a moūtayne. And for ẏ cruelte of Cōstantyn god sent hym suche a sekenes that he became lazare & mesell And by the coūseyle of his phisicyens he gate thre. M. yonge chyldren for to haue cutte theyr throtes to haue the blode in a bayne all hote/ that therby he myght be heled of his meselry. And whan he shold ascende in to his chare for to go to ẏ place where he shold be bayned/ the moders of the children came cryenge and brayenge for sorowe of theyr chyldren. And whan he vnderstode ẏ they were moders of the chyldren/ he had grete pyte on them and sayd to his knyghtes & them that were aboute hym. The dignite of ẏ empyre of Rome is brought forth of ẏ foūtayne of pite/ the whiche hath stablysshed by decree/ that who ẏ sleeth a childe in batayle shall haue his heed smyttē of. Thā shold it be grete cruelte to vs for to do to oures suche thynges as we defende to straūge nacyons/ for so shold cruelte surmoūt vs It is better ẏ we leue cruelte/ & that pite surmoūt vs/ & therfore me semeth better to saue ẏ lyues of these Innocētes/ than by theyr deth I sholde haue agayne my helth/ of ẏ whiche we be not yet certayn Ne we may recouer no thynge for to slee

them. For yf it ſo were ꝑ I ſholde therby haue my helth/ꝑ ſholde be a cruell helth that ſholde be bought With the deth of ſo many Innocentes. Than he cõmaũded to rendre & delyuer agayn to the moders theyr chyldren / and gaue to euerych of them a good gyft. And thus made them to returne to theyr houſes w̃ grete Joye Fro whens they departed with grete ſorowe. And he hymſelfe returned agayne in to his chare vnto his palays. Now it happened ꝑ the nexte nyght after ſaynt Peter and ſaynt Poule appered to this emperour Cõſtantyne/ſayenge to hym. Bycauſe that thou haſt had horroure to ſhede and ſpyll the blode of Innocentes/ our lorde Jeſu Chryſt hath had pyte on the/& cõmaũdeth the to ſende vnto ſuche a moũtayne where Sylueſter is hydde With his clerkes / & ſaye to hym ꝑ thou comeſt for to be baptyſed of hym/& thou ſhalt be heled of thy malady. And Whan he was awaked he dyd do call his knyghtes/& cõmaũded them to go to that moũtayne/& brynge ꝑ pope Sylueſter to hym courteyſly & fayre for to ſpeke With hym Whan ſaynt Sylueſter ſawe from ferre the knyghtes come to hym/he ſuppoſed that they ſought him for to be martyred And began to ſaye to his clerkes ꝑ they ſholde be ferme & ſtable in the fayth for to ſuffre martyrdom. Whan the knyghtes came to him/they ſayd to hym̃ moche courteyſly/that Conſtantyne ſent for hym / & prayed hym ꝑ he wolde come & ſpeke w̃ hym. And forthWith he came. And whã they had entreſaleWed eche other. Conſtantyne tolde to hym̃ his viſyon/& whan Sylueſter demaũded of hym what men they were ꝑ ſo appered to hym. The emperour wyſt not ne coude not name them Saynt Sílueſter opened a boke Wherin the ymages of saynt Peter & ſayt Poule Were porrtrayed / & demaũded of hym yf they were lyke vnto them. Than Conſtãtyne anone knewe them/& ſayd ꝑ he had ſeen them in his ſlepe. Than ſaynt Sylueſter preched to hym the fayth of Jeſu Chryſt & baptyſed hym/& Whan he was baptyſed a grete lyght deſcẽded vpon hym̃ ſo that he ſayd ꝑ he had ſeen Jeſu chryſt & Was heled forthWith of his meſelrye. And thã he ordeyned. viij. lawes vnto holy chirche. The fyrſt Was that all ꝑ eyte ſholde Worſhyp Jeſu chryſt as very god The ſecond thynge Was/ that Who ſomeuer ſholde ſay ony vylany of Jeſu chryſt he ſholde be punyſſhed. The thyrde/Who ſomeuer ſholde do vylany to chryſten men he ſholde loſe half his goodes. The fourth that the byſſhop of Rome ſholde be cheſe of all holy chirche/lyke as ꝑ emperour is cheſe of all the Worlde. The fyfth/ꝑ Who that had done or ſholde do treſpace and fledde to the chirche/ꝑ he ſholde be kepte there free fro all iniuryes. The. vj. that no man ſholde edyfye ony chirches Wout lycence of holy chirche/& cõſent of ꝑ byſſhop. The. vij. that the dyſme and tenth parte of ꝑ poſſeſſions ſhold be gyuen to ꝑ chirche. After this themperour came to ſaynt Peters chirche & confeſſed mekely all his ſynnes tofore all people / & What Wronge he had done to chryſtẽ men. And made to dygge & caſt out to make ꝑ foũdemẽtes for chirches/& bare on his ſholdres. xij. hottes or baſkettes full of erth. Whan Helayne ꝑ moder of Conſtantyne dwellynge in Bethanye herde ſaye ꝑ the emperour was become chryſten/ſhe ſent to hym̃ a letttre/in Whiche ſhe prayſed moche her ſone of this ꝑ he had renounced ꝑ falſe ydolles/but ſhe blamed hym̃ moche ꝑ he had renoũced ꝑ lawe of ꝑ iewes & worſhypped a man crucifyed. Than Cõſtantyne remaũded to his moder ꝑ ſhe ſholde aſſemble ꝑ greteſt mayſters of the iewes and he ſhold aſſemble ꝑ greteſt mayſters of ꝑ chryſtẽ men/to thende ꝑ they myght diſpute & knowe Whiche Was ꝑ treweſt lawe. Thã Helayne aſſembled. xij. mayſters Whiche ſhe brought w̃ her/Whiche

were the wysest ẏ they myght fynde in that lawe. And saynt Siluester and his clerkes were of that other partye. Than the Emperour ordeyned two paynyms gentyles to be theyr iudges. Of whome that one was named Craton / & ẏ other zenofilus / whiche were proued wyse & experte / and they to gyue the sentence & iudgemēt of ẏ disputacion. Than began one of ẏ maysters of ẏ iewes for to mayn tayne & dispute his lawe. And saynt Siluester & his clerkes answered to his disputacion & to them all / alway cōcludyng them by scripture. The iudges whiche were true & iust / helde more of the party of saȳt Siluester than of ẏ iewes. Than sayd one of the maysters of the iewes named zambry. I meruayle sayd he ẏ ye be so wyse & enclyne you to theyr wordes / let vs leue all these wordes / & goo we to the effecte of the dedes. Than he dyd do come a cruell bull / & sayd a worde in his eere / & anone the bull dyed / than the people were all agaynst Syluester. Than sayd Syluester / byleue not thou that he hath named in ẏ eere the name of Jesu Chryst / but ẏ name of som deuyl / knowe ye veryly / it is no grete strength to slee a bull / for a man or a lion / or a serpent may well slee hym / but it is grete vertue to reyse hym agayne to lyf / than yf he may not reyse hym / it is by the deuyll / & yf he may reyse hym agayn to lyf / I shall byleue that he is deed by the power of god. And whan the iudges herde this / they sayd to zambry ẏ had slayne ẏ bull / that he shold reyse hym agayn. Than he answered / that yf Syluester myght reyse hym in the name of Jesu of galylee his mayster / than he wolde byleue in hym. And therto boūde them all ẏ iewes that were there / & saynt Siluester first made his oreysons & prayers to our lord / & sith came to ẏ bull & sayd to hym in his eere. Thou cursed creature ẏ arte entred in to this bull & hast slayne him / go out in the name of Jesu Chryst / in whose name I cōmaūde ẏ bull aryse thou vp & go thou with the other beestes debonayrly. And anone the bull arose / & went forth softly. Than ẏ quene & ẏ iudges whiche were paynyms were cōuerted to ẏ fayth. In this tyme it happened ẏ there was at Rome a dragon in a pyt whiche euery daye slewe w̄ his breth more than. iij. C. men. Than came ẏ bysshops of thydolles to ẏ emperour & sayd to hym. O thou moost holy emperour / syth ẏ tyme ẏ thou hast receyued chrysten fayth / ẏ dragon whiche is in yonder fosse or pyt sleeth euery daye w̄ his breth more than. iij. C. men. Than sent the emperour for saynt Syluester & asked coūseyle of hȳ of this mater. Saynt Siluester answered ẏ by the myght of god he promysed to make him cease of this hurte & grefe of this people Than saynt Syluester put hymselfe to prayer / & saynt Peter appered to hym & sayd. Go surely to the dragon / & the two preestes ẏ ben w̄ the take in thy cōpany / & whan ẏ shalte come to hym / thou shalt saye to hym in this maner. Our lord Jesu chryst whiche was borne of ẏ virgyn Mary / crucifyed / buryed / & arose / & now sytteth on ẏ right syde of ẏ fader / this is he that shall come to deme & iudge the lyuynge & the deed. I cōmaūde the sathanas / that ẏ abyde hym in this place tyll he come. Than ẏ shalt bynde his mouth with a threde / & sealed w̄ thy seale wherin is the prynte of the crosse. Than thou & the two preestes shall come to me hole & safe / & suche breed as I shal make redy for you ye shall ete. Thus as saynt Peter hath sayd / saynt Syluester dyd. And whan saynt Syluester came to the pyt / he descended downe an hondred & fyfty steppes / berynge w̄ hym two lanternes and foūde the dragon / & sayd the wordes that saynt Peter had sayd to hym / and boūde his mouth w̄ the threde / & sealed it / and after returned. And as he came

vpward agayn/he mette w̄ two enchaū-tours/whiche folowed hȳ for to se yf he descended/whiche were almoost deed of the stynke of ȳ horryble dragon/whome he brought with hym hole & soūde/whiche anone were baptysed w̄ a grete multytude of people w̄ them. Thus was ȳ cyte of Rome delyuered fro double deth/that was fro ȳ culture & worshyppynge of false ydolles/& fro ȳ venym of the dragon. At ȳ last whan saynt Siluester approched toward his deth/he called to hȳ ȳ clergy/& admonested them to haue charite/& that they shold diligently gouerne theyr chirches/& kepe theyr flocke fro ȳ wolues. And after the yere of thincarnacyon of our lorde.iij.C.&.xx. he departed out of this worlde & slepte in our lorde.

¶ Here foloweth the lyfe of saynt Poule the fyrst heremyte.

Saynt Poule whiche was the first heremyte as sayt Jherom wryteth was in ȳ tyme of Decius & Valerianus emperours/ȳ yere of thincarnacyon of our lord.CC.lvj. This holy man saynt Poule sawe men for the chrysten fayth cruelly turmēted/wherfore he fled in to ȳ deserte. Amonge whome he sawe two cruelly turmēted. The fyrst for that he abode fermely in his fayth/the iudge dyd do enoynt all his body with hony/& dyd do bynde his handes behynde hym on his backe/& so dyd him to be set in the hete of ȳ sonne for to be bytten & stongen of flyes & waspes. That other that was yonge he made hym to lye in a right soft bedde/bytwene two shetes/amonge floures & delectable roses and herbes swete smellynge/& therin he was boūden so ȳ he myght not meue hym. After made a harlot or hoore come to hym alone for to touche his membres & his body to meue hym to lechery. Fynably whan ȳ voluptuosite of his flesshe surmounted hym & might not defende hȳselfe ne his mēbres he bote of a pece of his tongue & spytte it in her visage/whiche alway entyced hȳ to lechery by touchynge & by kyssynges. And so he voyded ȳ temptacyon flesshely and the harlot also/and deserued to haue laude and vyctory. In this tyme saynt Poule tofore sayd was yonge about.xvj yere of age/& dwelled in Thebayde/whiche is a partye of egypte with his syster Maurice. And whan he sawe ȳ persecucyons of chrysten men/he departed & became an heremyte so longe & so many yeres/ȳ he was olde an.C.&.xiij.yere. In this tyme saynt Anthonye was an heremyte in an other desert/& was thā.lxxxx yere of age. And on a tyme he thought in hymselfe ȳ in ȳ worlde was none so good ne so grete an heremyte as he was hym selfe. Hereupon came to hym a reuelacyō as he slepte/ȳ bynethe all alowe down in ȳ deserte was an heremyte better thā he & that he ought to go & se this holy man. Anone after ȳ next day he toke his staffe by whiche he susteyned hym/& began to go through ȳ desert/& it happed that he mette a persone whiche was half aboue a hors/& bynethe a man/whom ȳ fables of ȳ poetes call centaure/& anone made tofore hym ȳ sygne of ȳ crosse/& demaunded of hym where this holy man ȳ heremyte dwelled. And he shewed to hym the waye on ȳ right syde/& anone vanysshed away frō hym. It is not certaynly knowen yf this beest was a beest of ȳ desert or ȳ deuyl in fygure of a beest. After this saynt Anthonye mette w̄ a monstre in a valey berynge ȳ fruyte of a palmyer cro-

ked/ & had in his foreheed hornes/ & his legges & feet lyke a gote of ỹ wodes. And anone he made tofore hym ỹ sygne of the crosse. This beestyall man gaue to saynt Anthony ỹ fruyte of ỹ palmyer/ & saynt Anthony demaũded What he Was. And he answered/ I am mortall & dwell in desert/ & ỹ saracyns call vs sacraros/ I am the messenger of our cõpany/ We praye ỹ that ỹ praye the lorde for vs/ We knowe Well ỹ the sauyour of ỹ worlde is comen/ and his renome is spredde through all ỹ World. And bycause hereof no man shold haue doubtaũce. All men knowe ỹ in the tyme of Cõstantyne themperour suche a man Was brought in to ỹ cite of Alexandre tofore ỹ people/ & Whan he Was deed his body Was fylled w̃ salte agaynst the hete of ỹ sonne/ & Was sent to the emperour to Anthioche for a meruayle. But returne We to our mater. Saynt Anthony had grete labour in goynge by ỹ deserte/ Where as Was no Waye. Fynably he foũde a she Wolfe/ whiche brought hym by the Wyll of god vnto ỹ heremytage of saynt Poule. But as soone as he knewe ỹ saynt Anthony came/ hastely he shette his doze. And saynt Anthony prayed hym for charite ỹ he Wold open it to hym/ and sayd/ thou Wotest Well Who & Wherfore I am come/ I knowe Wel I am not Wor thy to rendre & gyue to ỹ ony thynge for thy labour/ neuertheelesse I shall not departe fro hens vnto ỹ tyme that I haue seen the. At the last he opened his doze/ & syth enbraced eche other/ & eche of them dyd reuerence eche to other. And saynt Poule demaũded of ỹ estate of ỹ Worlde and of the gouernaunce/ and yf chrysten fayth were spredde & vsed ouer all. And Whyles they Were thus talkyng a crowe came fleynge & brought to them two loues of breed. And Whan the crowe Was goue/ saynt Poule said/ be thou gladde & ioyfull/ for our lorde is debonayre & mercyfull/ he hath sent vs breed for to ete. It is .xl. yere passed that euery day he hath sente me halfe a loke/ but now at thy comyng he hath sent two hole loues & double quende. And they had questyon togyder vntyll euẽsongtyme Whiche of them bothe shold entame or begyn to take of ỹ breed. At the last the breed departed euen bytwene theyr handes/ & than they ete & dranke of the Well or fountayne. After graces sayd/ they had all ỹ nyght collacyon togyder. On ỹ morowe sayd saynt Poule. Broder it is longe syth ỹ I knewe that ỹ dwelledest in this region & in this countree/ & god had promysed to me thy company/ I shall now shortly dye & shal go to Jesu chryst for to receyue ỹ crowne to me promysed/ ỹ art comen hyther for to bury my body. Whan saynt Anthony herd ỹ/ anone he began tenderly to Wepe & Wayle/ prayenge ỹ he might dye w̃ hym & go in his cõpany. Saynt Poule sayd/ it is nede yet that ỹ lyue for thy brethern to ỹ ende that they by ỹ ensample of ỹ be made ferme & taught/ Wherfore I praye the returne to thyne abbey/ & bryng to me the mantell Whiche Athanases ỹ bysshop gaue to ỹ for to Wrappe in my body Than saint Anthony meruayled of this that he knewe of this bysshop & of this mantell. And after durst no thynge saye but dyd to hym reuerence/ lyke as god had spoken to hym. And Wepyng kyssed his feet & his handes/ & came agayne to his abbey With grete trauayle & labour. For he had fro that one parte to ỹ other many iourneys and foule Way through hayes & hedges/ Woodes/ stones/ hylles and valeys/ and saynt Anthony of grete age and feble of fastyng/ and not stronge ne myghty. Whan he Was comen to his abbey two of his disciples to hym moost secrete/ demaũded of hȳ sayenge. Fayre fader Where haue ye bē so longe/ & he answered. Alas I wretched synner Which here falsly ỹ name to be a mõke/ I haue seen Hely ỹ prophete/ I haue seen John

the baptyst in deserte/and certes I haue seen saynt Poule in paradyse. Thus spe kynge & betynge his brest/he brought ỹ mantell out of his cell. And all styll with out moo wordes he went agayne to the longe waye all alone through the desert vnto saynt Poule ỹ heremyte/hauynge grete desyre to se hym. For he was aferd lest he shold dye or he might come agayn to hym. It happed in ỹ seconde iourney where saynt Anthony wente through ỹ deserte/the thyrde houre of the daye/he sawe the soule of saynt Poule shynynge ascende in to heuen amonge a grete com pany of aũgels/of prophetes/and also of apostles. And anone he fell downe to the erth weppynge & waylynge/& cryed w̃ a hye voyce. Alas Poule wherfore leuest ỹ me so soone/whiche haue so lytell seen ỹ. Than he had so grete desyre to se ỹ corps or body/that he passed all ỹ remenaũt of his waye as soone as a hyde sleynge/ly ke as he was wont to tell & reherce. And whan he came to the cell of saynt Poule he foũde ỹ the body was right vp on his knees/& the visage & handes adressed vp towarde heuen/& supposed ỹ he had ben alyue & had made his prayers. But whã he had aduised it/he knew wel ỹ he was passed out of this worlde/what weppy nges & what waylynges he made vpon ỹ body/it were a pyteous thynge to here. Amonge all other he sayd. O holy soule/ thy body sheweth to be deed/this that ỹ dydest in thy lyfe. After this he was mo che abasshed how he shold bury his body for he had none instrument to make his sepulture. Than came two lyons/whi che moche debonayrly made a pyt after the quantite of his body/& saynt Anthony buryed his body therin. And he toke with hym ỹ cote of saynt Poule/whiche was made & fastned togyder w̃ the leues of a palmyer in maner of a matte. And af terward for grete reuerence sayt Anthony ware this cote/& cladde hym wall in grete & solempne feestes. Thus this ho ly man saynt Poule dyed in ỹ yere of the incarnacyon of our lord god. CC.lxxxviij Let vs than praye to hym ỹ he impetre & gete vs remyssyon of our synnes/ỹ af ter this lyf we may come to euerlastyng ioye and blysse in heuen. Amen.

Here foloweth ỹ lyfe of saynt Remyge And fyrst ỹ interpretacyon of his name.

Remigius is sayd of remi/ỹis to say fedynge/and geos ỹ is erthly peple with doctryne. Or of geon/ỹ is a wrastler. He fedde his flocke w̃ the worde of prechyng with suffrages of prayenge/& w̃ exam ple of cõuersacyon. There is thre maner of armure/ỹ is for the defence the shelde/ for to fyght the swerde/for his saluacion and helth the habergeon and helme. He wraslled agaynst the deuyll w̃ the shelde of fayth/with the swerde of the worde of god/& with ỹ helme of hope. Ignacius archebysshop of Raynes wrote his lyfe.

Remigius an holy doctour & cõfes sour gloryous of our lord was to fore his byrth prouided of our lord/& fore seen of an holy heremyte. Whan ỹ perse cucyõ of ỹ wandales had almost wasted & destroyed nygh all fraunce/there was a man recluse holy & vertuous/whiche had lost his syght/whiche ofte prayed to our lord for peas & welfare of ỹ chirche of fraũce. He had on a tyme a visyon/& him semed an aũgell came to hym and sayd. Knowe ỹ that ỹ woman that ỹ knowest

named Alyne shall bryng forth a sone ꝑ shall be named Remyge/Whiche shal delyuer all the coũtree fro this persecucyon And whan he awoke he came to ꝑ hous of this Alyne/& tolde to her his vysyon. And she wold not byleue it bycause of her age. The recluse sayd/it shall be so as I haue sayd/& Whan thou hast gyuen thy chylde souke/thou shalte gyue to me of thy mylke to put vpon myn eyen/& ther with I shall be made hole & recouer my syght agayne. And lyke as he sayd/all these thynges happened/& this Woman had a chylde named Remyge/Whiche Whan he came to ꝑ age of discrecyon/he fledde ꝑ Worlde & entred in to a reclusage And syth after for ꝑ grete renome of his holy lyfe/Whan he had bẽ.xxij.yere ther in/he Was elected & chosen to be archebysshop of Raynes. He Was so debonayre ꝑ lytell byrdes came & ete on his table/and toke meet at his hande. ¶It happened on a daye ꝑ he Was lodged in an hous of a good Woman Whiche had but a lytell wyne in her tonnell or vessell. And saynt Remyge went in to the celler & made the signe of the crosse vpon ꝑ tonne/& prayed a Whyle. Anone the tonne Was so full/ꝑ it ranne ouer by the merytes of the good saynt. ¶Now it happened ꝑ Clodouius the kynge of fraũce Whiche Was a paynym myght not be cõuerted for ony prechynge that his Wyfe might do/Whiche Was a chrysten woman/vnto ꝑ tyme ꝑ a grete hoost of almayns came in to fraũce Than by the admonestemẽt of his Wyfe made a vowe/that yf the god ꝑ his wyfe Worshypped Wolde gyue hym victory/he Wolde be baptysed at his returnynge fro the batayle. Thus as he demaũded he vaynquysshed ꝑ batayle/& after came to Raynes to saynt Remyge and prayed hym ꝑ he Wolde chrysten hym. And Whan saynt Remyge baptysed hym/he had no creisme redy. Than a doue descended fro heuen Whiche brought the creisme in an ampull/of Whiche ꝑ kynge Was enoynted. And this ampull is kept in ꝑ chirche of saynt Remige at Raynes/of Whiche ꝑ kynges of fraũce bẽ enoynted Whã they be crowned. ¶Saynt Remige had a nece Whiche Was maryed to a clerke named Genebaldus/Whiche by deuocyon lefte his Wyfe for to entre in to religyon. Thã saynt Remyge sawe ꝑ the see of Raynes Was ouer grete/& ordeyned a see of a bysshoprychе at Laon/& made Genebalde fyrst bysshop of ꝑ place. Whan Genebald Was bisshop his Wyfe came thyder to se hym/& remembred of the preuyte ꝑ they Were Wont to haue togyder/& laye on a nyght wher & engendred on her a chylde Whan his Wyfe knewe ꝑ she Was grete & let hym haue knowlege therof/& Whã he wyst ꝑ it Was a sone/he cõmaũded ꝑ it shold be named theef/bycause he had engendred it by thefte. After for to quenche the suspeccyon & the Wordes of ꝑ people/he suffred ꝑ his Wyfe shold come to hym as she dyd tofore/& anone after she cõceyued a doughter/Whome he cõmaũded to name a foxes Whelpe. And after came to saynt Remyge & cõfessed hȳ of his synne & toke ꝑ stole of his necke & wold leue his bisshoprychе/but saynt Remige after he had cõfessed hym cõforted hȳ/& gaue hȳ penaũce/& shytte hym in a lytell cell. bij. yere longe/& gaue to hym breed & Water And in ꝑ meane Whyle he gouerned the chirche hȳselfe. At ꝑ ende of. bij. yere an aũgell came to ꝑ prysou & sayd to hym ꝑ he had done Wel his penaũce/& bad hym go out of the prysou. To Whome he sayd I may not go out/for my lord saynt Remyge hath closed ꝑ dore & sealed it. And the aũgel sayd to him/knowe thou ꝑ the dore of heuen is opened to ꝑ/I shal open this dore Wout breakynge of ꝑ seale/Whiche saynt Remige hath sealed. And anone the dore Was opened. Than Genebalde fell downe in the myddes of the dore in maner of a crosse/and sayd. yf our lorde

Jesu Chryst come hyther I shall not go out but yf saynt Remyge Whiche shytte & closed me herein come & bryge me out. And than the aūgell went anone & fette saynt Remyge & brought hym to Laon/ & he delyuered hȳ out of pryson/ & remysed hym & set hym agayn in his see there where he lyued after al the dayes of his lyfe holyly. After his deth theef his sone was made bysshop after him/Whiche is also a saynt in heuen. And at ỳ last saynt Remyge after ỳ god had shewed many myracles for hȳ/ he departed out of this lyfe vnto euerlastyng ioye the yere of the incarnacyon of our lorde. v.C.

Here foloweth ỳ lyfe of saynt Hylayre And fyrst ỳ interpretacyon of his name.

Hylayre is sayd of ioyouste. For he was ioyous in the seruyce of god. Or Hylayre is sayd vertuous & hye. For he was hye & stronge in scyence/ & vertuous in his lyfe. Or Hylaire is sayd of yle whiche is to say derke mater. For he had in his dictes grete obscurete & pfoūdnes.

Saynt Hylayre whiche was bisshop of poytiers Was borne in ỳ coūtree of Guian he had a wyf wedded & a doughter. And where he was in habyte seculer/ he lyued after the lyfe of a monke/ he prokyted so moche in holy lyfe & scyences/ ỳ he was chosen archebisshop of poytiers. A maner of an heresye regned in his coūtree & through all fraūce/ Whiche was ỳ secte of ỳ Arryens/ the Whiche he destroyed to his power. Neuertheles by the cōmaūdemēt of ỳ emperour Whiche was of ỳ partye of ỳ heretykes by ỳ suggestyō of two bysshops of ỳ secte/ he was exiled/ With Whiche two bysshops he disputed & ouercame them afterwarde. For they might not gaynsaye the trouth of ỳ mater/ ne coude not bere ne answere to his eloquence/ so ỳ he was cōstrayned to come agayne to poytiers/ & as he passed by an yle of ỳ see Whiche was full of serpentes/ he chaced them away by ỳ vertue of his cōmaūdement/ & by his syght onely/ & pyght a staffe in ỳ myddle of the yle/ & gaue to ỳ serpentes liberte to come to ỳ staffe/ & not to passe ferther. And the serpentes obeyed hym. Whiche parte is no lond now but see. Whā saynt Hylayre came to poytiers he mette a chylde deed borne for to be buried/ & ỳ childe was not baptysed/ Whiche childe by the vertue of his prayer he reysed to lyfe. For he laye longe in ỳ duste in prayer. And Whan he arose out of his prayer/ ỳ childe arose fro deth to lyf. Saynt Hylayre had a doughter named Apra/ & wold haue be maried but saynt Hylayre preched to her so moche of ỳ estate of virginite/ ỳ she chaūged her purpose. And Whan she was confermed in this wyl & purpose/ saynt Hylayre doubted ỳ she sholde chaūge/ & prayed our lorde for to take her Whyles she was in good purpose/ & anone she dyed/ & sayt Hylayre buryed her. And Whan her moder ỳ wyfe of saynt Hylayre sawe ỳ her doughter was deed/ she prayed her husbonde ỳ he sholde impetre & gete for her lyfe as he had done for his doughter/ & anone as saynt Hylayre hadde made his oreyson/ she dyed. And by this maner he sent to fore him his wyfe & his doughter In this tyme pope Lyon Whiche fauoured heresye called a coūseyle of bysshops but he sent not for saynt Hylayre that he sholde come therto/ notwithstandyng saynt Hylayre came thyder. Whā ỳ pope sawe hym come/ he cōmaūded ỳ no man sholde ryse agaynst hym/ ne gyue hym no place Than sayd the pope to hym. Thou arte

Hylayre ỹ cocke & not ỹ sone of an henne. And saynt Hylayre answered/I am Hylayre & no cocke/but a bysshop in gallia/ that is in fraunce. Than sayd the pope/ Thou art Hylayre gallus/& I am Leo of ỹ papall see iudge. To whom Hylayre sayd/yf ỹ be Leo/yet art ỹ not of ỹ trybe of Juda. Than ỹ pope had grete indignacyon & sayd to hym. Abyde ỹ a lytell & I shall paye to ỹ thyn hyre. And saynt Hylayre answered & sayd/yf thou come not agayne who shal paye me for the. And ỹ pope answered/I shall come agayn and shall bete down thy pryde. Than ỹ pope went down in to the lowe chambre for to ease hym/& by the cõduyte of his nether parte voyded out all the entrayles of his body/& so dyed sodeynly. Thus than as he abode ỹ pope/saynt Hylayre foũde no place to syt on/ne none wolde remeue to make hym place. And whã he sawe that he sayd. Dñi est terra. The erth longeth to our lorde/& sate downe vpon ỹ erth/& the erth arose vp by myracle by ỹ wyl of our lorde/in suche wyse ỹ he sate as hye as ỹ other. And anone after/worde came that the pope was deed. Than saynt Hylayre confermed all the other bysshops ỹ were there in ỹ fayth. And so confermed eche went in to his coũtree. In the ende whan saynt Hylayre hadde impetred of god many myracles to be shewed by his prayer/he became seke & sawe his deth approche. Than he called to hym one of his chaplaynes whome he moche loued & sayd to hym. Go thou out & bryng me worde what ỹ herest. Whan he had ben longe wout he came in and tolde to saynt Hylayre ỹ he had herd a grete noyse in ỹ cite. And whan it was mydnight he sent his chaplayne agayne to herken/as he had done tofore/& whan he came agayn in to ỹ chambre for to tell ỹ he had herde no thynge/a grete clere light entred in/ỹ the preest myght not beholde it/& whan the lyght departed/saynt Hylayre dyed/ that was the yere of grace. iij. C. xl. Let vs praye to hym ỹ he praye for vs. Amẽ.

## Here foloweth the inuencyon of saynt Fremyn.

In the tyme of ỹ inuencyon of sayt Fremyn the martyr/was saynt Sauue bisshop of Amyens/& sawe that tofore hym in ỹ tyme of sayt Honore/our lorde had done take vp ỹ bodyes of saynt Fulcyen/saynt Victoryce/& saynt Gencyen/& thought all a hole nyght vpon ỹ body of saynt Fremyn the martyr. And whan it was daye/this holy man saynt Sauue somoned ỹ clergy & the people to faste & make prayers through the cite of Amiens/to ỹ ende ỹ our lord wold shewe them the place where the body of saynt Fremyn ỹ martyr laye. And on ỹ thyrde daye our lorde sent suche a myracle/that he sent a raye of the sonne whiche perced the wall of ỹ monastery on ỹ same place where ỹ body laye. Than they began to dygge and delue there. And whan they came nygh the body/there yssued out so grete a swetnes out of the pyt ỹ al they ỹ were there wende they had ben in paradyse/& it semed ỹ yf all ỹ spices of ỹ world had bẽ stamped togyder it shold not haue smelled so well ne so swete/& this swete odour spredde through ỹ cite of Amyens & dyuerse cytees aboute/that is to wyte Terwane/Cambray/& Noyon/& ỹ people of these citees meued them eche from his place w candelles & offrynges/wout sayer or cõmaũder/but for the odour ỹ so spredde/& came vnto this gloryous sayt. And as the body was borne in the cite of Amyens/there were shewed suche myracles that neuer none were lyke founde ne seen tofore of ony saynt. For ỹ elementes meued them by the myracle of this saynt. The snowe that was that tyme grete on the erth was turned in to poudre and dust by the hete that was than/

and the yle ꝑ henge on the trees/became floures & leues/& the medowes aboute Amyens floured and became grene. And the sonne whiche by his nature shold go lowe ꝑ daye ascended as hye as she is on saynt Johns daye at none in the somer. And as men bare the body of this saynt the trees enclyned & worshypped the body/and all maner seke men of what malady they had they receyued helth in the inuencyon of ꝑ blysſed body of saynt Fremyn. And the burgeyses ꝑ were in theyr gownes & mantelles had so grete hete/ꝑ they called theyr seruaũtes & bondmen/ of whome there were many that day in Amiens/& affraũchised them for to bere theyr clothes in to ꝑ cite of Amiens. Our lorde dyd do shewe suche myracles/& so ferre sent ꝑ odour/that the lorde of Baugẽcy whiche was at a wyndowe & was seke of lazare/& he smelled the odour/& was anone guaryſshed and hole. And he toke his golde & came & dyd homage vnto the body of saynt Fremyn in the cite of Amyens. Our lorde hath shewed many myracles for this gloryous saynt/and moche he ought to be honoured in this worlde. And than praye we vnto this blysſed saynt/saynt Fremyn/ꝑ he praye for vs to our lorde/that he wyll pardon vs our synnes/and ottroye and graũte to vs the glorye of heuen. Amen.

¶ Here folowth ꝑ lyf of sayt Machayre And fyrst ꝑ interpretacyon of his name.

Machayre is sayd of Maca/whiche is as moche to say as engyn/ and of Achis/whiche is to saye vertue. Or Machaire is sayd of amatham/that is to saye smytynge/and of Rys/that is to saye mayster. For he was ingenyous agaynst the fallace of the deuyll/vertuous of lyfe/smytynge in chastysyng his body/and mayster in the gouernaũce of the premysses.

Saynt Machayre was in a desert and entred in to a pit or sepulture where as had ben buryed many bodyes of paynyms for to slepe/& he drewe out of these bodyes & layd vnder his heed in stede of a pylowe. Than came thyder deuylles for to make hym agaste & aferde/ & sayd one to an other. Come with me to bayne the. And the body ꝑ lay vnder his heed sayd/I may not come/for I haue a pylgrym vpon me lyenge/ꝑ I may not meue. For all this saynt Machaire was not aferde/but he bette ꝑ body with his fyst/and sayd. Aryse & go yf thou mayst. Whan the deuylles sawe ꝑ they myght not make hym aferde/they cryed with a grete voyce. Machayre ꝑ hast vaynquyshed & ouercome vs twyes. ¶ On a tyme as Machayre was nygh his hous/the deuyll came wt a grete sythe on his necke & wolde haue smytten therwt saynt Machayre. And ꝑ deuyll sayd to hym. Thou dooſt to me grete vyolence & force/for I may not preuayle agaynst the/loo what thou dooſt I do/thou fastest/& I ete not/ thou wakest/& I neuer slepe. But there is one thyge in whiche ꝑ ouercomest me And Machayre sayd/what is that. To whome ꝑ deuyll sayd/that is humilite & thy mekenes/by whiche I may not preuayle agaynst the. ¶ It happed on a tyme that a grete temptacyon came vpon saynt Machayre/& moche tempted hym & anone fylled a sacke ful of stones & layd it on his necke/& bare it many iourneys togider through ꝑ desert. Than an other herempyte mette hym/& demaũded hym why he bare so grete a burthen. And he answered/I trauayle my body bycause it suffreth not me in peas/& thus I bere him ꝑ vexeth me. This holy abbot saynt Machayre sawe passynge tofore hym a deuyl in ꝑ habyte of a man/whiche was the clothynge of an herawde all lynnen full of holes/& in euery hole henge a fiole & he demaũded hym whyther he went.

The deuyll answered hym/I go to gyue drynke vnto these heremytes. Than demaũded hym sayt Machayre/Wherfore he bare so many fioles. And he answered I shall offre to them one/& yf they may not drynke of ꝑ one/I shall profre them an other/& so the thyrde/& of all the other eche after other/vntyll they may fynde some thynge pleasaũt to them for to fall in to temptacyon. And Whan he came agayne/saynt Machayre called him & demaũded hym What he had foũden. And he answered ꝑ he had euyll spedde. For they were all so holy & blyssed ꝑ they retched not of his dr̃ke/saue one onely whiche is named Theodistus. Than saynt Machayre arose & came to these heremytes & foũde them all in good poynt/saue hym whome ꝑ deuyll had tẽpted. Than saynt Machayre dyd so moche by his exhortacion/that he brought hym agayne to ꝑ right Waye. ¶ An other tyme saynt Machayre mette the deuyl/& demaũded hym Whens he came. And the deuyl answered/I come fro vis̃ityng thy brethern Than sayd saynt Machayre/how done they. The deuyl answered/euyll. And he asked Wherfore. And the deuyl sayd. For they ben all holy/& ꝑ Werst is there Was one that Was myn/& I haue lost hym/for he is now made holyer than ꝑ other. Whan saynt Machayre herde this/he gaue louynges and thankynges to god. ¶ It happed on a tyme saynt Machaire foũde in his Waye ꝑ heed of a deed man/& he demaũded of it Whose heed it Was. And ꝑ heed answered/of a paynym. And Machaire sayd to hȳ/where is thy soule He answered/in hell. And he demaũded yf it were depe in hell. And he sayd/deper than is fro heuẽ to erth. And after he demaũded yf there were ony bynethe hȳ And he sayd/ꝑ iewes ben lower than he Was. He asked yf there were ony lower or bynethe ꝑ iewes. To Whome he sayd that the false chrysten men ben yet lower and deper in hell than the iewes/for as moche as they haue despited & vylanyed the blode of Jesu Chryst of Whiche they were redemed/so moche ꝑ more be they turmẽted. ¶ On a tyme saynt Machayre Wente in a deserte/& at the ende of euery myle he set a rede in the erth for to haue knowlege therby to turne agayn/& went forth. ix. dayes iourney/& after he slepte And ꝑ deuyll toke all these redes & boũde them & layd them at his heed/Wherfore he had grete labour for to come agayn in to his hous. ¶ An heremite whiche was in deserte Was moche tempted for to go agayne to the worlde. And he thought in his herte ꝑ he sholde do more good to be amonge ꝑ people than he sholde do in his heremytage. Than he told all this vnto saynt Machayre. And saynt Machayre sayd to hym/thus shalt thou saye to thy thoughtes/ꝑ for ꝑ loue of Jesu chryst I kepe ꝑ Walles of this cell. ¶ It happed on a tyme ꝑ saynt Machayre kylled a flee that bote hym/& Whã he sawe ꝑ blode of this flee/he repented hȳ/& so repentaũt of ꝑ Wolde reuenge it/& anone vnclothed hym & Went naked in ꝑ desert. vj. monethes/& suffred hymselfe to be bytten of ꝑ flyes. After this saynt Machayre Whan he had longe lyued/and god had shewed many myracles for him/& had floured in many vertues/he dyed and rendred his soule vnto our lorde Jesu Chryst. qui est benedictus in secula seculorũ. Amen.

## ¶ Here begynneth the lyfe of saynt Felix/sayd empices.

Felix Was surnamed empices/& it is sayd of ꝑ place where he resteth or of the poyntelles of greffes/a greffe is proprely called a poyntell to Wryte in tables of Waxe/by Whiche he suffred deth And some saye ꝑ he Was a scole mayster & taught children/& Was to them moche rygorous. After he Was knowen of the

paynyms/& bycause he cõfessed playnly that he was chrysten/& byleued in Jesu Chryst/he was delyuered to be turmented in to ỹ handes of ỹ chyldren his scholers Whom he had taught & lerned/Whiche scholers slewe him w̃ theyr poyntels pryckes & greffes. And yet ỹ chirche holdeth hym for no martyr/but for a cõfessour And ỹ paynyms sayd to hym ỹ he sholde do sacrefyce to ỹ ydolles/but he blewe on them/& anone they fell to ỹ erth. ¶ It is redde in a legende that Whan Mychene bysshop & Valerian stedde ỹ persecucyon of ỹ paynyms/the bysshop Was turmented w̃ hungre & thurst/so moche ỹ he fell downe to ỹ groũde/Wherfore Felix Was sente of an aũgell to hym/and he bare no thynge w̃ hym for to gyue hym/& he sawe by hym a clustre of resyns hangyng on a tree/Whiche he layde on his sholdres hastely & bare it w̃ hym. And whã the bysshop Was deed Felix Was elected & chosen to be bysshop. And as he preched on a tyme the psecutours sought him/& he hyd hym in ỹ clyftes of a broken Wall/& incõtynẽt by ỹ Wyll of god came spyncoppes & made theyr Werke & nettes afore hym that they might not fynde hym/& whan the tyraũtes coude not fynde hym/they Went theyr Waye/& he Went thens & came to ỹ hous of a Wydowe/& toke there his refeccyon of her thre monethes/& yet he sawe her neuer in ỹ vysage. And at ỹ last Whan the peas Was made/he Went in to his chirche/& there dyed & rested in our lorde/& Was buryed by the cyte in a place that Was called pynces. And this Felix had a brother Whiche Was in lyke Wyse named Felix. And whan this Felix Was constrayned to adoure ỹ ydolles/he sayd. ye be enemyes vnto your goddes. For yf ye bryge me to them I shal blowe on them lyke as my brother dyd/& they shall fall to the erth & breke. On a tyme this Felix dydde doo labour his gardyn Where he had set cooles & Wortes for his vse. And some of his neyghbours Wolde haue stolen away these cooles & Wortes and houed in the gardyn all the nyght & dygged. And on ỹ mornynge saynt Felix salewed them. And anone they confessed theyr synne/& he pardoned them/& than they went theyr Way. And a lytel whyle after ỹ paynyms came for to take saynt Felix/& anone so grete dolour & payne toke them/ỹ they begã to howle as dogges And he sayd to them/byleue ye in god/& saye ye that Jesu Chryst is very god/& do you to be baptysed/& ye shal be hole/& your payne shall ceasse. And so they dyd/& anone they Were all hole. And after the bysshop of ỹ ydolles came to hym & sayd. Syr as soone as our god sawe ỹ/he fled. And Whan I sayd Why fleest ỹ/he sayd I may not suffre the vertue of Felix/and Whã my god doubteth the/moche more I ought to doubte the. And Whan Felix had confermed hym in ỹ fayth/he baptysed hym. And Felix sayd to them ỹ adoured Appolyn/yf Appolyn be very god/let hym saye to me What I holde in my hande And he had in his hande a cedule/Wherin Was Wryten the oreyson of our lord/ỹ is ỹ Pater noster. And he myght not answere. Wherfore ỹ paynyms Were cõuerted to our lorde. And at the last Whan he had songe his masse & the peas gyuen to the people/he fell downe in prayer vpon the pauement of the chirche/and passed out of this Worlde vnto our lorde.

¶ Here folowyth ỹ lyfe of saynt Marcell And fyrst ỹ interpretacyon of his name.

Marcell is as moche to saye as denyenge to do cupl/or it is sayd as smytynge ỹ sees/that is to saye ỹ aduersytees of ỹ Worlde. For the Worlde assembleth ỹ see/for lyke as Crysostome sayth vpon Mathewe/cõtynuall drede is his confuse. And alwaye in the see is contynuall drede the ymage of deth & ppetuall dysordynaũce Without ceasynge.

# Of saynt Marcell & of saynt Anthony.

SAynt Marcell was chefe bysshop & pope of Rome/he went to chastyse & repreue Maxymyen themperour of this/that he was ouer cruell to chrysten people. And ỹ emperour had of hym so grete despyte/that he made of ỹ hous of a good woman of whiche saynt Marcell had made a chirche/the sayd emperour made it a stable for horses. And in ỹ place where saynt Marcell hadde songe masse/the emperour made hym to kepe his horse/in whiche seruyce saynt Marcell was all his lyfe after/& in ỹ seruyce saynt Marcell dyed holyly ỹ yere of ỹ incarnacyon of our lorde. CC. and. lxxx.

Here folowethỹ lyf of saynt Anthony And fyrst ỹ interpretacyon of his name.

ANthonye is sayd of Ana/whiche is as moche to saye as hye/and tenens ỹ is holdyng/whiche is as moche to saye as holdyge hye thynges and despisyng the worlde. He despysed the worlde and sayd/it is deceyuynge/transytory/and bytter. And Athanase wrote his lyfe.

SAynt Anthonye was borne in egypte of good & relygyous fader and moder. And whan he was but. xx. yere olde/he herde on a tyme in the chirche redde in ỹ gospell/that sayd. yf thou wylte be perfyte/go & sell all ỹ thou hast and gyue it to poore men. And than accordynge therto he solde all ỹ he had & gaue it to poore people & became an heremyte. He had ouer many temptacyons of the deuyll. Than on a tyme whan he had ouercomen ỹ spiryte of fornicacyon whiche tempted hym therin by the vertue of his fayth/the deuyll came to hym in the fourme of a lytell chylde all blacke/& fell downe at his feet/& cõfessed that he was the deuyll of fornycacyon/whiche saynt Anthony had despyred & prayed to se hym for to knowe hym that so tempted yonge people. Than sayd saynt Anthony/syth I haue perceyued that thou art so foule a thynge/I shal neuer doubte the. After he wente in to an hole or caue for to hyde hym/& anone he foũde there a grete multitude of deuylles/ỹ so moche bette hym that his seruaũt bare hym vpon his sholdres in to his hous as he had ben dede. Whan the other heremytes were assembled & wepte his dethe/& wold haue done his seruyce/sodeynly saynt Anthony reuyued/& made his seruaũt to bere hym in to the pyt agayne where the deuylles had so cruyll beten hym/and began to somon the deuyls agayne whiche had beten hym two bataylles. And anone they came in fourme of dyuers beestes wylde and sauage/of whome that one howled/an other whystled/& an other cryed/& an other brayed/& assayled saynt Anthony/that one with ỹ hornes/the other with theyr teeth/& ỹ other with theyr pawes and vngles/and dyslourned & all to rent his body/that he well supposed to dye. Than came a clere bryghtnes/& all the beestes fledde awaye. And saynt Anthonye vnderstode that in this grete lyght our lorde came/and he sayd twyes. Who arte thou. The good Jesu answered/I am here Anthony. Than sayd saynt Anthony. O good Jesu where hast thou bẽ so longe/why were thou not here wt me at the begynnynge to helpe me & to hele my woũdes. Than our lord sayd. I was here/but I wold abyde & se thy batayle/and bycause thou hast manly foughten & well mayntayned thy batayle/I shall make thy name to be spredde through all

the worlde. Saynt Anthony was of so grete feruour & brennynge loue to god/ þ whan Maximus the emperour slewe & martyred chrysten men/he folowed the martyrs þ he might be a martyr w̄ them and deserue it. And was sory that martyrdome was not gyuen to hym. After this as saynt Anthony wente in deserte he foūde a plater of syluer in his waye/ than he thought whens this plater shold come/ seynge it was no waye for ony man to passe/and also yf it had fallen fro ony man he shold haue herde it sowne in the fallynge. Than sayd he well that the deuyll had layd it there for to tempte hȳ & sayd. Ha deuyll þ weneste to tempte me and deceyue me/but it shall not be in thy power. Than þ plater vanysshed away as a lytel smoke. And in lyke wyse it happened hym of a mace of golde þ he foūde in his waye/ whiche the deuyll had cast for to deceyue him/whiche he toke & cast it in to the fyre/ and anone it vanysshed away. After it happened that saynt Anthony on a tyme was in prayer/ & sawe in a vysyon all the worlde full of snares & grynnes. Than cryed saynt Anthony & sayd. O good lorde who may escape fro these snares. And a voyce sayd to hym/ very humilite shal escape them without more. Whan saynt Anthony on a tyme was lytte in the ayre/the deuylles came agaynst hȳ/& layde to hym all þ euylles that he had done fro his childhode tofore the aūgels. Than sayd the aūgels/thou oughtest not to tell the euylles þ ben deteted/but saye yf thou knowe ony cuyll syth he was made a monke. Than the deuylles contryued many euylles. And whan they myght not preue them/the aūgels bare hym hyer than tofore/& after set hym agayne in his place. Saynt Anthony recordeth of hymselfe þ he had seen a man so grete & so hye/that he vaū ted hym selfe to be þ vertue & the prouydence of god/& sayd to me. Demaunde of me what thou wylt/& I shall gyue it to the. And I spytte in the myddes of his vysage. And anone I armed me with þ sygne of the crosse & ranne vpon hym/& anone he vanysshed awaye. ¶ And after this þ deuyll appered to hym in so grete a stature that he touched the heuen. And whan saynt Anthony had demaūded hȳ what he was. He answered/ I am the deuyll/& demaūde the why the monkes and these cursed chrystē men do me thus moche shame. Saȳt Anthony sayd they do it by good ryght. For þ doost to them the werst thou canst. And the deuyll answered/I do to them no harme/but they trouble eche other/I am destroyed & comen to nought bycause that Jesu chryst regneth ouer all. ¶ A yonge man passed by saynt Anthony and his bowe in his hande/and beheldc how saynt Anthony played with his felawes/ & was cuyll apayd. Than saynt Anthony sayd to hȳ that he shold bende his bowe/& so he dyd & shotte two or thre shotes tofore hym/& anone he vnbent his bowe. Thā demaū ded saynt Anthony why he held not his bowe bent. And he answered þ it shold be than ouer weyke & feble. Than sayd to hym saynt Anthony/in lyke wyse playe the monkes/for to be after more stronge to serue god. ¶ A man demaūded of saȳt Anthonye what he myght doo to please god/& he answered ouer al where þ shalt be or shalte go haue god tofore thyn eyen & holy scripture/& holde the in one place all styll/& walke not ne royle not aboute in the countree. Do these thre thynges & thou shalte be safe. ¶ An abbot came to saynt Anthony for to be coūseyled of hym what he myght do for to be saued. Saȳt Anthony answered to hym. Haue none affyaūce in þ good þ thou hast done/ne þ thou hast kept thy bely & thy tōgue well & soberly/& repent þ not of penaūce that þ hast done. I saye for lyke as fyshes þ haue ben longe in the water/whan they

come to drye lōde they must dye. In lyke wyse ẏ monkes ẏ go out of theyr cloyster or celles/yf they cōuerse longe with secu lers/they must nedes lese theyr holynes and leue theyr good lyfe. It behoueth ẏ mōkes ẏ they be solytary/& ẏ they haue thre batayles/that is of herynge/of spe- kynge/& of seynge. And yf he haue but one of these batayles/that is of the herte yet he hath ouermoche. Some heremy- tes came to saynt Anthony for to vysyte hym/& theyr abbot was w̄ them. Than sayd saynt Anthony to ẏ heremytes. Ye haue a good wyse man w̄ you/& after he sayd to the abbot/thou hast foūden good brethern. Than answered ẏ abbot. Tru ly I haue good brethern/but there is no dore on theyr hous/eche body may entre that wyll & go in to ẏ stable & vnbynde ẏ asse of w̄in. And this sayd he bycause ẏ ẏ brethern had ouermoche theyr mouthes open to speke. For anone as they haue thought on a thynge/it cometh to the mouth. Than saynt Anthonye sayd/ye ought to knowe ẏ there ben thre bodyly meuȳges/ẏ one is of nature/an other of ouermoche plente of metes/& ẏ thyrde of the deuyll. ¶ There was an heremyte ẏ had renoūced the worlde/& not perfytly. For he had somwhat propre to hymselfe whome saynt Anthony sent to ẏ market to bye flesshe/& as he was comynge and brought the flesshe/the dogges assayled hym & all to tare hym/& toke ẏ flesshe frō hym/& whan he came to saynt Anthony he tolde hym what was happed to him And than saynt Anthony said. Thus as ẏ hoūdes haue done to ẏ/so do ẏ deuyls to ẏ monkes ẏ kepe money/& haue some propre to thēselfe. ¶ On a tyme as saynt Anthony was in wyldernes ī his prayer & was wery/he sayd to our lorde. Lorde I haue grete desyre to be saued/but my thoughtes let me. Than appered an aū- gell to hym & sayd. Do as I do/& ẏ shalt be safe. And he went out & sawe him one whyle labour/& an other whyle praye. Do thus & ẏ shalt be saued. On a tyme whan ẏ brethern heremytes were assem bled tofore saynt Anthony/they demaū- ded of hym of ẏ state of soules/whā they be departed fro ẏ body. And ẏ next night after a voyce called saȳt Anthony/& sayd Aryse & go out & se vp on hye. Whan saȳt Anthony behelde vpwarde/he sawe one longe & terryble/whose heed touched the cloudes/whiche kepte people hauynge wynges ẏ wold haue fledde to heuen/& this grete man reteyned & caught some/ & other he myght not reteyne ne let/for they flewe forth vp. Thā he herd a noyse full of ioye/& an other full of sorowe/& he vnderstode ẏ this was ẏ deuyll/ẏ retey- ned some soules ẏ went not to heuen/& ẏ other he might not reteyn ne hold/wher fore he made sorowe/& for ẏ other he ma- de ioye/& so he herde ẏ ioye & the sorowe medled togyder. ¶ It happed on a tyme that saynt Anthony laboured w̄ his bre- therne ẏ heremytes/& he sawe a visyon moche sorowfull/and therfore he kneled downe on his knees & prayed our lorde ẏ he wold empesshe ẏ grete sorowe ẏ was to come. Than the other heremytes de- maūded what thynge it was/& he sayd that it was a grete sorowe. For I haue seen grete plente of beestes/whiche enuy ronned me/whiche fered all ẏ coūtree/& I wote well ẏ this is to saye that there shall come a grete trouble of men lyke vn to beestes/ẏ shall defoule ẏ sacramentes of holy chirche. Thā came a voyce from heuen to saynt Anthony ẏ sayd/ẏ grete abhomynacion shall come to myn awter. And anone after the heresye of Arryens began/& moche troubled holy chirche/& dyd many euylles. They bette monkes and other al naked tofore the people/and slewe chrysten men lyke shepe vpon the awters/and in especyall one Balachyn dyd grete persecucyon/to whome saynt Anthony wrote a lettre whiche sayd. I

se the yre and male talent of our lorde comynge vpon the / yf thou suffre not the chrysten to lyue in peas. Than I commaũde the that thou do to them no more vylany / or ỹ shalt haue a myschaũce hastely. The vnhappy man receyued these lettres / & began to mocke saynt Anthony / and spytte on it / and bette well hym that brought the lettre. And sent agayne to saynt Anthony these wordes. yf thou hast so grete charge of thy monkes come to me and I shall gyue to the my dyscyplyne. But it happed that the .xv. daye after he mounted vpon an hors ouer debonayre / and neuertheles whan ỹ hors felte hym vpon hym / he bote hym on the legges & thyes / that he dyed on ỹ thyrde daye. ¶ It happened an other tyme that the heremytes were comen to saynt Anthony / & demaunded of hym a collacyon. Than sayd saynt Anthony. Do ye this that is wryten in the gospel. yf one gyue to ỹ a stroke on that one cheke / shewe to hym that other. And they answered / we may not do so. Than sayd he / suffre ye it ones debonayrly. They answered / we may not. Than sayd saynt Anthony to his seruaũt / gyue them to drynke good wyne. For these monkes ben ouer delycyous. Fayre bretherne put your selfe to prayer / for ye haue moche grete nede. At the last saynt Anthony assembled ỹ heremytes / & gaue to them ỹ peas / & dyed & departed out of this worlde holyly / whã he was of ỹ age of an. C. and fyue yeres Praye we to hym that he praye for vs.

¶ Here foloweth ỹ lyfe of saynt Fabyan And fyrst ỹ interpretacyon of his name.

FAbyan is as moche to saye as makyng soueraỹn beatytude or blyssednes / that is to wyte in getyng in thre maner wyses or maners. Fyrst by ryght & reason of adopcyon / of byenge in achate / and by byetorye.

SAynt Fabian was a cytezyn and burgeys of Rome. And it happed that whan ỹ pope was deed / that ỹ people assembled for to chose an other pope. And saynt Fabian came to ỹ electcyon for to knowe who shold be electe & chosen to that dygnite. And anone a whyte doue descended from heuen / & rested vpon his heed. And whan ỹ people sawe that they meruayled moche / and al they by comyn accorde chose hỹ for to be pope. This holy man Fabian after whan he was pope he ordeyned through out all ỹ counttees vij. dekens / & to them. vij. subdekens for to wryte the lyues of martyrs. ¶ There was an Emperour in his tyme named Phylyp / whiche was moche synfull / & came boldly in ỹ bigyll of eester in to the chirche for to be houseled and cõmuned / whome ỹ pope droue away / & denyed to hym ỹ cõmunyon vntyll he had shryuen hỹ of his synnes / & let hỹ stande amonge the seculers. This holy pope also ordeyned ỹ crysme in ỹ chirche. Than at ỹ last whã he had bẽ pope. xiij. yere / Decius ỹ emperour cõmaũded to smite of his heed And so he was crowned wỹ the crowne of martyrdom the yere of our lord. CC. liij.

¶ Here begynneth ỹ lyf of sayt Sebastian And fyrst ỹ interpretacyon of his name.

SEbastyan is sayd of sequens & beatitudo & astin & ana / ỹ is to saye folowyng the blyssednes of ỹ heuẽly cite / & this he gate fyue maner wyse after saynt Austyn / ỹ is to saye / he gate by pouerte the regne / with sorowe ioye /

With labour rest/With trouble glorye/& With deth lyf. Or sebastianus is sayd of basto. For by the helpe of Chryst he floured in the chirche/& had a custome to cõforte the martyrs in theyr turmentes.

SAynt Sebastyan was a man of grete fayth/a good chrysten man & was borne in Nerbõne/& after taught and endoctryned in the cyte of Melan/& was so well beloued of Dyocleſian and Maximian emperours of Rome/þ they made hym mayster & duke of theyr meyny and power/and alway wold haue hym in theyr presence. And he was alway w̃ them in þ habyte of a knyght/and was gyrde with a gyrdle of golde aboue/lyke as was vsed. And all this dyd he not for iolyte/ne for cause that he dredde deth/or to dye for the loue of Jesu Chryst/but he dyd it for to conforte the chrysten men in theyr byleue/Whã they were in destresse for to renye þ fayth for drede of turmẽtes of theyr bodyes. ¶ It happed þ two bre therne germaynes very chrysten men & noble of lignage named Marcus & Marcellianus were taken & constrayned by þ emperours for to worshyp & do sacrefyce vnto the ydolles. And there was gyuen to them respyte of .xxx. dayes to be in pryson wout to receyue deth for theyr chrysten fayth/wtin whiche tyme they might coũseyle and aduyse themselfe whether they wolde do sacrefyce to the ydolles/or to leue/& theyr frendes were suffred in this tyme of respyte to come to them in pryson/for to entreate and reuoke them from theyr fayth for to saue theyr lyues. Than came theyr parentes & frendes to them and began to saye/Whens cometh this hardnes of hert/that ye despyse the old age of your fader and moder Whiche ben now old/ye gete vnto them newe sorowes/the grete payne that they had in your byrth/was not so grete as þ sorowe that they haue now/& the sorowe þ your moder suffreth is not to reherse/Wherfore ryght dere frẽdes We praye you þ ye wyll to these sorowes put some remedy/& departe you & leue þ errour of þ chrystẽ men And anone after these wordes theyr moder came & entred in/in cryenge & terynge þ heeres of her heed/in shewynge her pappes & sayd all wepynge. Alas I am meschaũt & vnhappy þ lese my two sones þ I haue gyuẽ souke & nourysshed so swetely/thou fayre sone þ were swete & debonayr to me/& to þ other she sayd/þ art lyke & semblest wel thy fader/alas to what mischefe & sorowe am I delyuered for you my fayre sones/I lese my sones Whiche by theyr owne wyl go for to dye my moost dere childzen haue ye mercy on your sorowfull moder/þ am in soo grete disease & in so grete wepyges for you. O poore caityf þ I am What shal I do þ lose my two sones & to þ deth I se them go by theyr free wyll. Alas this is a newe maner of deth/for to desyre the deth tofore it come. The moder had vnneth sayd her cõplaytes/but þ theyr fader was brought bytwene .ij. seruaũtes/Whiche at þ entre shewed to his sones dust vpon þ pouerte of his hore heed/& cryed. Alas I sorowfull caytyfe come to þ deth of my two sones Whiche by theyr owne agremẽt wyl dye. O my ouerderest sones that were þ sustenaũce & staffe of myn old age/swetely nourisshed & taught & lerned in þ sciences/What is this open folysshnes & rage that is comen on you and causeth you to loue & desyre so þ deth/there was neuer suche foly ne rage seen in þ worlde. O ye my frendes come forth & helpe me to bewepe my childzen/ye þ haue hertes of pite/& ye olde & yonge wepe ye/& I wyll wepe so moche tha. I se not the deth of my sones. In þ whyle þ the fader thus wept & said/came þ two wyues of these two sones/Whiche bare in theyr armes theyr childzen/Whiche wepyng & cryenge sayd. Saye ye now þ ben our dere hus-

bondes in what warde leue ye vs & your chyldren/alas what shall become of vs/ our chyldren & our goodes/that for your sake shall be lost. Alas caytyues ꝑ we be what thynge is to vs happened/how haue ye hertes of yren/in what maner may ye so be harded so out of nature/& so cruell that also despyse your fader & moder/and refuse all your frendes/chace away your wyues/& reny & forsake your chyldren/& with your wyll delyuer your selfe for to dye shamefully. Of these lamentable wordes tofore wrpten/ꝑ two sayd sones Marcus and Marcellianus were so abasshed & theyr hertes mollyfyed/that almoost they were turned fro the chrysten fayth/& wolde for ꝑ fauour of theyr parentes & frendes haue done sacrefice to ꝑ ydolles. But at these wordes was sayt Sebastian as a knight/whan he sawe them thus trauayled & so amolysshed/anone came to them & sayd. O ye ryght noble knyghtes of Jesu Chryste wyse & hardy whiche ben comen to the victory/& now go abacke for a fewe blaū dysshyng wordes vayne & myserable/ye wyll lose the victory permanable/lese ye not the euerlastynge lyfe for the blaūdisshyng wordes of women/be ye example to other chrysten men for to be stronge in the fayth/addresse ye your hertes aboue the worlde/& lose ye not your crowne for the weppynge of your wyues & chyldren. They ꝑ now wepe certayn shold be this daye gladde & ioyous/yf ꝑ they knewe ꝑ ye knowe. They wene ꝑ there be none other lyfe but this whiche they se tofore theyr eyen/whiche after this shall come to nought/yf they knewe what is that other lyf/without deth & wout heupnes in whiche is ioye permanable & euerlastynge without doubte/they wold haste them for to go with you vnto that lyfe/& shold repute this lyfe as vayne. For it is full of mysery & also fals/& syth ꝑ begynnynge of ꝑ worlde hath deceyued all his frendes/& conquered all them that haue affiaūce in hym/for she hath lyed in her promesse. Yet doth she dayly in this lyfe more harme/for she maketh glotons/& other she maketh lecherous/she maketh theues for to slee/& the angry cruell/and the lyers fals & deceyuable/she putteth dyscorde amonge the wedded & maryed people/& debate amonge ꝑ peasyble. By the world cometh all malyce & all felony. This euyll do they that in this lyfe put theyr desyres/& wene longe to lyue therin. And whan they ꝑ thus serue ꝑ world haue vsed theyr lyf in doyng these euyls afore sayd. Than gyueth she to them her doughter/that is the deth perpetuall/ꝑ is the reward ꝑ the lyfe of this worlde gyueth to her seruaūtes/ꝑ departe from this world dispurueyed/& bere no thyng with them but theyr synnes. After this sayut Sebastyan turned hy to theyr parentes & frendes & sayd to them in this maner. O ye my frendes loo here ꝑ lyf of this world which deceyueth you/in suche wyse ꝑ ye discounseyle your frendes fro ꝑ euerlastynge lyf/ye disstroubte your chyldren ꝑ they shold not come to ꝑ company of heuē/& to ꝑ honour permanable & to the ampte of the emperour celestyall By your folysshe wordes and your false weppynges/yf they shold assent to your repele/they shold but a whyle dwell w̄ you/& after shold departe fro your cōpany/where ye shold se them in turmētes that shold neuer ende/where as cruell flambe deuoureth ꝑ soules of myscreaūtes & worshyppers of ydolles/& the dragons ete ꝑ lyppes of cursed men/& ꝑ serpentes destroye them ꝑ ben euyll/there where is herd no thynge but waylyges weppynges/and horryble cryes of soules whiche brenne cōtynually in the fyre of hell/& euer shall brenne without dyenge Suffre ye that your sones escape these turmentes/& thinke how ye may escape & let them suffre deth for the loue of Jesu

Chryst/thynke not but they whan they shall be thus departed fro you/goo for to make redy your place & your mancion in heuen/where ye & your children may be in ioye ppetuall. In this houre & tyme ỹ saynt Sebastyan ỹ was in ỹ habyte of a knyght cladde w̃ a mantell & gyrde with a gyrdle of gold & had sayd these wordes anone came a grete lyght/in the whiche appered a yonglynge cladde w̃ a whyte mantell amonge. iij. aungels/& gaue to saynt Sebastyan ỹ peas sayenge. Thou shalt be alway w̃ me. This sawe ỹ wyfe of Nicostrat⁹ named zoe/in whose hous Marcus & Marcellianus were in prison whiche had bē dombe. ij. yere by a sekenes ỹ she had/but she had vnderstanden that whiche saynt Sebastyan had sayd and had seen the light aboute hym/& she fell downe to his feet/& by sygnes of her handes made prayers to him. And after whan saynt Sebastyan knewe that she had lost her speche/anone he sayd to her. yf I be the seruaũt of Jesu Chryst/& yf all that/that I haue sayd be true/than I praye hym ỹ he wyll rendre to the thy speche agayn/that opened the mouth of zacharye ỹ prophete. And anone escryed this woman moche hye and sayd. The wordes that thou hast sayd be very true And blyssed be thou & the wordes of thy mouth/& blyssed ben all they that by the byleue in Jesu Chryst ỹ sone of god. For I haue seen certaynly. iij. aũgels tofore the holdyng a boke/in whiche was wryten all ỹ whiche thou hast sayd. Blyssed be all they that byleue that whiche thou hast sayd/and cursed be they that byleue the not. And Nicostrat⁹ husbond of this woman/and the fader & moder & all the frendes of Marcellianus & Marcus receyued the chrysten fayth/and were all baptysed by Policarpus the preest/vnto the nombre of. lxxviij. persones men women and children. And. x. dayes duryng they abode togyder in oreysons and in prayers/& thanked god of his benefytes Amonge them was Tarquilinus fader vnto ỹ holy martyrs aforesayd/whiche had. xj. yere durynge ỹ goute in his feet & handes. And as soone as Policarpus had baptysed hym/he became as hole & sounde in his feet & handes as a chylde. After the. x. dayes Agrestyn & Comatyn prouostes of Rome made Tarquilinus theyr fader to come tofore them/& demaũded of hym how his sones were aduysed and coũseyled. And he answered/moche wel dyd ye whã ye gaue to them respite For in ỹ meane tyme they ỹ sholde haue dyed haue fonde lyf & ioye. And ỹ prouost supposed that his sones had ben turned. & sayd/to morne I shal se how thy sones shall make sacrefyce vnto the ydolles/by whome thou & they may dwell in peas. And Tarquilinus sayd/gentyl man yf ỹ wylte iustly adoure & werke aboute me & my sones/thou shalt fynde ỹ the name of chrysten men is of grete vertue. And ỹ prouost sayd. Tarquilinus arte ỹ wood. And he answered/I haue ben out of my wytte/but as soone as I byleued in Jesu Chryst/I receyued helth of body & of soule. The prouost sayd/I se well that ỹ respyte of thy sones haue brought the in errour. Tarquilin⁹ sayd/knowe of what werkes come errour. The prouost badde hym saye/& he sayd. The fyrst errour is to leue the waye of lyfe/& go by ỹ waye of deth/for to dyspute that men whiche ben deed for to be goddes/and to adoure theyr ymages made of wood or of stone. The prouost sayd/than be they no goddes that we adoure. Tarquilinus sayd/it is redde in our bokes what men they were that ye adour for goddes/how euyl they lyued/and how meschaũtly they dyed. Saturnus whome ye worshyp for god was lorde of Crete/and ete the flesshe of his chyldren/how is not he one of your goddes. And Juppyter his sone whome ye adoure/whiche slewe his fader/& to-

ke his syster to his wyfe / What cuyll was this / how arte ꝑ in so grete errour that adoureſt theſe curſed men / & ſayſt to the ymage of ſtone / thou art my god / and to the ſtocke of tree / helpe me. Than the prouoſt ſayd / yf there be none but one god inuyſyble that ye adoure / wherfore than adoure ye Jeſu chryſt / whome the ieWes crucyfyed. Tarquilinus anſWered. yf thou kneWeſt a rynge of golde / in Whiche Were a precyous ſtone lyenge in the myre of a valey / thou Woldeſt ſende thy ſeruaũtes for to take vp this rynge / and yf they myght not lyfte it vp / thou Woldeſt vnclothe thy ſelfe of thy clothes of ſylke and do on a courſe cote / & Woldeſt helpe to take vp this rẽge & make grete feeſt. The prouoſt ſayd / Wherfore haſt ꝑ put forth this propoſicyon noW. Tarquilinus anſWered. For to ſhewe to the that We adoure one onely god. The prouoſt ſayd / What vnderſtandeſt thou by this rynge. Tarquilinus ſayd / the golde of ꝑ rynge is the body humayne / & the precyous ſtone ſignyfyeth the ſoule Whiche is encloſed in ꝑ body. The body & the ſoule make a man / lyke as the golde & the precious ſtone make a rynge / & moche more precyous is ꝑ man to Jeſu Chryſt / than the rynge is to the. Thou ſendeſt thy ſeruaũtes for to take vp this rynge out of ꝑ dyrt or myre / & they may not. Thus ſent god in to this World the prophetes for to drawe the humayne lignage out of ꝑ ordure of ſynnes / & they myght not do it. And lyke as ꝑ ſholdeſt leue thy ryche clothes & clothe the w̃ a courſe cote / & Woldeſt deſcende in to a preuy & put thy handes in to foule ordure to take vp ꝑ rynge Ryght ſo ꝑ maieſte of god hydde ꝑ lyght of his diuinite by a carnall veſtemẽt Whiche he toke of our nature humayne / and cladde hym therw̃ & deſcended fro heuen and came here bynethe in to the preuy of this World / & put his handes in the ordure of our myſeryes / in ſuffrynge hungre & thurſte / & toke vs vp out of ꝑ fylth and Waſſhed vs fro our ſynnes by ꝑ Water of baptym. And thus he Whiche deſpyſeth ꝑ bycauſe ꝑ ſholdeſt deſcende in a foule habyte to take vp ꝑ rynge / ꝑ mighteſt Well put hym to deth. Thus all they ꝑ renye or deſpyſe Jeſu Chryſt / bycauſe he humbled hymſelfe for to ſaue man / may in no Wyſe eſcape fro ꝑ deth of hell. The prouoſt ſayd. J ſe Well ꝑ theſe ben but fables. Thou haſt taken reſpyte for thy ſones / knoWeſt ꝑ not Well ꝑ the emperour our lord is cruell agaynſt chryſten men. Tarquilinus ſayd. Jt is foly to doubte more humayne puyſſaũce / than ꝑ puyſſaũce diuyne. They ꝑ ben cruell agaynſt vs / may Well turment our bodyes / but they may not take from our herte Jeſu Chryſt. Than ꝑ prouoſt put Tarquilin⁹ in the handes of ꝑ ſergeaũtes / ſayenge / ſhewe to me ꝑ medicyne by Whiche thou arte heled of thy goute / & J ſhall gyue to the golde Wout nombre. KnoWe thou ꝑ meche cuyll ſhall come to them ꝑ ſell and bye the grace of god. But yf thou Wylte be hole of ꝑ malady of ꝑ goute / byleue in Jeſu Chryſt / & thou ſhalte be as hole as J am. The prouoſt ſayd / bryng hym to me ꝑ hath heled the. Tarquilinus Went to Polycarpus & ſayd to hym all this / & brought w̃ hym ſaynt Sebaſtyan vnto the prouoſt & enfourmed hym in ꝑ fayth And he prayed hym that he might haue his helth. And ſaynt Sebaſtyan ſayd / ꝑ he ſholde fyrſt renye his ydolles / & gyue hym lycence to breke them / and than he ſholde haue his helth. Than Tomaſyn ꝑ prouoſt ſayd that his ſeruauntes ſholde breke them. Saỹt Sebaſtian ſayd / they ben aferde & dare not breke them. And yf the fendes hurte ony of them by ony occaſyon / the mykbyleuers Wold ſaye that they were hurt bycauſe they brake theyr goddes. And than Polycarpus & ſaynt Sebaſtian deſtroyed more thã two hondred ydolles. Than ſayd they to the pro-

uost / Why hast not ꝑ receyued thy helth Whyles We brake the ydolles / thou kekest yet thy mysbyleue / or els kepest yet some ydolles. Than he shewed them a chambre Whiche Was lyght as it had ben of sterres / Wherupon his fader had dyspended two hondred poys of gold / by Whiche he knewe thynges for to come. Than sayd saynt Sebastyan / as longe as ꝑ kepest this hole / thou mayst neuer haue helth. And than he agreed it sholde be broken. Tyburcyen his sone Whiche Was a noble ponge man sayd playnly / ꝑ so noble a Werke sholde not be destroyed / how Well I Wyll not be agaynst my faders helth. This Wyll I Well that there be ordeyned two furneyses of fyre brennynge / & than I Wyll ꝑ ye destroye this Werke / & yf my fader haue his helth / I shall be cõtent / and yf he receyue not his helth / than I Wyl ꝑ ye two shal be brent in these two furneyses of fyre all quycke. And saynt Sebastian sayd / be it as thou hast sayd. And forthw̃ they Went & brake the chambre. And in ꝑ meane Whyle the aũgell of our lorde appered to ꝑ prouost & sayd his helth Was gyuen to hym / and anone he was all hole / & ranne after him for to haue kyssed his feet / but he denyed hym / for he had not receyued baptym. And than he & Tyburcyen his sone w̃ a M.CCCC. of theyr famílye were baptysed. Than zoe Was taken of ꝑ mysceraũtes & Was turmented so longe ꝑ she gaue vp the spiryte. And Whan Tarquilinus herde that / he came forth and sayd. Alas Why lyue We so longe / Women gone tofore vs to ꝑ crowne of martyrdom. And Within a fewe dayes after he Was stoned to deth. And Tyburcyen Was commaũded that he sholde go barefote vpon brennynge coles / or elles do sacrefyce to the ydolles. And than he made the signe of the crosse vpon the coles / and Went on them barefote. And he sayd / me thynketh I go vpon rose floures in ꝑ name of our lorde Jesu Chryst. To Whome Fabyan the prouost sayd. It is not vnknowen to vs that your Jesu Chryst is a techer of sorcerye. To Whome Tyburcyen sayd. Holde thy peas thou cursed Wretche / for thou art not Worthy to name so worthy / so holy / ne so Swete a name. Than ꝑ prouost Was Wroth / & cõmaunded to smyte of his heed / & so he Was martyred. And than Marcellianus and Marcus Were sore turmented & bounde to a pyller. And as they Were so bounden they sayd. Loo how good and ioyfull it is bretherne to dwell togyder. Unto Whome the prouost sayd. Ye Wretches do awaye your madnes / & delyuer your selfe. And they sayd We Were neuer so Well fedde / We Wolde that thou Woldest let vs stande here / tyll that ꝑ spirytes sholde departe out of our bodyes. And than ꝑ prouost cõmaũded ꝑ they shold be perced through ꝑ bodyes w̃ speres. And so they fulfylled theyr martyrdom. After this saynt Sebastian Was accused to ꝑ emperour ꝑ he Was chrystẽ. Wherfore Dyoclesyan the emperour of Rome made hym come tofore hym / and sayd to hym. I haue alway loued ꝑ Wel / & haue made ꝑ maister of my palays / how than hast ꝑ be chrysten pryuely agaynst my helth and in despyte of our goddes. Saynt Sebastyan sayd / alway I haue Worshypped Jesu chryst for thy helth / & for ꝑ estate of Rome. And I thynke for to praye & demaũde helpe of the ydolles of stone is a grete fely. With these Wordes Dioclesian Was moche angry & Wroth / & cõmaũded hym to be ladde to ꝑ felde / & there to be boũde to a stake for to be shotte at. And the archers shotte at hym tyll he Was full of arowes as an hirchen is full of prickes / & thus left hym there for deed. The nyght after came a chrystẽ Woman for to take his body & bury it / but she foũde hym alyue / & brought hym to her hous / & toke charge of hym tyll he Was all hole. Many chrystẽ men came to hym Whiche

coũseyled hym to voyde the place/but he was confoxted/and stode vpon a steppe where themperour sholde passe by/and sayd to hym. The byllhops of ỹ ydolles deceyue you cuyll/Whiche accuse ỹ chrysten men to be cõtrary to the comyn profyte of ỹ cyte/that praye for your estate/and for the helth of Rome. Dyoclesyan sayd. Arte not thou Sebastyan whome We cõmaũded to be shotten to deth. And saynt Sebastyan sayd/therfore our lord hath rendred to me lyfe/to the ende that I sholde tell you/that cuyll & cruelly ye do persecucyons to chrysten men. Than Dyoclesyan made hym to be brought in pryson in to his palays/and dyd do bete hym so sore with stones tyll that he dyed And the tyraũtes threwe his body in to a grete preuy/bycause the chrysten men sholde make no feest to bury his body/ne of his martyrdom. But sayt Sebastyan appered after vnto saynt Lucyne a glorious Wydowe/and sayd to her/in suche a preuy shalte thou fynde my body hangynge at an hoke/Whiche is not defouled With none ordure. Whan thou hast Washed it/thou shalt bury it at Cathacombes by ỹ apostles. And ỹ same night she and her seruaũtes accomplysshed all that saynt Sebastyan had cõmaunded her. He Was martyred ỹ yere of our lord CC.lxxxbij. And saynt Gregory telleth in the fyrst boke of his dyaloges/that a Woman of Tuskane Whiche Was newe wedded Was prayed for to go With other Women to the dedycacyon of the chirche of saynt Sebastyan. And the nyght tofore she Was so moued in her flesshe/that she myght not absteyne her frõ her husbonde. And on the morowe she hauynge greter shame of men than of god Wente thyder. And anone as she Was entred in to the oratory where the relykes of sayt Sebastian Were/the fende toke her and turmented her before all the people. And than the preest toke the couerture of the awter & couered her. And than the deuyl assayled the preest. Her frendes ladde her to the enchaũtours/that they sholde enchaunte the fende. But as soone as they began the enchaunte/by the iudgement of god a legyon of deuyls entred in to her that is. bj. M. bj. C. lxbj. and vexed her more sharpely than tofore. And an holy man named Formatus by his prayers heled her. ¶ It is redde in the Jestes of the Lombardes/that in ỹ tyme of kyng Gylberte/all ytalye Was smytten With so grete a pestylence/ỹ vnneth they that Were alyue myght burye the dede. And this pestylence Was moost at Rome and Pauye. Than the good aũgell Was seen bysybly of many/and an cuyll aũgell folowyng beryng a staffe/Whome he bad smyte and slee. And as many strokes as he smote an hous/so many deed ỹones Were borne out of it. Than at the last it Was shewed to one by goddes grace that this pestylence sholde not cease/tyll that they had made an awter to saynt Sebastyan at Pauye/Whiche than Was made in the chirche of saynt Peter/& anone the pestylence ceased. And thyder from Rome relykes of saynt Sebastyan Were brought. And saynt Ambrose in his preface sayth thus. O lorde the blode of thy blysted martyr saynt Sebastyan Was shedde for the confessyon of thy name/he hath shewed thy meruaylles/that they profyte in infirmyte vertue/and gyueth to our studyes profyte/and to them not stedfast to the it gyueth ayde and helpe. Than let vs praye to this holy martyr sayt Sebastyan/that he praye vnto our lorde that We may be delyuered from all pestylence and sodeyne deth/and so departe aduysedly hens that We may come vnto euerlastynge Joye and glory in heuen. Amen.

¶ Here folowyth ỹ lyfe of saynt Agnes. And fyrst ỹ interpretacyon of her name.

AGnes is saide of agna a lambe/for she was humble and debonayr as a lãbe. Or of agno i greke/whiche is to saye debonayr and pyteous/for she was debonayre & mercyfull. Or agnes of agnoscendo/for she knewe ỳ waye of trouth. And after this sayt Austyn sayth/trouth is opposed agaynst vanyte/falsnes & doublenes. For these thre thynges were taken from her/for the trouth that she had.

THe blyssed virgyn saynt Agnes was moche wyse & well taught as saynt Ambrose wytnesseth/ & wrote her passion/she was fayre of visage/but moche fayrer in ỳ chrystẽ fayth/she was ponge of age/& aged in wytte. For in the xiij. yere of her age she lost ỳ deth that ỳ worlde gyueth/& fonde lyf in Jesu chryst whiche whan she came fro scole/the sone of the prefecte of Rome for the emperour loued her. And whan his fader & moder knewe it/they offred to gyue moche rychesse wt hym/yf he myght haue her in maryage/& offred to saynt Agnes precyous gẽmes & iewelles/whiche she refused to take/wherof it happed ỳ the yong man was ardaũtly espryred in ỳ loue of saynt Agnes/& came agayn & toke with hym more precyous and rycher aournementes/made wt all maner of precyous stones/& as well by his parentes as by hymselfe offred to saynt Agnes ryche gyftes & possessyons/and all ỳ delytes & deduytes of the worlde/& all to the ende to haue her in maryage. But saynt Agnes answered to hym in this maner. Go fro me thou fardell of synne/nourysshyng of cuylles/& morsell of deth/& departe/and knowe ỳ that I am prcuented/& am loued of another louer/whiche hath gyuẽ to me many better iewels/whiche hath fyaunced me by his fayth/and is moche more noble of lygnage than ỳ art/and of estate/he hath cladde me wt precyous stones/& wt iewelles of golde/he hath set in my vysage a sygne/that I receyue none other spouse but hym/& hath shewed me ouer grete tresours/whiche he must gyue yf I abyde wt hym/I wyll haue none other spouse but hym/I wyll seke none other/in no maner may I leue hym/wt hym am I ferme & fastned in loue/whiche is more noble/more puyssaũt & fayrer than ony other/whose loue is moche swete & gracious/of whom ỳ chãbre is now redy for to receyue me/where ỳ virgins singẽ merily. I am now enbraced of hym of whõ ỳ moder is a virgyn/& his fader knewe neuer womã/to whom ỳ aũgels serue/ỳ sonne & ỳ mone meruayle them of his beaute whose werkes neuer fayle/whose rychesses neuer mynysshe/by whose odour deed mẽ ryse agayn to lyf/by whose touchyng ỳ seke men bẽ cõforted/whose loue is chastite/to hym I haue gyuẽ my fayth/to him I haue cõmaũded my hert whã I loue him thã am I chast/& whã I touche hym than am I pure & clene/& whan I take him than am I a virgyn/this is ỳ loue of my god. Whã the ponge man had herde all this/he was despayred/as he ỳ was taken in blynde loue/& was ouer sore turmẽted/in so moche ỳ he laye seke in his bedde for ỳ grete sorowe that he had. Than came ỳ philycyens/& anone knewe his malady/& sayd to his fader ỳ he languysshed of carnall loue/ỳ he had to some woman. Than the fader enquyred & knewe that it was this woman/& dyd do speke to saynt Agnes for his sone/and sayd to her howe his sone languysshed for her loue. Saynt Agnes

answered ꝑ in no wyse she wold breke ꝑ fayth of her fyrst husbonde. Upon ꝑ the prouost demaunded who was her fyrst husbonde/of whome she so moche auaũted/and in his power so moche trusted. Than one of her seruaũtes sayd that she was chrysten/& that she was so enchaũted/that she sayd Jesu Chryst was her spouse. And whan ꝑ prouost herde ꝑ she was chrystẽ he was full gladde bycause to haue power on her. For than ꝑ chrystẽ people were in ꝑ wyll of ꝑ lorde/yf they wold not renye theyr god & theyr byleue all theyr goodes shold be forfayted/wher fore than the prouost made saynt Agnes to come in iustyce/and he exampned her swetely/and after cruelly by menaces. Saynt Agnes well cõforted sayd to him Do what ꝑ wylte/for my purpose shalt thou neuer chaũge. And whan she sawe hym now flaterynge and now terryble angry/she scorned hym. And the prouost sayd to her beynge all angry. One of two thynges thou shalte chose/eyther do sacrefyce to our goddes with ꝑ virgyns of the goddes vesta/or go to ꝑ bordell to be abandoned to al that thyder come/to the grete shame & blame of all thy lygnage. Saynt Agnes answered/yf ꝑ knewest who is my god/thou woldest not saye to me suche wordes/but for as moche as J knowe the vertue of my god/J set no thynge by thy menaces/for J haue his aũgell whiche is keper of my body. Thã the iudge all enraged made to take of her clothes/& all naked to be ledde to ꝑ bordel And thus saynt Agnes ꝑ refused to do sacrefyce to ꝑ ydols/was delyuered naked to go to ꝑ bordell. But anone as she was vnclothed god gaue to her suche grace ꝑ the heeres of her heed became so longe/that they couered all her body to her feet so that her body was not seen. And whã saynt Agnes entred in to ꝑ bordel/anone she foũde ꝑ aũgell of god redy to defende her/& enuyrõned sayt Agnes wt a bryght clerenes/in suche wyse ꝑ no man myght se her ne come to her. There made she of the bordell her oratory/& in makyng her prayers vnto god she sawe tofore her a whyte vesture/& anone therwt she cladde her/& sayd. J thanke ꝑ Jesu chryst whi che accomptest me wt thy virgyns & hast sente me this vesture. All they ꝑ entred made honour & reuerence to ꝑ grete clere nes ꝑ they sawe aboute saynt Agnes/& came out more deuout & more clene than they entred. At ꝑ last came ꝑ sone of ꝑ pro uost wt a grete cõpany for taccomplysshe his foule desyres & lustes. And whan he sawe his felawes come out and yssue all abasshed/he mocked them & called them cowardes/& than he all enraged entred for to accõplysshe his cuyll wyll/& whan he came to ꝑ clerenes/he auaũced him to take ꝑ virgyn/& anone ꝑ deuyl toke hym by ꝑ throte & strangled hym ꝑ he fell dow ne deed. And whan ꝑ prouost herde these tydynges of his sone/he ranne weppyng to the bordell/& began cryenge to saye to saynt Agnes. O ꝑ cruell womã why hast thou shewed thyn enchaũtement on my sone/& demaũded her how his sone was deed & by what cause. To whome saynt Agnes answered/he toke hym in to his power/to whome he had abandoned his wyll. Why bẽ not all they deed sayd he ꝑ entred here tofore hym. For his felawes sawe the myracle of the grete clerenes/& were aferde & went theyr waye vnhurte For they dyd honour to my god whiche hath cladde me wt this bestemẽt/& hath kept my body/but your vylaynous sone as soone as he entred in to this hous be gan to braye & crye/and whan he wolde haue layde hande vpon me/anone ꝑ de uyll slewe hym as ꝑ seest. yf thou mayst reyse hym sayd he/it may well appere ꝑ thou hast not put hȳ to deth. And saynt Agnes answered/how well that thy ere aunce is not worthy to impetre ne gete ꝑ of our lorde/neuertheless it is tyme that

the vertue of god be shewed. Go ye al out that I may make my prayer to god. And whan she was in her prayers the aũgell came & reysed hym to lyfe. And anone he went out and began to crye with an hye voyce/ that the god of chrysten men was very god in heuen/ & in erth/ & in the see/ and ỹ the ydolles were vayne that they worshypped/ whiche myght not helpe themselfe/ ne none other. Than the byshops of ỹ ydolles made a grete dyscorde amonge ỹ people/ so that all they cryed/ take away this sorceresse & wytche that turneth mennes myndes/ and alyeneth theyr wyttes. Whan the prouost sawe these meruaylles/ he wolde gladly haue delyuered saynt Agnes/ bycause she had reysed his sone/ but he doubted to be banysshed/ & set in his place a lyeutenaunt named Aspasius/ for to satysfye ỹ people & bycause he coude not delyuer her/ he departed sorowfully. This Aspasius dyd do make a grete fyre amonge al ỹ people & dyd do cast saynt Agnes therin. Anone as this was done the flambe departed in to two partyes/ & brent them ỹ made the dyscordes/ & she abode all hole wout felynge ỹ fyre. The people wende that she had done all by enchauntement. Than made saynt Agnes her oreyson vnto god thankynge hym ỹ she was escaped fro ỹ peryll to lese her virgynite/ & also fro the brẽynge of ỹ flambe. And whã she had made her oreyson/ the fyre lost al his hete & quenched it. Aspasius for ỹ doubtaũce of the people/ cõmaũded to put a swerde in her body/ & so she was martyred. Anone came ỹ chrysten men & the parentes of saynt Agnes & buryed her body. But the hethen defended it/ and cast so stones at them that vnneth they escaped. She suffred martyrdom in ỹ tyme of Cõstantyn the grete/ whiche began to regne ỹ yere of our lord. CCC. ix. Amonge them that buryed her body there was one Emerenciana whiche had ben felowe vnto saynt Agnes/ how be it she was not yet chrystened/ but a holy virgin/ she came also to the sepulcre of saynt Agnes/ whiche constaũtly repreued ỹ gẽtyles/ & of them she was stoned to deth & slayne. Anone than came an erth quake/ lyghtnyng & thonder that many of ỹ paynyms perysshed/ so ỹ forthon ỹ chrysten people myght surely come to ỹ sepulcre vnhurte. And ỹ body of Emerencian was buryed by ỹ body of saynt Agnes. ¶ It happened ỹ whan ỹ frendes of saynt Agnes watched at her sepulcre on a nyght/ they sawe come a grete multytude of virgyns all cladde in vestementes of golde & syluer/ & a grete lyght shone tofore them. And on ỹ ryght syde was a lambe more whyter than snowe/ & sawe also saynt Agnes amonge the virgyns/ whiche sayd to her parentes. Take hede & se that ye bewayle me no more as deed/ but be ye ioyfull with me. For wã all these virgyns Jesu chryst hath gyuen me moost bryghtest habytacyon & dwellynge/ & am with hym ioyned in heuen/ whome in erth I loued with my thought. And this was ỹ. viij. daye after her passyon. And bycause of this vision holy chirche maketh memory of her the. viij. daye of the feest after/ whiche is called Agnetis secũdo. ¶ Of her we rede an example/ that in the chirche of saynt Agnes was a preest whiche was named Paulus/ and alwaye serued in that chirche/ and had ryght grete temptacyon of his flesshe/ but bycause he doubted to angre our lorde/ he kepte hym fro synne/ & prayed to the pope that he wolde gyue hym leue for to marye. The pope consydered his symplenes/ & for his boũte he gaue hym a rynge in whiche was an emeraude/ & cõmaunded that he sholde go to the ymage of saynt Agnes whiche was in his chirche/ & praye her that she wolde be his wyfe. This symple man dyd so/ and the ymage put forth her fynger/ and he sette the rynge theron. And than

she drewe her fynger agayne & kepte the rynge fast. And than anone all his tẽptacyon carnall was quenched & takẽ away from hym. And yet as it is sayd ꝑ rynge is on ꝑ fynger of ꝑ ymage. ¶Constaũce the doughter of Constantyne was smytten w̃ a sore & foule lepre / Whan she had herde of ꝑ bylyon of saynt Agnes at her tombe shewed to her frendes / she came to the sepulcre of saynt Agnes. And Whan she was in her prayers she fell a slepe / & she sawe in her slepe sayt Agnes sayenge to her. Constaũce Werke constaũtly / & yf thou Wylte bylcue in Chryst / thou shalte anone be deliuered of thy sekenes / Wher with she awoke & foũde her selfe perfytly hole. And anone she receyued baptym and foũded a chirche vpon the body of ꝑ virgyn. And there abode in her virginite & assembled there many virgyns bycause of her good ensample. ¶In an other place it is redde that whan the chirche of saynt Agnes Was voyde / ꝑ pope sayd to a preest ꝑ he Wolde gyue to hym a Wyfe for to nourysshe & kepe / & he mente to cõmyse the chirche of saynt Agnes to his cure. And he delyuered to hym a rynge & badde hym to Wedde ꝑ ymage. And the ymage put forth her fynger / & he set on it the rynge / & anone she closed ꝑ fynger to her hande & kepte the rynge / & so spoused her. ¶Of this virgyn sayth saynt Ambrose in ꝑ boke of virgyns. This virgyn / yonge men / olde men / and chyldren prayse. There is none more to be prayse than that may be prayse of all. Saynt Ambrose sayth in his preface ꝑ this blyssed saynt Agnes despysed the delytes of nobleſſe / & deserued heuenly dignite / she lefte the delyres of mannes felawshyp / & she foũde the felawshyp of ꝑ euerlastyng kynge. And she receyuynge a precyous deth for the confessyon of Jesu chryst / is made conformable to hym / euerlastyngly to regne in ioye in heuen / to ꝑ Whiche he bryngе vs / for Whose glorious name and sayth this glorious bygyn saynt Agnes suffred martyrdom of deth.

¶Here folowеth ꝑ lyfe of saynt Uincent And fyrst ꝑ interpretacyon of his name.

UIncent is as moche to saye as brẽnynge byces or ouercomyng brennynges / & keppynge bytory. For he brent & destroyed byces by mortificacion of his flesshe / he baynquysshed the brennyges of turmẽtes by stedfast suffraũce / he helde the victory of ꝑ Worlde by despysynge of the same. He baynquisshed thre thynges in the Worlde / that is to Wyte / false errours / foule loues & Worldly dredes / Whiche thynges he ouercame by wysdom / by clennes / & by cõstaũce. Of whom sayt Austyn sayth / that ꝑ martyrdomes of sayntes haue enseygned ꝑ the Worlde is ouercome With all errours / loues and dredes. And some afferme ꝑ sayt Austyn Wrote & compyled his passyon / Whiche Prudencyen set ryght clerely in verses.

UIncent Was noble of lygnage / but he was more noble by sayth and relygyon. And Was deken to saynt Valeryen bysshop. He Was in his chyldhode set to study / Where by diuyne prouydence he floured in double scyence moost perfoundly / that is to saye / in diuynite & humanite. To Whome saynt Valeryen bycause he Was empesshed in his tõgue cõmysed to hym the feates & Werkes of charge / & hymselfe entended to prayer & contemplacyon. And by ꝑ cõmaũdement of Dacian the prouost Uincent and Valeryen Were drawen to Valence / & there cast in pryson. And Whã the prouost had supposed they had ben almoost perisshed for hunger & payne / he cõmaũded them to come tofore hym. And Whan he sawe them hole & ioyfull / he beynge Wroth began to crye full strongly and sayd. What sayst ꝑ Valeryen Whiche vnder ꝑ name

of thy religyon doost agaynst the decrees of prynces. And as the blyssed Ualeryen answered lyghtly/saynt Uincent sayd to hym/worshypfull fader answere not hȳ so w̄ a tymerous herte/but put out thy voyce & escrye hym frely. And fader yf ȳ wylte cōmaūde me/I shall go answere to the iudge. To whome Ualeryen sayd Ryght dere sone it is longe syth I haue cōmysed to the/the charge of spekyng/& now it behoueth the to answere for the fayth/for whiche we ben here. Than saynt Uincent turned to the iudge & sayd to Dacian. Thou hast holden vnto now wordes to renye our fayth/but knowe ȳ that it is grete felony to the wysdome of chrysten men to blame & renye our chrysten fayth. Than Dacian beynge wroth cōmaūded that the bysshop sholde be put in exile/& Uincent as a man presumptuous & despytous sholde be put to be turmented in the place named eculeo/and it was made lyke a crosse thwarte/of whiche the two endes were fyxed in ȳ erth. And that his membres sholde theron be broken for to fere the other. And whan he was thus all to broken/Dacian sayd to hym. Saye Uincent now seest ȳ thy body vnhappy. And Uincēt smylyng sayd to hym. This is that I alway haue desyred. Than the prouost beynge wroth began to saye & menace him with many turmentes. And Uincent sayd to hym. O vnhappy man how wenest ȳ to angre me/the more greuously that ȳ turmētest me/so moche more pyte shal god haue on me. Aryse vp ȳ vnhappy man & cursed/and by thy wycked spiryte thou shalt be vaynquysshed. For thou shalte me fynde more stronger by the vertue of god to suffre thy turmentes/than ȳ hast power to turment me. Than the prouost was angry/& began to crye. And the butchers toke scourges & roddes & began to smyte and bete hym with roddes of yren. And saynt Uincēt sayd/what sayst ȳ Dacian thou thyselfe auengest me of my turmentes. Than the prouost was wood & sayd to the butchers. ye wretches what do ye why fayle & wexe faynt your handes/ye haue ouercomen murdrers & auoutrers so ȳ they coude hyde no thynge amonge your turmentes/and this Uincent onely shall mowe surmount your turmentes. Than the butchers toke combes of yren & began to kembe hym on the sydes w̄in the flesshe/ȳ the blode ranne downe ouer all his body/& that ȳ entrayles & guttes appered by the ioyntures of his sydes. And Dacian sayd to hym. Uincent haue pyte on thyselfe/in suche wyse that thou mayst recouer thy fayre youth/& wynne to spare the turmentes ȳ ben yet to come And saynt Uincent sayd to hym. O venymous tongue of the deuyll/I doubte no thynge thy turmentes/but I fere sore onely that thou wylt fayne to haue merry on me. For so moche more as I se the angry/so moche more am I reioysed/I wyll that ȳ in no wyse mynysshe ne lesse thy turmētes/so that thou knowe that ȳ be vaynquysshed in all thynges. Than was he taken out of the turment & was brought vnto a turment of fyre. And he blamed & repreued the butchers of theyr longe taryenge. Than w̄ his good wyll he moūted vpon the gredyron and there was rosted/broylled and brent in all his membres/& was stycked w̄ small nayles of yren/& prycked with brennynge poyntels of yren. And whan ȳ blode ranne in to the fyre/& made woūdes vpon woundes. Than they cast salt in to the fyre ȳ it sholde sparkle & spryncle in the woundes of his body/on all partes of the woūdes that it sholde more cruelly brenne & do hȳ more payne on his body by the flambes/in suche wyse that the pryckes of yren might not holde in his membres/but on his entraylles whiche henge out of his body/so ȳ he myght not meue hym. And for all this he was vnmeuable/but he

prayed our lord Jesu chryst with ioyned handes vp to heuen. And whan the mynystres had sayd this to Dacian he sayd Alas we ben all vaynquysshed / & he lyueth yet / & bycause he may yet lyue lenger / shette ye hym in a moche derke pryson And gader togyder all ye sharpe shelles & prycke them in his feet / & let hym be stretched on them wout ony humayne cōforte And whan he shal be deed come & tell me And these ryght cruell mynistres obeyed hym as to theyr lorde ryght cruell. But the kynge for whome he suffred ye payne so inhumayne / chaūged to hym all this in to ioye. For ye derknesses were all chaced away out of ye pryson by grete lyght. And the sharpnes of ye shelles were turned in to softnes & swetenes of all maner floures / his feet were vnboūde / & he vsed the cōforte of the honour of the aūgelles. And lyke as he had gone vpon ye floures syngynge wt aūgelles / the swete sowne of the songe / and the swetenes & odour of the floures whiche was meruayllous was smelled out of ye pryson. And whan the kepers had seen through ye creuaces of the pryson / this that they sawe within / they were cōuerted and turned to the fayth. And whan Dacian herde this he was wood & sayd. What shall we do to hym more / we ben ouercomen. Now than let hym be borne in to a right softe bedde with soft clothes / so that he be not made more gloryous / & to the ende that he dye not yet / but ye he be made stronge agayne & be kembed agayne in newe turmentes And whan he was brought in a softe bedde / and had therin rested a whyle he rendred & gaue vp his spiryte vnto god in ye yere of our lorde. CC.lxxxviij. vnder Dyoclesian and Maximyen emperours And whan Dacian herde saye ye he was deed / he was moche sorowfull / & sayd ye in that wyse he was also vaynquysshed but syth I myght not ouercome hym lyuynge / I shall punysshe hym deed / & yf I may not haue vyctory / I shall be fouled of the payne. Than the body of saynt Uincent was cast in to a felde for to be deuoured of the beestes & fowles by the cōmaūdement of Dacian / but it was kept with aūgels fro touchynge of ony beest. And after came a rauen whiche droue awaye all other byrdes and fowles greter than he was / & chaced away also a wolfe with his byll & becke / & than turned his heed towarde the body / as he ye meruayled of ye kepynge of ye aūgels. And whan Dacian herde this thynge / I trowe sayd he that I may not surmoūt hym whan he is deed. Than he cōmaunded that he sholde be cast in to ye see with a mylstone boūden to his necke / to the ende that he that myght not be destroyed vpon ye erth of beestes / shold be deuoured in the see of belues & grete fysshes. Than the maryners that ladde the body in to the see cast it therin / but the body was sooner arryued a londe than the maryners were / & was foūden of a lady & of some other by the reuelacyon of Jesu chryst / and was honourably buryed of them. And saynt Austyn sayth of this holy & blyssed martyr saynt Uincent that he vaynquysshed so in wordes / he vaynquysshed in paynes / he vaynquysshed in confessyon / he vaynquysshed in tribulacyon / he ouercame the fyre / he ouercame the water / he vaynquysshed deth / & vaynquysshed lyf. This Uincēt was turmēted for to dwell wt god / he was scourged for to be introduced / he was beten for to be strengthed / he brent to be purged / he was gladder of ye drede of god than of ye worlde / he had leuer please god than ye worlde / & had leuer dye to the worlde than to god. Also saynt Austyn sayth in an other place / ye a meruaylous thynge is set tofore our eyen / ye is a wycked iudge / a cruell turmentour & a martyr not ouercomen. And Prudencien wrote of cruelte & pite / sayenge that Uincent sayd to Dacien. The turmētes

of the prison/the nayles/the vngles/the straynynge combes of yren/ w̄ the flambes of fyre/ & deth whiche is ẏ last ende of ẏ paynes/all these ben playes & iapes to chrysten men. Than Dacian sayd as ouercomen/ bynde hym & drawe his armes out of theyr ioyntes/ & breke ye all his bones/ in suche wyse ẏ all the membres be departed/to ẏ ende ẏ the breth of hȳ sprynge out by ẏ holes of his mēbres so torne. And the knyght of god laughed at these thynges/& blamed ẏ blody handes bycause they put not ẏ hokes & nayles deper in his membres. And whan he was in ẏ pryson/ ẏ aūgell of god sayd to him. Aryse vp noble martyr surely/arise vp/ for thou shalte be our felawe/and be accompanyed with sayntes. O knyght inuyncyble/strongest of all stronge/now these aspre turmētes & cruell doubte the now a vaynquer/and Prudencien sayth thou art onely noble of the worlde/ thou berest onely ẏ victory of double batayle/ thou hast deserued two crownes togyder. Praye we than to hym ẏ he impetre grace of our lorde Jesu chryst ẏ we may deserue to come vnto his blysse and ioye in heuen where he regneth. Amen.

¶ Here foloweth ẏ lyfe of saynt Basylle. And fyrst ẏ interpretacyon of his name.

Basylle is sayd of basis in greke/ whiche is as moche to saye as a foundament/ & leos/that is people. For he was foundament of them that wold go to theyr maker Or elles it is sayd of Basilisco a serpent. For he ouercame the serpent enemy of mankynde.

Saynt Basylle was a venerable bysshop & a solempne doctour/of whome Amphilonus bysshop of ycome wrote ẏ lyf/ & it was shewed in a visyon to an heremyte named Effraim how moche holy he was. On a tyme as the sayd Effraym was in a traūce/he sawe a pyller of fyre/whose heed areched heuē/ & a voyce therupon sayenge. Suche is Basylle lyke to this pyller ẏ thou seest. And after this ẏ heremite came to ẏ cite for to se at ẏ daye of epyphanye so noble a man And whan he sawe hym he was cladde with a whyte vesture goynge honourably w̄ the clergy. Than ẏ heremyte sayd to hȳselfe/ I se wel ẏ I haue laboured in vayne & for nought/he ẏ is sette in suche honour may not be suche as I haue seen We that haue borne ẏ burthen & labour of the hete of ẏ daye in grete payne/ we had neuer suche thynge/& he here whiche is set in suche honour/& also thus accōpanyed is a colompne of fyre. Now I haue grete meruayle what this may be And saynt Basylle ẏ sawe this in spiryte made hȳ to be brought to hȳ. And whan he was comen/he sawe a tongue of fyre spekynge in his mouth. Than sayd Effraim. Truly Basylle is grete/truly Basylle is ẏ pyller of fyre/ & veryly the holy ghoost speketh in his mouth/& Effraim sayd to saynt Basylle. Syr I praye the that thou impetre of god ẏ I may speke greek. To whome saynt Basylle sayd/ ẏ hast demaūded an harde thynge. Neuertheles he prayed for hȳ/& he spake greek ¶ An other heremyte sawe saȳt Basylle how he went in the habyte of a bysshop/ & demed euyll in his thought how he delyted in this estate in vayne glorye. And anone there came a voyce ẏ sayd to him/ thou delytest ẏ more in playenge & handlynge thy catte/than Basylle doth in all his araye & aournemētes. Valens ẏ emperour whiche susteyned tharryens heretykes toke away a chirche fro ẏ chry-

sten men/and gaue it to the arryens. To whome saynt Basylle sayd. O thou emperour it is wryten. Honor regis iudiciū diligit. The honour of ỹ kyng requyreth true iudgemēt/& ỹ dome of a kynge is iustyce. And wherfore than hast ỹ cōmaūded that the catholike chrysten men ben put out of holy chirche. And ỹ emperour sayd to hym/yet returnest ỹ to saye vylany to me/it apperteyneth not to the To whome saynt Basylle sayd. Jt apperteyneth wel to me/and also to dye for iustyce. Than Demostenes prouost of ỹ metes of the emperour/vpholder of the arryens spake for them/& made an answere corrūped in language/for to make satysfaccyon. And saynt Basylle sayd to hym. Jt apperteyneth to the to ordeyne for the metes of themperour/& not to enquyre of the techynges diuyne. The whyche as confused helde hym styll and sayd not a worde. And the emperour sayd to saynt Basylle. Now go ỹ forth & iudge ỹ bytwene them/& not for fauour ne ouer grete loue that ỹ hast to ỹ one partye/ne for hate that ỹ hast to ỹ other. Thā saynt Basylle wente to them/& sayd to fore the arryens & to ỹ catholykes/ỹ the dores of the chirche shold be shette fast & sealed wt the seales of eyther partye/& ỹ euerych sholde praye to god for his ryght/& that the chirche shold be delyuered to them at whose prayer it sholde open/& thus they accorded. The arriēs put them to prayer thre dayes & thre nyghtes/& whan they came to the dores they opened not. Than saynt Basylle ordeyned a processyon and came to the chirche/& knocked a stroke wt his croche/sayenge. Attollite portas principes vras &c. And anone as he had sayd ỹ verse/the dores opened & they entred in/& gaue laude & prayslynge to god & so was theyr chirche rendred to them agayne. And after the emperour promysed to sayt Basylle moche good & honour yf he wolde consent to hym. And saynt Basylle sayd ỹ was a demaūde to make to childzen. For they that ben fulfylled wt diuyne wordes/wyll not suffre that one onely syllable of the diuyne scyence be corrupte. Than the emperour had grete indignacyon of hym/& toke a penne for to wryte the sentence on hym/that he shold be exyled. And the fyrst penne brake/and the seconde/& also ỹ thyrde/& his hande began to tremble for fere. Than in grete indignacyon he all to rente the cedule.

¶ There was an honest worshipful man named Heradius/whiche had but one doughter/whome he disposed to cōsacre to god/but ỹ fende enemy to mankynde enflambed and made one of ỹ seruaūtes of the same to brenne in the loue of this mayde. And whā he remembred that he was but a seruaūt/hȳ thought not possyble ỹ euer he sholde attayne to come to his desyre/of so noble a virgyn/he went to an enchaūtour/to whome he promysed grete quantyte of money/yf he wold helpe hym. To whome ỹ enchaūtour answered ỹ he coude not do it/but Jl shall sende the to ỹ deuyll whiche is my mayster & lorde/& yf ỹ do that he shall saye to the/ỹ shalt haue thy desyre. And ỹ ponge man sayd he wolde so do/& this enchaūtour sent a lettre by him to ỹ deuyl/thus cōteynynge. My lord & mayster bycause that Jl must hastely and besyly drawe all them that Jl may fro ỹ relygyon of chrystendom/& bryngе them to thy wyll/to ỹ ende that thy partye alwaye growe and multyply/Jl sende to ỹ this ponge man esprysed in the loue of the mayde/and demaūdeth that his desyres may be accomplysshed/that herein Jl haue glory & honour/& that fro now forthon Jl may gadre to the & drawe moo. Than he gaue hym his lettre/& badde hym go/and at mydnyght stande vpon ỹ tombe of a paynym & call the deuyl/& holde vp this lettre in the ayre/& anone he shall come to ỹ And he anone went forth and dyd as he

was bydden/& helde the lettre in ꝑ ayre. And forthw̄ came the prynce of derknes felawshipped with a grete multytude of fendes/& whan he had redde the cedule he sayd to the ponge man/Wylt ꝑ byleue in me yf I accomplysshe thy desyre. And he answered ꝑ he wolde so do. Than the deuyll sayd to hꝑ/reny than Jesu chryst whiche sayd/I reny hym. And ꝑ deuyll sayd to hꝑ/ye chrysten men ye be all false & vntrue/for whan ye haue to do ye come to me/& whan ye haue ꝑ ye demaūde/anone after ye renye me & returne to your Jesu chryst/& he receyueth you bycause he is ryght debonayr/but yf ꝑ wylt ꝑ I do thy wyll/make a bonde of thyn owne hande wrytynge & delyuer it to me/& let it conteyne that thou hast forsaken Jesu chryst/thy baptym/and the profession of chrysten relygyon/& that thou be my seruaūt/& with me at the iudgement to be dampned. And anone all this he wrote & toke it to the deuyll/& put hym in his seruytude. And anone the deuyll toke with hym fendes that serued for formycacyon and cōmaūded them that they sholde go & enflambe the hert of ꝑ mayde in ꝑ loue of ꝑ ponge man/the whiche came to her & so enflambed her in ꝑ loue of that man that she fell downe to ꝑ groūde tofore her fader cryenge pyteously/& sayenge. Fader haue pyte on me/for cruelly I am turmented for the loue of your seruaūt/haue mercy on me/& shewe to me your faderly loue ꝑ ye owe to me/that ye gyue to me in marryage the ponge man that I desyre. And yf ye do not/ye shall se anone that I shall dye/and therof shall ye answere at the daye of dome. And the fader wepyng sayd. Alas wretche that I am What is to me befallen/god haue mercy on my doughter that thus taketh away my tresour & quencheth ꝑ lyght of myne eyen/I wolde haue gyuen ꝑ to ꝑ spouse of heuen/& wende to haue saued the/& ꝑ art dismesured in worldly loue & flesshely. Abyde doughter & tarye/that I may mary the to him that I had purposed/& bryge not me in my last dayes in sorowe And she cryed and sayd. Fader do as I haue sayd/or anone ꝑ shalt se me deed/& soo as she wepte bytterly as out of her wytte/the fader in grete desolacyon of herte/meued by the coūseyle of his frendes & deceyued/dyd her pleasure & maryed her to the ponge man/& gaue to her all his substaunce sayenge. Go forth my doughter very captyfe that thou arte/& forth she went and toke hym to her husbonde/& they dwelled togyder. The husbonde went not to the chirche/ne he blyssed hym not/ne recōmended hym not to god. Wherof many of theyr neyghbours noted it & sayd to the wyfe. This ponge man that ꝑ hast taken is not chrystened ne he goth not to the chirche. And whan she herde that she was moche abasshed/and for sorowe fell downe to the groūde/& with her nayles began to scratche her face & bette her brest & sayd. Alas moost myserable wretche that I am/Wherto was I borne/I wold I had perysshed in my byrth. And than she tolde her husbonde What she had herde of hꝑ. And he answered ꝑ it was no thynge so. Than sayd she/yf ꝑ wylt ꝑ I byleue the/thou & I shall to morowe go to chirche/& than shall I knowe yf it be true that ꝑ sayest. Than he yelded hꝑ cōfused/& sawe well that he myght not deny but it was so/& tolde to her all ꝑ he had done. And whan she had herde all ꝑ case how he had done she began to wayle & to wepe strongly/and forthwith wente to saynt Basylle & reherced to him all ꝑ she had herde of her husbonde. And saynt Basylle sent for her husbonde & sayd to him/my sone wylt ꝑ returne agayne to god. Syr sayd he/ye but I may not/for I haue boūde myself to ꝑ deuyll & renyed Jesu chryst/& therof I haue made a wrytyng of my hande and delyuered it to hym. And saynt Ba-

sylle sayd to hȳ/therof no force/our lorde is debonayr & mercyfull/& shall receyue the yf ȳ repentest the. And anone toke the yonge man & made ȳ sygne of ȳ crosse on his forcheed/& shytte hym in a chambre thre dayes. After he went to se hym & demaunded sayenge/my sone how is it w̄ the. And he answered/syr I am in grete payne & anguisshe/in suche wyse that I may not bere ȳ clamours/the terrours/& the lapydementes ȳ the fendes done to me. For they holde in theyr hāde my wrytyng/in accusyng me & sayenge. I came to them/& not they to me. Thā sayd Basylle/my sone be not aferde/but put fermely thy byleue in Jesu Chryst/& saynt Basylle gaue to hym a lytell meet for to cōforte hym/& marked hym w̄ the sygne of the crosse/& closed hym agayn/and he went & prayed for hym. After certayne dayes passed he went and vysyted hym agayn/& asked how it was w̄ hym/& he answered moche better thā tofore. I here theyr clamours & theyr menaces/but I se them not. Saynt Basylle gaue hym meet & closed ȳ dore & blyssed him & went & prayed god for hȳ. And.xl.dayes after he returned & sayd to hym/my sone how is it w̄ the. He answered/holy fader it is wel w̄ me this daye/for I haue seen the fyght for me & ouercomen ȳ deuyll. Thā he toke hym out & called all ȳ clergy/the relygyouses/& ȳ people/& warned them that they shold all praye for hym/& ledde the yonge man by ȳ hande to ȳ chirche/& anone the deuyll w̄ a grete multytude of fendes w̄out seynge of ony man toke the yonge man & payned them to take hym out of ȳ hāde of saynt Basylle/& ȳ yonge man begā to crye/holy saȳt of god helpe me. And ȳ fendes enforced them so gretly that they made saynt Basylle to meue in holdynge ȳ yonge man. Saynt Basylle sayd/ȳ cursed & cruel fende/suffyseth not to the ynough thy ꝑdicyon propre/but ȳ must tempte the creatures of my god for to haue them lost. The deuyll than sayd heryng many. O Basylle ȳ greuest & ennoyest me moche. Thā all ȳ people cryed Kyrieleyson. And saȳt Basylle sayd to ȳ deuyll. Our lorde god blame & repreue ȳ cursed fende. And the deuyll sayd to hym Basylle ȳ greuest & annoyest me moche. I went not to hym/but he came to me/he hath renyed his god/& hath confessed me to be his lorde/loo here in my hande the wrytyng ȳ he gaue to me. And saynt Basylle sayd to hym. We shal not cease to praye for hym vnto ȳ tyme ȳ thou shalte delyuer his wrytyng. And thus as saȳt Basylle prayed holdynge ȳ hande of the yonge man/ȳ cedule whiche he had made was brought in ȳ ayre in the syght of all/& was layde in ȳ hande of saynt Basylle/the whiche receyued it/& sayd to ȳ chylde. Brother knowest ȳ these lettres. And he answered. Syr I knowe them well/for they were wryten w̄ my hande Than saynt Basylle brake them & ladde the chylde to ȳ chirche/& so ordeyned and dysposed hym that he was worthy to receyue ȳ holy sacramēt/& after he beynge enseygned & taught delyuered to hym a rule how he shold kepe hym/& delyuered hȳ to his wyfe. ¶ Also there was a woman ȳ had cōmised many synnes/ȳ whiche she all wrote/& at ȳ ende there was one more greuous than ȳ other/whiche in ȳ wrytyng delyuered to saynt Basylle prayenge him to praye for her/& ȳ by his prayers her synnes myght be forgyuen & thā he prayed for her/& ȳ woman opened ȳ byll/wherin she foūde all ȳ synnes defaced & put out except ȳ greuous synne & she came to saynt Basylle & sayd/ȳ holy saynt of god haue mercy on me/& gete me forgyuenes for this like as thou hast done for ȳ other. And saynt Basylle sayd to ȳ woman/leue & go fro me womā/for I am a mā synner as ȳ art whiche haue nede of pardon as moche as ȳ/& as she ȳ was besy and greuous to hym/he sayd

to her/go vnto the holy man ỹ is named Effraym/& demaunde of hym ỹ he may gete pardon for the. And whan she came to ỹ holy man Effraym & had tolde to hym wherfore she was sent to hym fro sayntBasylle. He sayd to her/go fro me/for I am a synfull man/but go agayn to sayntBasylle/& it is he ỹ may gete ỹ forgyuenes for this synne/lyke as he dyd for the other/& haste the to ỹ ende ỹ thou mayst fynde hym alyue. And whan she came in to ỹ cyte/sayntBasylle was borne to the chirche to be buryed/& she began to crye sayenge/god be iudge bytwene the & me. For ỹ mayst well appeasle god for me/& ỹ hast sent me to an other/& anone thrwe she ỹ byll vpon ỹ couerynge of ỹ beere/& anone after she toke it agayn & opened it & foũde it all playne & out clene of ỹ byll. And than wother she gaue thankynges to god. Tofore or sayntBasylle dyed/he beynge in ỹ malady ỹ he dyed/he dyd do come a iewe to him/whiche was mocheexpert in physyke/& he loued hym̃ bycause he sawe ỹ he shold be cõuerted to ỹ sayth And whan he was come he felt his puls & sawe that he was nygh his ende/and sayd to his meyny. Make ye redy suche thynges as behoueth for his sepulture/for he shal dye anone. Whiche worde sayntBasylle herd/& sayd to hym̃. Thou wotest not what ỹ sayst. And ỹ iewe named Joseph sayd to hym. This daye shalt ỹ dye whan the sonne shall go down in ỹ west. To whom sayntBasylle sayd/what shalt ỹ saye yf I dye not this daye. To whom Joseph sayd/syr it is not otherwyse possyble. Thã sayntBasylle sayd/yf I lyue vnto ỹ morow none what shalt ỹ do. And Joseph sayd/yf ỹ lyue vntyll ỹ morow ỹ houre/I shal dye. And sayntBasylle said thou sayst trouth/ỹ shalt dye/ỹ is synne shall dye in the/to the ende that ỹ lyue in Jesu Chryst. And Joseph sayd/I wote well what ỹ sayst/& yf thou lyue vnto ỹ tyme/I shall do that ỹ sayst. Than sayd sayntBasylle/how well ỹ by nature he shold haue dyed anone forthwith/yet he gate & impetred of god space ỹ he sholde not than dye/& lyued vnto the morowe at none/whiche thynge seynge Joseph meruayled moche and byleued in Jesu chryst. Sayntbasylle than toke herte & ouercame the feblenes of ỹ body/& arose out of his bedde and wente to the chirche & with his propre handes baptysed the iewe. And after returned to his bedde/& anone gaue vp his spirite & rendred his soule vnto god/aboute ỹ yere of our lord iij.C.lxx. Than let vs praye to hym ỹ he gete vs grace of our lorde Jesu Chryst/that he wyll forgyue vs all our synnes.

## Here folowyth the lyfe of sayntJohn the almosner.

SAynt John the almosner was patryarke of Jherusalẽ/he sawe on a tyme in a vysyon a moche fayre mayde whyche had on her heed a crowne of olyue/& whan he sawe her he was gretely abasshed/& demaũded her what she was This mayde answered to hym/I am mercy whiche brought fro heuen ỹ sone of god/yf ỹ wylte wedde me ỹ shalt fare the better. Than he vnderstãdynge that the olyue betokenyth mercy/he began ỹ same daye to be mercyful/in suche wyse that he was called almosner or amener/and he called alway the poore people his lordes. Than he called his seruauntes & sayd to them/go throughe ỹ cyte & wryte ye all the names of my lordes/& whã he sawe that they vnderstode not well his wordes/he sayd to them/they ben they that ye call poore & mendyaũtes/I call them my lordes/and I saye they be my helpers/& trust it well that they mowe helpe & gete me the kyngdome of heuen. And bycause he wold stere ỹ people to do almes/he sayd ỹ whã ỹ poore men were ones togyder warmyng them agaynst ỹ

sonne/they began to tell who were good almesmen/& them wolde they prayse/& blame them that were euyll/amonge all other he tolde this narracyon. ¶There was somtyme a toller named Peter in a cyte/& was a moche ryche man/but he was not pyteous/but cruell to poore people. For he wolde hunte & chace awaye poore people & beggers frō his hous w̄ indignacyon and angre. Thus wold no poore man come to him for almes. Than was there one poore man sayd to his felawes/what wyll ye gyue me yf I gete of him an almes this daye/& they made a wager w̄ hym ꝑ he sholde not/whiche done he went to ꝑ tollers hous & stode at the gate & demaūded almes. And whan this ryche man came & sawe this poore man at his gate he was moche angry/& wolde haue cast somwhat at his heed/but he coude fynde no thynge/tyll at the last came one of his seruaūtes berynge a basket ful of rye breed/& in a grete angre he toke a rye lofe & threwe it at his heed/as he ꝑ myght not here ꝑ crye of ꝑ poore man/& he toke vp the lofe & ranne to his felawes & sayd/truly that he had receyued that lofe of Peters owne hande. And than within two dayes after this ryche man was seke & lyke to dye. And as he laye he was rauysshed in spiryte/in whiche he sawe ꝑ he was set in iudgemēt/& blacke men bryngyng forth his wycked dedes/& layde them in a balaūce on ꝑ one syde. And on ꝑ other syde he sawe som clothed in whyte/mournynge & sorowfull/but they had no thynge to laye agaynst them in ꝑ other balaūce. And one of them sayd/truly we haue no thynge but a rye lofe whiche he gaue to god agaynst his wyll but two dayes past. And than they put ꝑ lofe in to ꝑ balaūce. And hy̆ semed the balaūces were lyke euen. Than they sayd to hym. Encreace & multyplye this rye lofe/or elles ꝑ must be delyuered to these blacke moores or fendes. And whā he awoke he sayd alas/yf a rye lofe haue so moche auayled me ꝑ I gaue in despite how moche shold it haue auayled me yf I had gyuen al my goodes to poore men w̄ a good wyll. As this ryche man went on a daye clothed with his best clothes/a poore shypman came to hym all naked & demaūded of hym some clothynge for the loue of god to couer hy̆ withall. And he anone despoyled hymselfe & gaue to hym his ryche clothyng ꝑ he ware. And anone the poore man solde it/& whan he knewe that ꝑ poore man had solde it/he was so sory ꝑ he wold ete no meet/but he sayd. Alas I am not worthy ꝑ the poore man thynke vpon me. And the nyght folowyng whā he slept/he sawe one bryghter than ꝑ sonne haupnge a crosse on his heed/werynge ꝑ same cloth ꝑ he had gyuen to the poore man/& he sayd to hym/why wepest ꝑ tollenar. And whā he had tolde hym ꝑ cause of his sorowe/he sayd to hy̆/knowest ꝑ this cloth. And he sayd/ye syr. And than our lorde sayd/I haue ben clothed therw̄ syth ꝑ gauest it to me/& I thanke the of thy good wyll ꝑ thou haddest of my nakednes/for whā I was a colde ꝑ couerdest me. And whā he awoke he blysshed the poore people & sayd/by the lyuynge god yf I lyue I wyll be one of his poore men. And whan he had gyuen all his good to poore men/he called one of his secrete men whome he trusted well & sayd to hym. I haue a secrete cōseyle to tell the/& yf ꝑ kepe it not secrete & do as I bydde the/I shall sell the to the hethen men. And he toke hym .x. pounde in golde & bad hym go in to the holy cyte & bye some mercery ware/& whan thou hast so done/take me and sell me to some chrysten man/& take that money ꝑ thou shalt receyue for me and gyue it to poore people. And ꝑ seruaūt refused it. And he sayd/truly yf ꝑ sell me not/I shall sell ꝑ to the barbaryns. And than he toke this Peter the tollenar as he had cōmaūded hym whiche was his mayster/& cladde hym in vyle clothynge and ledde hym to

the market and solde hym to an argenter for .xxx. besaũtes/Whiche he toke & delte it amonge ỹ poore men. This Peter thã thus solde was boũde and put in to a kechyn for to do all foule werkes/in suche wyse that he was despised of euery man of the seruaũtes/& some ofte smote hym and knocked hym aboute the heed/& called hym fole. Chryst appered ofte to hym and shewed hym his clothynge & the besaũtes & cõforted hym. And themperour and other people were sory for the losse of Peter ỹ tollenar. And it happed ỹ noble men of Cõstantynoble came vnto ỹ place where as Peter was for to vysyte holy places/whom the mayster of Peter bad to dyner/and as they sate & ete at theyr dyner/Peter serued & passed by them/& they beholdynge hym sayd to eche other in theyr eeres/how lyke is this yonge man to Peter the tollenar. And as they well sawe and aduysed hym/they sayd veryly it is my lord Peter/I shall aryse and holde hym. And whan Peter vnderstode ỹ/he fledde awaye pryuely. There was a porter whiche was bothe deef & dombe/& by signes he opened the gates And Peter bad hym by wordes to open the gate/& he anone herde hym & receyuyng speche answered hym/& Peter went his waye/& the porter returned in to the hous spekyng & herynge/wherof all they meruayled/to whome he sayd/he ỹ was in the kechyn is gone out & fleeth away/but know ye for certeyn ỹ he is ỹ seruaũt of god/for as he spake & badde me open the gate/there yssued out of his mouth a flambe of fyre whiche touched my tõgue & myn eeres/& anone I receyued herynge & spekyng. And anone they all went out & ranne after hym/but they myght not fynde hym. Than all they of the hous repẽted them & dyd penaũce/bycause they had so foule entreated hym. ¶ There was a monke named Vytale/whiche wolde assaye yf he myght reyse ony sclaũdre agaynst saynt Johñ/& saynt Johñ came in to a cyte & went vnto all the bordelles of comyn women/& sayd to eche of them by order. Gyue me this nyght and do no fornycacyõ. Than he entred in to ỹ hous of one/and was in a corner all the nyght on his knees in prayer & prayed for her. And on the morowe he went & cõmaũded to eche of them ỹ they sholde tell it to no man. yet one of them manifested his lyfe And anone as sayt Johñ had prayed she began to be turmented wt a deuyll. And anone the other women sayd to her. God hath gyuen to the that/that ỹ hast deseruced/bycause she entred for to do fornycacyon/and not for none other cause. And whan it was euen/the forsayd monke Vytale sayd to fore them all/I wyll go thyder/for ỹ woman abydeth me. Than many blamed hym. And he answered & sayd/am I not a man as an other is/I haue a body as other men haue. Is god onely wroth wt monkes/they be men as other be. Than some of them sayd to hym. Take to ỹ a wyfe & chaũge thyn habyte so that ỹ sclaũdre not other. Be saynynge hymselfe wroth sayd. Veryly I shal not here you/who ỹ wyl be sclaũdred/let hym be sclaũdred/& let him smyte his forheed agaynst ỹ wall/be ye ordeyned to be myn iudges of god. Go ye & take hede of your selfe/for ye shall gyue none accoũtes for me. And this he sayd wt a loude voyce/& than they complayned to saynt Johñ of his gouernaũce. Our lorde harded so the herte ỹ he gaue no credence to his wordes/but prayed god ỹ he wold shewe his werkes to some creature after his deth. And that it shold not turne hym to synne that defamed hym. By this meane he brought many for to be cõuerted/& set of them many for to be closed in religyõ. In a morynynge as he went fro them/one of these comyn women mette wt a man that entred in for to do fornicacyon/whome he gaue a buffet & sayd/ỹ wicked man why

amendest thou not thy wycked lyuynge And he sayd to hym/byleue me ryght well that thou shalt haue suche a buffet/that all alysaũdre shall assemble to wondre on the. And after that ỹ fende came in lykenes of a man/& gaue hym a buffet/and sayd to hym. This is the buffet that the abbot Uytale promysed the/& anone he was rauysshed w̃ the fende & turmẽted/ so that all ỹ people drewe to hym & wondred on hym. But at ỹ last he was repentaũt/& was holed by the prayers of sayt Uitale. And whan ỹ seruaũt of god was nygh his ende/he left in wrytyng to his dyscyples. Judge ye neuer before ỹ tyme And whan he was deed the women confessed what he had done/& all they glorysyed god/& namely sayntJohn/sayenge Wold̃ that thylke buffet that he toke/I had taken. ¶ There was a poore man in the habyte of a pylgrym came to sayntJohn & demaũded almes. And he called his dyspenser and badde hym to gyue to that poore man.bj.pens/whiche he receyued & went his waye/& chaũged his clothynge/& came agayne to ỹ patriarke and asked almes. And he called his dyspenser/and badde hym to gyue hym.bj. pens of golde. And whan he had gyuen to hym & was departed/the dyspenser sayd to his lorde. Fader at your requeste this man hathe receyued twyes almes this daye/& hath chaunged his habyte twyes. Saynt Johñ fayned as he had not herde it. And the poore man chaũged his clothyng the thyrde tyme/and came agayne to saynt Johñ and asked yet the thyrde tyme almes. And than ỹ dyspenser tolde his lord̃ prpuely that he was ỹ same begger. To whom sayt Johñ sayd Gyue to hym.xij.besaũtes/lest it be my lorde Jesu chryst ỹ wyll preue me whether he might more take/or I gyue. On a tyme it happened ỹ one Patricius had certayne money of ỹ chirche/whiche he wolde put in marchaũdyse. But the patriarke Wolde in no wyse consent therto/ but Wolde it shold be gyuen to poore people. And they coude not accorde/but departed all wrothe. And after euensonge tyme the patriarke sente to ỹ archepreest Patricius sayenge. Syr ỹ sonne is nygh gone downe. And he heryng that/anone he wepte & came to him & asked forgyuenes. ¶ On a tyme the neuewe of the patriarke suffred wronge of a tauerner/& complayned lamẽtably to ỹ patriarke/& coude not be cõforted. And the patriarke sayd to him. Who is so hardy ỹ dare saye agaynst the/or open his mouth agaynst the. Byleue me sone/ỹ I shall this daye do for the suche a thynge ỹ all Alysaũdre shall Wondre on it. And whan he herde ỹ he was well conforted/wenynge that ỹ tauerner shold haue ben sore beten. And saynt Johñ seynge that he was conforted/kyssed his brest & sayd. Sone yf thou be veryly the neuewe of myn humylite/ make the redy to be scourged & to suffre of euery man betynges/chydynges and wronges. For very affynyte is not onely of flesshe and blode/but it is knowen by the strength of vertue. And anone he sent for that man & made hym free of all pensyon & trybute. And all they that herde this Wondred gretely. And than vnderstode they that he had sayd before/that he Wolde so do that all Alysaũdre sholde Wondre therof. The patriarke herynge of the custome that is whan ỹ emperour is crowned/there shall come to hym the makers of sepultures & brynge stones of marble of dyuers colours/& demaũde ỹ emperour of What stones he Wyll haue his graue made or of what metal. Sayt Johñ remembrynge this cõmaunded to make his sepulture/but yet he dyd not do make it all/but left it vnperfyte vnto his ende/& he ordeyned ỹ at euery feest Whan he was With ỹ clergy one sholde come to hym & saye. Syr thy monumẽt or sepulture is not all made/but imper-

fyte/cõmaũde that it may be made/for ꝑ
woteſt not what houre ꝑ ſhalte dye/ne
whan ꝑ deth cometh. ¶ There was a ry
che man whiche ſawe sayntJohn ha-
uyng in his bedde but vyle clothes & not
ryche. For he had gyuen all his good to
poore men. He bought for hym a moche
riche couertour for his bedde & gaue it to
sayntJohn. And on a night as it lay vpon
his bed he coude not slepe/for he thought
iij.C. of his lordes myght well haue ben
couered wall/& made all ꝑ nyght moche
lamentacyon sayenge. A lord how many
ben there of my lordes now in the myre/
how many in the rayne/how many so
colde ꝑ theyr teeth beten togyder/& how
many ꝑ slepe in the market place/& sayd
to hymselfe/& thou wretche deuourest ꝑ
grete fyſſhes and restest in thy chambre
with thy wyckednes vnder a couertour
of.xxbj.poũd to warme thy carayn. And
after he wolde neuer be couered therw/
but on the morowe he dyd do sell it/and
gaue the money therof to poore people/&
whan the ryche man sawe it/he bought
it agayne/and toke it to the blyssed sayn
Johñ/and desyred hym no more to sell it
but kepe it to hymselfe. And anone after
sayntJohn solde it agayn/& gaue ꝑ mo-
ney therof to poore people. And whan ꝑ
riche mã wyst it/yet he bought it agayn
and brought it to sayntJohn full goodly
and sayd to hym. We shall se who shall
fayle of vs/or thou in the sellyng or I in
the byenge. And thus it was oft bought
and solde. The ryche man seynge well ꝑ
he myght well inynyſſhe his rychesse in
this maner without synne to thentent to
gyue it to poore people/& they bothe shol
de wynne in this maner/ꝑ one in sauẽge
of his soule/& ꝑ other in getyng rewarde
And sayntJohn wolde drawe men to do
almes in this maner. He was accusto-
med to tell of sayntSerapion/whan he
had gyuen his mantel to a poore man/&
after mette w an other that had colde/he
gaue hym his cote/& hyselfe sate all na-
ked/& one demaũded of hym. Fader who
hath despoylled the. And he had in his
hande ꝑ boke of gospelles/& sayd. This
hath despoylled me. And anone he sawe
an other poore man/& thã he solde ꝑ boke
of gospels/& gaue ꝑ pryce therof to poore
men. And whã it was demaũded where
his boke of gospelles was. He answered
& sayd/that ꝑ gospell cõmaũdeth & sayth
Go & sell all that thou hast & gyue it to ꝑ
poore. I had this gospell & I haue solde
it/lyke as he cõmaũdeth. ¶ On a tyme
he gaue to a poore man.v.besaũtes/& ꝑ
poore man had disdayne therof & began
to chyde & despyse hym in his visage/by
cause he had no more almes. And whan
his seruaũtes sawe ꝑ/they wolde haue
beten hym/& than ꝑ blyssed Johñ defen-
ded them sayenge/suffre ye hꝑ brethern
and let hym curse me/loo I haue this. Ix
yere blasphemed by my werkes Chryst
& may not I bere one blame or one vyce
of this man/& he cõmaũded ꝑ a sacke full
of money shold be brought tofore ꝑ poore
man/that he sholde take as moche as he
wolde. ¶ On a tyme after ꝑ the gospell
was redde in ꝑ chirche ꝑ people went out
& talked ydle tales/& this holy patriarke
perceyued them/& folowed after & sate
down among them & sayd. Sones there
as ꝑ shepe be/there must ꝑ sheepherd be
also/and therfore eyther ye must entre w
me in to ꝑ chirche/or els I must abyde w
you here/& thus he dyd twyes/& therby
he taught ꝑ people to abyde & stande in ꝑ
chirche. ¶ Another tyme there was a põ
ge man had rauyſſhed a nonne/& ꝑ cler-
kes repreued ꝑ yonge man therof tofore
sayntJohn/& sayd he ought to be cursed
therfore/bycause he had lost two soules/
his owne & ꝑ nonnes. Than sayntJohn
withstode theyr sentẽce sayenge. Not so
my sones not so/I shal shewe to you ꝑ ye
cõmyse two synnes. Fyrst ye do agaynst
the cõmaũdement of god whiche sayth.

Judge ye not / & ye shall not be Judged. Secondly ye wote not for certayne whether they haue synned vnto this daye / & haue not ben penytent / & haue repented them. It fell many tymes ꝑ saynt John was rauyshed in his prayers & was in a traunce. And he was herde dysputewꝰ our lorde in these wordes. So good lorde Jesu Chryst so / I in partynge & thou in mynystrynge / let vs se who shall ouercome. ¶ On a tyme whan he was seke and vexed with the feuers / & sawe that he approched his ende / he sayd. I yelde to ꝑ thankynges / for thou hast herde my wretchednes prayenge thy goodnes ꝑ at my deth sholde be foũde with me but one besaunt / or one pece of money / & that yet I cõmaũde to be gyuen to the poore. And than he yelded his soule vnto almyghty god. And his venerable body was put in a sepulcre where the bodyes of two bysshops were buryed. And the two bodyes by myracle gaue rome & place to the body of saynt John / for they remeued eche fro other / & lefte ꝑ myddle boyde for his body. ¶ A lytell tyme tofore his deth there was a woman had cõmysed a grete and horryble synne / and durst not be shryuen therof ne shewe it to no man. Sayt John badde her wryte it & seale it / and bryng it to hym / & he wolde praye for her. She assented therto / she wrote her synne and dylygently closed & sealed it / & delyuered it to saynt John. And anone after saynt John vexed seke & dyed. And whan she herd that he was deed / she supposed her selfe confused & shamed. For she wende ꝑ he had delyuered it to some other man / & she came to his tombe & there wepte and cryed moche lamentably sayenge. Alas alas I supposed to haue eschewed my confusyon / & now I am made confusyon to all other / & wepte bytterly prayenge saynt John that he wolde shewe to her where he had lefte her wrytyng. And sodeynly saynt John came and appered to her in the habyte of a bysshop / on eyther syde of hym a bysshop / & sayd to the woman. Why troublest thou me so moche & these sayntes with me / & suffrest not vs to haue rest / loo here our clothes ben all weet of thy teres. And than delyuered to her her scrowe agayne sealed as it was tofore / sayenge to her. Se here thy seale open thy wrytynge and rede it. Whiche anone she opened / & all her synnes were defaced & clene out / and she foũde therin wryten. All thy synnes be forgyuen and put awaye by ꝑ prayer of John my seruaũt. And than she rendred thankynges to our lorde god and to saynt John. And than saynt John with the two bysshops returned in to theyr sepulture. This holy man saynt John floured in the yere of our lorde god. vj. C. and. v. in the tyme of Foke the emperour.

¶ Here folowyth the cõuersyon of saynt Poule / and of the name of conuersyon.

COnuersion is sayd of cõuerto / I am turned / or is as moche as togyder turned from synnes and euylles. He is not cõuerted that shryueth hym to the preest of one synne & hydeth an other. It is sayd conuersyon / for saynt Poule this daye was cõuerted to ꝑ fayth / leuyng his vyces. Why he is sayd Poule it shall be sayd afterwarde.

THe cõuersyon of sayt Poule was made the same yere that Chryst suffred his passyon. And saynt Steuen was stoned also / not in the yere naturall but apperyng. For our lorde suffred deth the. viij. kalendes of Apryll / & saynt Steuen suffred deth ꝑ same yere the thyrde

daye of August/ & was stoned. And saynt Poule was cõuerted the. viij. kalẽdes of Feuerer. And thre reasons ben assygned Wherfore the cõuersyon of sayt Poule is halowed more thã of other sayntes. First for ỹ ensample bycause ỹ no synner what someuer he be sholde despayre of pardon Whan he seeth hym that was in so grete synne/to be in so grete ioye. Secondly for the ioye/for like as the chirche had grete sorowe in his pseucyon/so had she grete ioye in his cõuersyon. Thyrdly for ỹ myracle that our lorde shewed/Whan of one so cruell a persecutour was made so true a precher. The conuersyon of hym was meruaylous by reason of him that made hym/& of hym ỹ ordeyned hym/& of the pacyent that suffred it/by reason of hym that made him to be cõuerted/that was Jesu Chryst/Whiche shewed there his meruaylous puissaũce/in ỹ he sayd/it is harde to the to stryue agaynst the alle or prycke/& in ỹ he chaũged hym so sodeynly. For anone as he was chaũged he said Lord What Wylt ỹ that J do. Upon this worde sayth saynt Austyn. The lambe slayne of ỹ Wolues/hath made a Wolfe a lambe. For he Was redy to obey ỹ tofore Was wood for to persecute. Secondly he shewed his meruaylous Wysdome/his meruaylous Wysdom Was in that/that he toke fro hym ỹ swellynge of pryde/in offeynge to hym the inWarde thyges of humylite/& not ỹ heyght of maieste. For he sayd/J am Jesus of Nazareth/& he called not hymselfe god ne ỹ sone of god/but he sayd to him/take the infirmytees of humanite & cast awaye ỹ squames of pryde. Thyrdly he shewed his pyteous debonayre and mercy/Whiche is signyfyed in that/that he ỹ was in dede and in Wyll to persecute/he cõuerted/how be it he had euyll Wyll/as he that desyred all the menaces & threteynges/& had euyl purpose/as he that Wente to the prynce of preestes/as he that had a ioye in his euyll Werkes/that he ladde the chrysten men boũdẽ to Jherusalem. And therfore his iourney and vyage Was ryght euyll And yet neuertheles ỹ mercy of god conuerted. Secondly ỹ cõuersyon Was meruaylous of hym that ordeyned it/that is of the lyght that he ordeyned in his conuersion. And it is sayd ỹ this lyght Was dispolytyf/sodeyne & celestyall. And this lyght of heuen enuyrõned hym sodeynly Poule had in hym thre yces. The fyrst Was hardynes/Whiche is noted Whã it is sayd ỹ he Went to the pryce of preestes And as the glose sayth not called/but by his owne Wyll & enuy that enticed hym. The seconde Was pryde/& that is signyfyed by that he desyred & syghed the menaces & threteynges. The thyrde Was the entent carnall/& the vnderstandyng that he had in the lawe. Wherof the glose sayth vpon ỹ Worde/J am Jesus. &c. J god of heuen speke/the Whiche ỹ suppoosest to be deed by the consent of the iewes. And this lyght dyuyne Was sodeyne/it Was grete & out of mesure for to throwe down hym that Was hye & proude in to the dyche or pyt of humanyte. Jt Was celestyall bycause it turned and chaũged his flesshely vnderstãdyng in to celestyal Or it may be sayd that this ordinaũce or dispolycyon Was in thre thyges/that is to Wyte/in the voyce eryenge/in ỹ lyght shynynge/& in the vertue of puyssaunce. Thyrdly it Was meruaylous by the vertue of ỹ suffryng of ỹ pacient/that is of Poule in Whom ỹ cõuersyon Was made For these thre thynges Were made in hym Without forthy meruayllously/that is to Wyte ỹ he Was beten to the erth/he Was blynde/& fasted thre dayes/& Was smytten downe to ỹ groũde for to be reysed/& sayt Austyn sayth he Was smytten downe for to be blynd/for to be chaũged/& for to be sente. He Was sent for to suffre deth for trouth. And yet sayth saynt Austyn. He that Was out of the fayth Was hurte

for to be made byleue/the pſecutour was hurte to be made a prechor/ꝯ sone of perdicyon was hurte for to be made the vesſell of electyon/& was made blynde for to be enlumyned/and this was touchynge his derke vnderſtandynge. Than in the thre dayes that he abode thus blynde he was lerned and enformed in the goſpell. For he neuer lerned it of man ne by man as he hymſelfe wytneſſeth/but by ꝯ reuelacyon of Jeſu chriſt. And ſaynt Auſtyn ſayth thus. I saye that ſayt Poule was the very chāpyon of Jeſu chriſt/taught of hym/redreſſed of hym/crucifyed wt hym and glorious in hym. He was made lene in his fleſſhe ꝯ his fleſſhe ſholde be dyſpoſed to the effecte of good operacyon. And fro than forth his body was eſtabliſſhed and dyſpoſed to all good. He coude well ſuffre hungre & haboūdaūce/& was enformed and inſtructe in all thynges. And all aduerſytees he gladly ſuffred. Cryſoſtome ſayth he ouercame turmētours tyraūtes/& people full of woodnes/lyke as flyes. And the deth/the turmentes/& all the paynes ꝯ myght be done to hym/he coūted them but as the playe of chyldren/all them he enbraced wt a good wyll And he was ennobled in hymſelfe to be boūde in a ſtrōge chayne more than to be crowned wt a crowne. And receyued more gladly ſtrokes & woūdes than other gyftes. And it is redde ꝯ in hym were thre thynges/agaynſt the thre that were in our formeſt fader Adam/for Adā erected and adreſſed hym agaynſt god our lord. And in ſaynt Poule was ꝯ contrary/for he was throwen downe to the erth. In Adam was the openynge of his eyen/& Poule was in the cōtrary made blynde. And Adam ete of ꝯ fruyte defended/and ſaynt Poule contrary was abſtynent of couenable meet.

Here after folowyth the lyfe of ſaynt Paulyne the wydowe.

Saynt Paulyne was a mochе noble wydowe of Rome/of whome ſaynt Jherome wrote the lyf/and ſayth fyrſt thus. yf all my membres were turned in to tongues/and all myn arteryes ſholde reſowne in humayne voyce/yet I myght not worthyly wryte the vertues of ſaynt Paulyne. I take wytnes of god and of his holy aūgelles/and alſo of the aūgell that was keper of this woman/that I ſhall ſaye no thynge for prayſyng but that ſame ꝯ I ſhall ſaye ſhall be leſſe than apperteyneth to her vertues. She was borne amonge the nobles of ꝯ ſenatours of Rome/& of the lygnage of ꝯ noble grygoys/ryche of good & puyſſaūt of ſeignoury at Rome. She was the mooſt humble of al other. For lyke as the ſonne ſurmounteth the clerenes of the ſterres/ſo ſurmoūted ſhe the bounte of other by her grete humylite. Whan her huſbonde was paſſed out of this worlde ſhe abode lady of all the goodes & rycheſſes. It happened that at the maūdement of the emperour many biſſhops came to Rome amōge whome there were the holy men Paulinus the patriarke of Anthioche/& Epiphanus byſſhop of Cypre/of whom ſhe was eſpriſed in good vertues/ſo ꝯ ſhe gaue largely of her goodes for goddes ſake. Her parentes ne her frendes/ne her owne chyldren coude not turne her/ne to make her to chaunge her purpoſe/but ꝯ ſhe wolde become the pylgrym of Jeſu Chriſt. For the amerous deſyre that ſhe had to Jeſu chriſt ſurmoūted the loue ꝯ ſhe had to her chyldren. Onely amonge all her chyldren ſhe had put her affeccyon in Euſtochiū her doughter/whome ſhe ladde with her in this pylgrymage. She toke the ſee & ſayled ſo ferre ꝯ ſhe came in to the holy londe of Jheruſalem. O how grete deuocyon ſhe had to byſyte the holy ſepulcre of Jeſu chriſt/and the other holy places/& how all weppynge ſhe kyſſed them/there can no man reherſe all/

all the cyte of Jherusalem coude speke of it. And yet best of all knewe the lorde/ for whose loue she had forsaken all thynge. She had ben at Rome so puyssaunt & so noble/ that euery man couepted to do to her honour for her grete renome/ but she that was foũded vpon humylite sought the humble places & relygyons/ & came at the last to Bethleem/ & whan she had deuoutly visyted the place in whiche the virgyn Marye infanted & chylded Jesu chryst she fell in a vysyon/ & as she ware to me/ that she sawe in that vysyon the childe wrapped in poore cloutes layenge in the crybbe or in ꝑ racke/ & how the thre kynges worshypped hym/ how ꝑ sterre came vpon the hous/ and how the sheepherdes came to se hym/ and how Herode made persecucyon vpon the Innocentes And how Joseph bare the chylde in to egypte. And this vysyon she sayd all in weppynge & in laughynge/ & sayd. I salewe the Bethleem wherin he is borne ꝑ descended fro heuen. Of the prophecyed Mychee the. xv. chappytre/ that of ꝑ shold be borne the god that sholde gouerne the people of Israell. And the lignage of Dauid sholde endure in the/ vnto the tyme ꝑ the gloryous virgyn sholde infante Jesu chryst/ and I wretched as vnworthy to repute me to kysse the crybbe in whiche our lord wepte as a chylde/ & the virgyn chylded/ here I shall take my rest & my dwellynge/ for my sauyoure chose this place in Bethleem. She made there her habitacion with many virgyns that serued god. And how well that she was lady of all/ neuertheles she was the mooste humble and meke in spekyng/ in habyte and in goynge/ in suche wyse that she semed seruaũt of all the other. She neuer ete after the deth of her husbonde with no man how good that he was. She visyted as it is sayd tofore all the holy places/ and the monkes of egypte/ amonge whome were many of ꝑ aũcyent faders and many holy men/ and her semed that she sawe Jesu chryst amonge them. And after she foũded in Bethleem an abbaye in whiche she assembled virgyns/ as well of noble estate as of myddle & lowe lignage/ and departed them in thre congregacyons/ so ꝑ they were departed in werke in meet and drynke/ but in sayenge theyr psalter and adourynge were they togyder at ꝑ houres as it apperteyned. And she enduced and enformed all the other in prayer & in werke by ensample gyuyng. She was neuer ydle/ & all they were of one habyte/ & they had no shetes ne lynnen cloth but to drye theyr handes. And they myght haue no lycence to speke to men. And them ꝑ came late to ꝑ houres she blamed debonayrly or sharply/ after that they were. And suffred not that ony of them sholde haue ony thynge saue the lyuynge & clothynge/ for to put alwaye auarice fro them. She appeased them swetely that stroue. And also she brake & mortyfyed amonge the ponge maydens theyr flesshely desyres by contynuall fastyge. For she had leuer haue them good suffrynge sorowe & sekenes/ than theyr herte sholde be hurte by flesshely wyll/ & she chastysed them that were nyce and queynte/ sayenge that suche nycete was fylth of ꝑ soule/ & sayd also that a worde sownynge to ony ordure or fylthe sholde neuer yssue out of the mouth of a virgyn For by the wordes outwarde is shewed the coũtenaũce of the herte within/ & she that so spake & was rebuked therfore/ yf she amended it not at the fyrst warnyng ne at the seconde/ ne at ꝑ thyrde/ she shold be dysseuered fro the other in etynge & in drynkynge/ by whiche she shold be aschamed. And thus sholde be amended by debonayr correcyon/ & yf she wold not/ she sholde be punysshed by ryght grete moderacyon. She was mervaylous debonayr & pitcous to them that were seke/ & conforted them/ and serued them ryght

besyly/ & gaue to them largely to ete suche as they asked/but to herselfe she was harde in her sekenes & scarce. For she refused to ete flesshe/how well she gaue it to other/& also to drynke wyne. She was ofte by them ꝑ were seke/& layde the pyllowes a ryght & in poynt/& froted theyr feet/& warmed water to wasshe them. And her semed that the lesse she dyd to ꝑ seke in seruice/so moche lesse seruyce dyd she to god/& deserued lesse meryte. And therfore she was to them pyteous/& no thynge to herselfe. In her ryght grete sekenesses she wolde haue no softe bedde/ but laye vpon ꝑ strawe or vpon ꝑ groũde & toke but lytell rest. For the mooste parte she was in prayers bothe by daye & by nyght. And she wept so moche ꝑ it semed of her eyen a foũtayn/so many teres ran fro them. And whan we sayd to her oftẽ tymes ꝑ she sholde kepe her eyen fro wepyng so moche/she sayd ꝑ vysage ought to be lyke to be foule/bycause it hath so moche be made fayre & gaye agaynst the cõmaũdemẽt of god/& the body ought to be chastysed/ꝑ hath had so moche solace in this worlde/& the laughynges ought to be recõpensed by wepyñges/& the softe bedde & the shetes ought to be chaunged into the sharpnes of hayre. I that was accustomed to please men & the world/I desyre now to please Jesu chryst/& what shal I say of chastite/in whiche she was example vnto all ladyes of tyme passed/ whan she was yet seculer. For she cõversed in suche wyse/that they ꝑ were envyous durst not aduyse on her ony euyll fame/she was debonayr & curteys vnto all. For she conforted ꝑ poore/& warned ꝑ ryche to do wel/but in largesse she passed so that no poore man cõplayned on her/& this dyd she not by the grete haboũdaũce that she had of goodes/but by her wyse gouernaũce/& whan I sayd to her ꝑ she sholde haue mesure in doynge almes/after ꝑ the apostle sayth/that the almes ꝑ is done to an other/be not greuous to hym that doth it. But she sayd that for ꝑ loue of our lorde she dyd all/& that she desyred to dye beggynge/in suche wyse that she sholde not leue one peny to her doughter after her/& that she myght be wrapped in a straunge shete whan she sholde dye. And at the last she sayd/yf I sholde demaũde ought/I sholde fynde ynough ꝑ wolde gyue to me/& these beggers yf I gaue to them nought/& they so departed & dyed for pouerte/of whome sholde god demaũde this. Ofte sayd she so. They be happy that ben mercyfull. And almes quencheth synne/as ꝑ water quencheth the fyre. But for to do almes it cometh not alwaye to perfeccyon. For many do almesses that abyde in theyr carnalitees they seme to be good without forth/but wtin they be mortall. Paulyne was not suche one/she affebled her body right sore in fastyng & in labourynge/that vnneth she set her eyen to her meet/wout etyng fysshe/ne mylke/egges or whyte meet/ in whiche many wene to do grete abstynence wout etynge flesshe. For our lorde gaue to her an aduersarye the stymulacyon fleshely/by whiche she helde her in humylite wout sauourynge ony thynge of pryde for ꝑ foyson of her vertues. And also that she thought not to be hyer than other women. She had alwaye in her mynde the holy scriptures agaynst ꝑ deceyuaũces of ꝑ fende. And specyally this that Moyses sayth. God assayeth you yf he loue you. And this that ysaye sayth ꝑ prophete. Ye that haue ben at the solace & ioyes of ꝑ worlde/& now be wtdrawen fro them and lefte them/loke after none other thynge/but to suffre trybulacyon vpon tribulacyon. And knowe ye by tribulacyon is had pacyence/& by pacyence is had pouerte. It is sayd Job.j.capto. Whan it was shewed to hym the losse of his patrimony. He answered. I yssued naked fro the bely of my moder/& I shall

naked returne agayn in to the erth/ lyke as god may be pleased/ so be it done/ his name be praysed & blyssed/ he lerned vs ẏ we shold not loue ẏ worlde. For ẏ worlde shall fynysshe in her couetyse. Whan one tolde her ẏ her chyldren were very seke. She sayd/ Who loueth his sone or his doughter more than god/ is not worthy to be with god. A man ẏ semed to be her frende/ sent her worde on a tyme that she had grete nede to kepe well her brayne. For bycause of thardour ẏ she had in vertues. She semed to be out of her wytte/ & she answered. In this worlde we be reputed as foles for ẏ loue of Jesu chryst/ & our lord sayth to his apostles/ the worlde hateth you/ for ye be not of ẏ worlde/ yf ye were of the worlde/ that is to saye of ẏ cōuersyon of ẏ worlde/ the worlde sholde loue you. Fayre lorde god we mortyfye our selfe alwaye/ and we be reputed as shepe that be brought to deth/ bycause ẏ without playnȳge we mortyfye our bodyes. In suche pacyence was she vnto ẏ deth/ & suffred humbly thenuye of them that were euyl. She had in her mynde ẏ holy scriptures/ & she helde her more to ẏ spirytual vnderstandyng than to thystoryes of ẏ scripture. She coude perfytely hebrewe/ greke/ latyn & frensshe/ & redde coursably ẏ scriptures in these foure langages. Who may recoūt wout wepyng the deth of this woman/ she fell in a malady mortall/ & sawe well ẏ she shold dye For all her body became colde/ & she felt ẏ her spiryte helde her in her brest. Than sayd she wout playnȳge/ & wout hauȳge ony charge saue to god. Fayre swete lord I haue coueyted the beaute of thy hous for to be in thy habytacyon ẏ is so fayre/ my soule hath desired to be in thy realme And whā I demaūded her wherfore she spake no more/ she wold not answere me And I asked yf she suffred grete payne/ she sayd to me in grekes tongue that she was well & in good peas. And anone she lefte spekynge to me & closed her eyen in sayenge to god. Lorde lyke as ẏ harte desyreth to come to the foūtayn/ so desyreth my soule to come to the. Alas whan shall I come to ẏ fayre lorde god/ & in sayenge these wordes she made a crosse vpon her mouth. There were bysshops/ preestes/ clerkes/ chanons/ & monkes wout nōbre And at the last whā she herde her spouse Jesu chryst whiche called her sayenge. Aryse & come to me my swete loue & fayre espouse/ for ẏ wynter is passed. She answered gladly/ the floures bē shewed in our coūtree/ & I byleue that I shal se the goodes in the realme of heuen of my lord Jesu Chryst. And thus she rendred her soule & passed out of this worlde. And anone all ẏ cōgregacyon of virgyns made no crye in wepynge as done ẏ people of ẏ worlde/ but redde deuoutly theyr psalter not onely vnto the tyme that she was buryed/ but all the daye & al the nyght/ & wt grete payne coude not Eustochiū her venerable doughter the virgyn be withdrawen fro her/ but she kyssed her & enbraced her pyteously in wepynge ẏ deth of her moder. And Jesus wytnesseth ẏ saynt Paulyne lefte not one peny to her doughter/ she had so gyuen almes of all her grete rychesse. Many gyue largely for goddes sake/ but they gyue not so moche but some abydeth. Whā she was passed as sayd is/ her lippes ne her face were not pale/ but was as reuerent to loke on/ as she had ben yet alyue. She was buryed in a sepulture in Bethleem with ryght grete honour by the bysshoppes/ preestes/ clerkes/ monkes/ virgyns & all the poore people of ẏ coūtre/ whiche playned that they had lost theyr good moder that had nouryshed them. She lyued in Rome holyly. xxxiij. yere/ & in Bethleem xx. yere/ & all her age was. liij. yere. vij. monethes & .xx. dayes/ fro ẏ tyme of Honore emperour of Rome. Thā let vs pray to this holy woman ẏ she praye for vs.

Here foloweth ỹ lyfe of saynt Julyen the bysshop. And fyrst the interpretacion of his name.

IUlyen is as moche to saye as iubilus/syngyng/& ana ỹ is on hye/& therof Julyen as goynge to hye thyngs in syngyng. Or it is sayd Julius that is as moche to say as not wyse/& anus ỹ is olde/for he was olde in ỹ seruyce of god/& not wyse in reputacyon of hymselfe.

SAynt Julyen was bysshop of Cenomanēce. It is sayd that it was he ỹ was sayd Symon the lepre whome our lorde heled of his meselrye/& badde Jesu chryst to dyner. And after ỹ ascencyon of our lorde he was ordeyned of the apostles bysshop of Emaus/full of grete vertues. He appered to ỹ worlde/he reysed thre deed men/and after he ended his dayes in grete prayenge of god. ¶Of this saynt Julien some saye that this is he that pylgryms and wayfaryng men call and requyre for good herborowe/because our lorde was lodged in his hous. But it semeth better that it is he ỹ slewe his fader & moder ignorauntly/of whome the hystory is here after. ¶There was an other Julyen borne in almayne/whiche was of noble lignage/& yet more noble in fayth and in vertue/whiche for the grete desyre that he had to be martyr/he offred hymselfe to the tyrauntes where he had not forfayted. Now it happened that Crispinus whiche was one of the gouernours of Rome sente to hym one of his mynystres for to put hym to dethe. Anone as the mynystre came to hym/he yssued out of his place/& came tofore hym and offred to hym to suffre deth. And his heed was smytten of/& they toke ỹ heed and shewed it to saynt Feryell that was his felowe/and sayd they wolde so do of hym/yf he sacrefyed not. And bycause he wolde not obey to them/they slewe hym and toke the heed of saynt Julyen & the body of saynt Feryell and buryed them bothe in one pyt. And a grete whyle after saynt Mamertyne bysshop of Uyane fonde the heed of saynt Julyen bytwene the handes of saynt Feryell as hole as it had ben buryed the same daye. Amonge the other myracles of saynt Julyen it is sayd ỹ a deken toke all the whyte shepe ỹ were of the chirche of saynt Julyen/and the shepherdes defended them. But he sayd to them that sayt Julyen ete neuer no motton. And anone after a feuer toke hym so grete & hote/that he knowleged that he was of the martyr so brent/& he dyd water to be cast on hym for to cole hym and anone yssued out of his body suche a fume & smoke/and therwith so grete a stenche/that all they that were present were cōstrayned to flee/& anone after he dyed. ¶Another myracle happened of a man of a byllage/that on a sonday wold ere his londes/& whan he toke the share to make clene his cultre/it cleued to his hande. And two yere after at ỹ prayer of saynt Julyen in ỹ chirche he was heled. ¶There was an other Julyen whiche was broder to one named Julie. These two brethern went to themperour Theodose/whiche was a very chrystē man/& they prayed hym ỹ they myght destroye all thydolles ỹ they myght fynde/& that they might edyfye chirches/the whiche thynge themperour graūted them. And wrote ỹ all men sholde obey them & helpe them vpon payne to lose theyr heedes. Now it happed that they edyfyed a chirche/& al men by the cōmaūdement of the emperour obeyed & helped them. It happened that there were some men ỹ ladde a carte whiche sholde passe by/& thought how they myght do & passe without arestynge for to helpe them/they thought ỹ one of them sholde lye on the carte as he were deed/and therby they wold excuse them/& so they dyd/& bad hym ỹ laye in

the carte to holde his eyen close tyll they were passed the place. And whan they came in the place where they edifyed the chirche. Julien & Julie his broder sayd to them. Why sones tary a whyle & come helpe vs to werke. They answered that they myght not / for they caryed a deed man. Saynt Julyen sayd to them. Why lye ye so. They answered / syr we lye not it is so as we saye to you. And saynt Julyen sayd to them / so mote fall to you as ye say. And anone they drove forth theyr oxen & passed forth / and whan they were passed a lytell / they called theyr felawe that he sholde aryse & dryue forth ỳ oxen for to go the faster. And he answered not one worde. And they called hym agayne on hye & sayd / art thou out of thy wytte / aryse vp & dryue forth ỳ beestes. And he meued ne spake not a worde. They went vp & dyscouered hym & foũde hym deed / as sayt Julyen had sayd to them. Than toke they suche drede & fere that after ỳ they ne none other ỳ herde of the myracle durst lye no more tofore the holy seruaũt of god. ¶ An other Julyen there was ỳ slewe his fader & moder by ignorannce. And this man was noble and ponge and gladly went for to hunte. And on a tyme amonge all other he foũde an harte whi che returned to warde hym / & sayd to hỹ Thou hunte st me ỳ shall slee thy fader & moder. Hereof was he moche abasshed & aferde. And for drede ỳ it sholde not happen to hym that ỳ harte had sayd to him he went prpuely away ỳ no man knewe therof / & foũde a prynce noble & grete / to whome he put hym in seruyce / & he preued so well in batayle & in seruices in his palays ỳ he was so moche in the princes grace ỳ he made hym knyght / & gaue to hym a riche wydowe of a castel / & for her dowary he receyued ỳ castell. And whan his fader & moder knewe ỳ he was thus gone / they put them in the waye for to seke hym in many places. And so longe they wente tyll they came to the castell where he dwelled / but thã was he gone out / & they foũde his wyfe. And whã she sawe them she enquyred diligently who they were. And whã they had sayd & re-coũted what was happened of theyr sone / she knewe veryly ỳ they were ỳ fader and moder of her husbonde / & receyued them moche charytably / & gaue to them her owne bedde / & made an other for her selfe. And on ỳ morowe ỳ wyfe of Julyen wente to ỳ chirche / & her husbonde came home whyles she was at ỳ chirche / and entred in to his chambre for to awake his wyfe / & he sawe a wayne in his bed / & had wende that it had ben a man that had layen with his wyfe / & slewe them bothe with his swerde. And after went out & sawe his wyfe compynge fro ỳ chir-che / than was he moche abasshed / & de-maũded of his wyf who they were that laye in his bedde. Than she sayd ỳ they were his fader & his moder whiche had longe sought hym / & she had layde them in his bedde. Than he swowned & was almoost deed / & began to wepe bytterly & crye. Alas caytyfe that I am what shall I do that haue slayne my fader & moder Now it is happened that I suppoſed to haue eschewed. And sayd to his wyfe A dieu / and fare well my ryght dere loue / I shall neuer rest tyll that I haue know legge yf god wyll pardon and forgyue me this that I haue done / and that I shall haue worthy penaũce therfore. And she answered. Right dere loue god forbede ỳ ye sholde go without me / lyke as I haue had ioye w̃ you / so wyll I haue payne & heuynesse. Than departed they & wente tyll they came to a grete ryuer / ouer whi che moche folke passed / where they edy-fyed an hospytall moche grete for to her-borowe poore people / & there did they pe naũce in beryng men ouer ỳ wolde passe. After longe tyme saynt Julyen slepte a-bout mydnyght sore trauayled / & it was

froſen & moche colde / & he herde a voyce lamentyng & cryenge that ſayd. Julyen come & helpe vs ouer. And anone he aroſe and went ouer & foũde one almooſt deed for colde / anone he toke hym & bare hym to the fyre & dyd grete labour to chafe & warme hym. And whã he ſawe that he coude not be chafed ne warmed / he bare hym in to his bedde & couered hym ỹ beſt wyſe he might. And anone after he that was ſo ſeke and appered as he had ben meſell he ſawe all ſhynynge aſſende in to heuen / & ſayd to ſaynt Julyen his hooſt. Julyen our lorde hath ſente me to the / & ſendeth the worde that he hath accepted thy penaũce. And a whyle after ſayt Julyen & his wyfe rendred vnto god theyr ſoules and departed out of this worlde.

¶ An other Julyen there was / but he was no ſaynt / but a curſed man / & was called Julianus apoſtata. This Julyen was fyrſt a monke / & ſhewyng outward ſygnes of grete religyon & of grete holynes / after that ỹ mayſter Johñ beleth receyteth. There was a woman ỹ had thre pottes full of golde / & bycauſe the golde ſhold not be ſeen / ſhe had put in ỹ mouth of the pottes aboue aſſhes / & delyuered them to this Julyen tofore other mõkes for to kepe / whome ſhe reputed an holy man / but ſhe ſayd not to hym that they were full of golde. Whan he had theſe pottes he loked what was therin / & he foũde that it was golde / & toke it out all / & fylled them full of aſſhes / & ſledde wt all to Rome. And dyd ſo moche that he was of ỹ coũſeyllours & gouernours of Rome But the woman whan ſhe wolde haue agayne her pottes / ſhe coude not preue ỹ ſhe had delyuered to hym in kepyng golde for ſhe made no mencion therof tofore the monkes / and therfore he reteyned it / and procured with all thoffyce of a conſull of the gouernaũce of Rome. And after that he procured ſo moche that he was inſtytued emperour. Whyles he was yonge he was taught in ỹ arte of enchaũtemẽt & of thinuocacyon of fendes. And gladly he ſtudyed & it pleaſed him moche / & had with hym dyuerſe mayſters of ỹ ſcience. Now it happened on a daye that as his mayſter was out / he began alone to rede the inuocacyons / & a grete multytude of fendes came about hym and made hym aferde / & he made the ſygne of the croſſe / and anone they vanyſſhed awaye. And whã his mayſter was returned he tolde hym what was happened to hym / but his mayſter ſayd to hym / that alway he had hated & fered ỹ ſygne. Than whan he was emperour he remembred therof and bycauſe he wold vſe the craft of the deuyll / ouer all where he foũde ỹ ſygnes of the croſſe he deſtroyed them / & perſecuted chryſten men / bycauſe that he knewe well that otherwyſe ỹ fendes wolde not do for hym. ¶ Now it happened that he deſcended in to a regyon ỹ is called Perſide. And fro thens he ſent in to the occydent a deuyll for to haue anſwere of that he ſayd to hym. And this deuyll went & abode .x. dayes in one place without meuynge / bycauſe there was a monke contynually in prayer nyght and daye. And whan he myght no thynge do he returned. Than Julyen demaũded hym where he had bẽ ſo longe. He anſwered / I haue ben in a place where I founde a monke nyght & daye prayenge / and I ſuppoſed to haue troubled hym ỹ he ſhold no more praye / and all this whyle I coude neuer turne hym fro his prayer / & thus I am returned wout doynge ony thyge. Than Julyen the apoſtata had grete indignacyon / and ſayd whan he came thyder he wolde auenge hym on the monke. And whan he went in to Perſe the deuylles promyſed hym ỹ he ſholde haue victory of a cite. The mayſter of enchaũtemẽtes whiche deuyned by the deuyl for hym ſayd to a chryſten man / what doth ỹ ſmythes ſone. He ſayd that he made a ſepulcre for

Julyen his mayster. And as it is redde in thystorye of saynt Basylle/he came in cesaree of capadoce/& saynt Basille came agaynst hym and presented thre loues to hym/whiche he sent to hym. And Julyen had grete indignacion of this gyfte/and for the breed he sent to saynt Basylle hey sayenge. Thou hast sente to me meet for dombe beestes/therfore take this that I sende to the. Sayt Basylle sayd/We haue sent to the suche as we ete/& ỹ sendest to vs of that thou nourisshest thy beestes with. Of whiche answere Julyen was wroth & sayd. Whã I shall haue done in perse/I shall destroye this eyte in suche wyse that it shall be better ordeyned for to ere & sowe/than for people to dwell in/ And the nyght sewynge saynt Basylle sawe in a vysyon in the chirche of our lady ỹ a grete multytude of aũgels/& in ỹ myddle of them a woman beynge in a trone whiche sayd to them. Call to me Mercurye whome Julyen the apostata hath slayne/whiche blasphemeth me & my sone. Mercurye was a knyght ỹ for the fayth of god had be slayne of Julyen & was buryed in ỹ same chirche. Than anone Mercury w̃ all his armes ỹ were kepte was present/& at the cõmaũdemẽt of ỹ lady he went to batayle. Saynt Basylle awoke all affrayed/& wente to the tombe where the knyght was buryed in and opened ỹ sepulcre/but he foũde neyther body ne armes. Than he demaũded of the keper who had taken away the body. And he sware that in ỹ euen tofore it was there. Saynt Basylle after on the morowe returned & foũde the body & the armure/& the spere all blody. And anone came one fro ỹ batayle/whiche sayd that Julyen the apostata & emperour was in the batayle/& thyder came a knyght vnknowen all armed w̃ his spere/whiche hardyly smote his hors w̃ his spurres/ and came to Julyen themperour & brandissyhed his swerde & smote him through the body & sodeynly he departed & neuer after was seen. And yet whan he sholde dye/he toke his hande full of blode & cast it in to ỹ ayre sayenge. Thou hast vaynquysshed man of Galile/thou hast ouercomen. And in cryenge thus myserably he espyred/& dyed in grete payne/& was lefte without sepulture of all his men/& he was slayn of ỹ perses/& of his skynne was made to the kyng of perse an vnder couerynge/& thus he dyed cursedly.

Here foloweth ỹ lyf of saynt Ignacien And fyrst ỹ interpretacyon of his name.

Ignacien is sayd as one suffrynge fyre and brẽnynge. For he was enbraced and all espryred of the diuyne and brennynge loue of god.

Saynt Ignacien was dyscyple of saynt Johñ the euãgelyst/& was byllhop of Anthyoche/& after ỹ as some saye he sente a lettre vnto our lady/or an epystle in this wyse. Unto Marye ỹ virgyn that bare Jesu chryst in her body/I humble Ignacien her seruaũt sende gretyng/I ỹ am yet a nouyce in the fayth & dyscyple to Jesu chryst & to Johñ thy dere frende/desyre to haue of ỹ some cõforte & consolacyon of some good enseygnemẽt & techyng. For of Jesus thy sone I haue herde saye many meruayles/of whiche I am enioyed to here onely of ỹ/whiche hast ben alway in his cõpany/ỹ knowest well ỹ secrete delyces of hym/ỹ hast ben playnly enformed/& they ỹ be yet yonge in the fayth w̃ me trust moche to be endoctryned of ỹ/& enformed in theyr creaũce & byleue/lady god salewe ỹ/& to this lettre answered ỹ glorious virgyn mary in this maner. Ignace good dyscyple of Jesus & his specyal frende/ỹ humble hand mayde of Jesu chryst sendeth to the gretyng/I do the to wyte ỹ all ỹ Johñ hath sayd to ỹ of Jesu chryst/& all ỹ thou hast

lerned of hym is true doctryne & thynge certayne. Go alwaye in good creaunce & byleue/ & kepe fermely ỹ promesse of thy chrysten fayth/ and do thy werkes accordynge to the same. I shall come wt̃ John for to visyte ỹ & other chrysten men wt̃ the holde ỹ alwaye well in ỹ fayth & in good werkes. And let no persecucion ne aduersyte that ỹ shalt suffre moue the fro thy fayth ne fro thy creaũce/ but haue solace & affyaunce in Jesu chrysst thy sauyour. This was ỹ answere of his lettre. Sayt Ignacien was a man ryght well lerned and the thyrde bysshop after saynt Peter the apostle of the chirche of Anthioche/ & moche desyred to be a martyr for ỹ fayth of Jesu chrysst. ¶ It happened ỹ Traian whiche was emperour of Rome passed by Anthioche/ to whom Ignace shewed to hym & blamed of this that he persecuted chrysten men. Wherfore ỹ emperour dyd hym to be taken & put in yrens/ and in that wyse by .x. knyghtes to be ladde to Rome. There he was presented tofore the Emperour and all the senatoures of Rome/ and was constrayned by promesses/ by menaces/ and by many grete and horryble turmẽtes for to adour ỹ ydolles Saynt Ignacien shewed to them clerely that theyr goddes had ben theues/ rybaulides/ and men of abhomynable and euyll lyfe/ and that they were dampned in helle/ and that they had ben in grete errour in this that of so cursed men they made theyr goddes/ and worshypped deuylles/ & had forsaken god whiche had made and created all the worlde/ and his blyssed sone whiche in humayne nature had redemed and saued the worlde. Fynably after this that he had ben turmented by fyre and by betynge/ and pryson/ the emperour sente for the romayns in a place/ and there dyd do set saynt Ignacien/ & dyd do brynge thyder two lyons for to deuoure hym. But he had neuer drede for deth ne for other turmentes/ of whiche he had suffred many/ but was alwaye cõforted for to dye for the loue of Jesu Chrysst. And he sayd at the last/ I am wheet of Jesu chrysst whiche ought to be groũden bytwene the teeth of these beestes/ by whiche I may be pure breed for to be presented vnto my lorde. And anone the lyons came and strangled hym without teerynge of his flesshe/ or ony thynge hurtynge it. Wherfore Traian had grete meruayle and departed fro ỹ place. It is redde that saynt Ignacien in all his turmentes and all the paynes of martyrdome that he suffred/ that his tongue neuer ceased to name the name of Jesus. And whan they that turmented hym demaunded hym wherfore he named this name so ofte. He answered/ knowe ye for certayn that I haue in my herte this name wryten/ and therfore I may not leue to name this name ofte. And bycause hereof whan he was deed they that herd these wordes opened his body and drewe out his herte and cutte it open/ and they foũde within the name of Jesu wryten with fayre lettres of golde. For whiche myracle many receyued the faythe of Jesu Chrysste. ¶ Of this saynt saythe saynt Bernarde vpon the psalme Qui habitat. Saint Ignacien martyr of god gloryous is of grete meryte/ whiche was mynystre to the disciple that Jesus so moche loued. And in his epystles the whiche he sente to the glorious virgyn Mary/ he salewed her as moder that had borne Jesu Chrysst. And she resalewed hym agayn/ in sygne that he was a persone of grete honour/ of grete dygnyte/ and of grete auctoryte The body of whome was honourably buryed of chrysten men/ to the worshyp of Jesu Chrysst/ whiche is blyssed in secula seculorum. Amen.

¶ Here after folowethe the puryfycacyon of our lady.

# The purifycacyon of our lady.

Postquã impleti sunt dies purificatiõis marie scd̃m legem moysi tulerunt Jesum in Jherusalẽ. Luce secũdo capitulo. The aũcient lawe had his course vnto the tyme ẏ god had suffred deth for vs. And whã he dyed on ẏ crosse he sayd. Johãnis nono capl̃o. Cõsũmatũ est. That is to saye All thỹge is fynysshed ⁊ ended that hath ben wryten of me/ whiche lawe he kepte durynge his lyfe/ as it is wryten. I am not comen for to breke the lawe/ in whiche he gaue vs example of humylite ⁊ of obedyence/ lyke as saynt Poule saythe. In lyke wyse our lady for to obey to the lawe/ bare her swete sone Jesu Chryst vnto the temple of Jherusalem after the xl. daye of his byrthe for to offre hym to god/ ⁊ for to gyue offryng for hym suche as in ẏ lawe was ordeyned/ ẏ is to wyte a payre of turtels or two doues was the offrynge of poore folke/ lyke as it is wryten. Our lorde whiche in all case came to make our saluacyon dayned not onely to humble hỹselfe ⁊ descende fro his realme ⁊ became man mortall semblable to vs. Also he dayned not to be borne of a poore woman/ ⁊ was poore for to enriche vs/ ⁊ drawe vs out of ẏ mysery of this worlde to the rychesse permanable. And we that ben poore bycause of our synnes/ ⁊ wout rychesses of good vertues. So worthyly sholde we come ⁊ be at ẏ feest of our lord we sholde offre to hym ẏ whiche by ẏ offrynge is signifyed. The doue whiche is of her nature symple/ ⁊ wout gall/ ⁊ the turtel naturally chaste/ for whã she hath lost her make/ she wyll neuer haue other make/ ⁊ with ẏ she taketh ẏ wepyng for her songe. We ought to offre to our lorde in stede of two doues one symple wyll/ ⁊ a good intencion/ wout reteynyng in our hert ony gall of angre/ or of hate toward our neyghbour. For as our lorde sayth/ yf thyne eyen be symple/ all thy werkes shall be in lyght. And hereof sayth saynt Johñ ẏ euangelyst in thapocalipse. The cyte nedeth no sonne ne mone to shyne in it. For the clerenes of god shall enlumyne it/ ⁊ his lanterne in lambes/ the lambe is the lyght/ by ẏ lambe whiche is symple is signyfyed to vs a symple conscyence ⁊ ryghtwys/ whiche maketh true iudgement of thintencyon. For all werkes ben good or euyll/ yf they be done in euyll entencyon or by ypocrysye/ they ben euyll ⁊ wout profyte/ lyke as sayth Jesu chryst yf thyn eye be euyll/ all thy body shall be derke/ by the eye is vnderstande thentencion w̃ goodnes symple. And debonayrte signyfyeth by ẏ doues/ we ought also to offre a payre of turtels to our lord/ ẏ is to saye a chaste lyfe/ ⁊ a very entencyon to leue our synnes/ the whiche is signifyed to vs by the chastite of ẏ turtell/ ⁊ by her wepynge/ the cõtrycyon. As Bede sayth Contricyon ought to begyn in drede/ and ende in loue. For ẏ soule faythfull whan she remẽbreth her synnes in her cõscyence/ she wepeth for ẏ drede of ẏ paynes of hell ẏ she hath deserued/ ⁊ thus offreth she to god a turtell. And whan she hath wepte/ there cometh to her an hope to haue mercy ⁊ pardon of her synnes/ ⁊ this hope cõceyueth of drede in hym a loue of god to serue ⁊ to be in his cõpany/ so that that soule ẏ ought to synge wepeth for loue/ whiche hath delyuered her so soone fro ẏ perylles ⁊ myseryes of this worlde and for to come to the swete company of our lord. And thus offreth she that other turtell in wepynge with Dauid the prophete ẏ longe pilgrymage that she hath made in ẏ myseryes of this worlde sayenge. Heu me quia incolatus meus ꝓlongatus est. For whan she begynneth to thynke after the ioyous company of aũgelles/ ⁊ of the soules that ben in heuen.

And what ioye & consolacyon that they haue in the delyrous syght of our lorde. Than all the worlde greueth them/and delyreth to be delyuered fro the faytes of the body/ for to go in to ỹ cõpany of these holy soules. And also that sayt Symeon whiche by reuelacyon of the holy ghoost came in to ỹ temple of Jherusalem in ỹ same houre ỹ the blissed virgyn brought her dere sone for to offre hym. And ỹ holy ghoost had shewed to hym/that tofore that he sholde dye corporally he sholde se Jesu chryst comen in to ỹ erth/ỹ whiche byrth he knewe long before to be shewed by the prophetes. And whã he sawe Jesu chryst brought in to the temple/anone he knewe hym by ỹ holy ghoost to be very god & very man/& toke hym betwene his armes & sayd. Fayre lord god let thy sergeaũt & seruaũt from hens forth be in peas/& suffre that after this reuelacyon shewed to me I may departe & dye/ for to be delyuered from the cuylles of this worlde. For myn eyen corporall and spirytuall hath seen thy blyssed sone Jesu chryst/whiche shall saue ỹ creatures humayn fro theyr synnes/the whiche thou hast made redy & ordeyned tofore the face of all creatures humayne/for to be lyght to all people by his doctryne/to enlumyn and take away derknesses/that is to say of theyr ydolatry. After this that ysaye the prophete hath prophecyed of hym. Populus gẽtiũ qui ambulabat in tenebris. &c. The people of gentyles or paynyms whiche walked in derknesses to worshyp ydolles & deuylles for very god sawe a grete lyght whan they yssued fro theyr synnes by ỹ doctrine of Jesu chryst whiche came also to the glory of ỹ iewes For they receyued his syght bodyly lyke as was promysed them/by the wytnes of the prophetes/by whiche they might glorifye them of this ỹ theyr ryghtfull kynge was borne amonge them & cõuersed bodyly in theyr countree. And sayntt Symeon sayd. Nũc dimittis seruũ tuũ dñe. &c. Syr let thy seruaũt in peas after thy worde/ for myn eyen haue seen thy helth/ whiche ỹ hast made redy to fore the face of all ỹ people/ỹ is light to ỹ reuelacyon of paynyms/& to the glory of thy people of Jsracll. Jesu chryst is called peas/helth/lyght and ioye. Peas by cause he is our meane and our aduocate. Helth for he is our redemer. Lyght for he is our enformer. And glorye for he is our gouernour. This feest is called candelmas/& is made in remembraũce of ỹ offrynge ỹ our lady offred in ỹ temple as sayd is. And euerych bereth this day a candell of waxe brẽynge/whiche represenleth our lord Jesu chryst/lyke as the candell brẽynge hath thre thynges in it that is to wyte/the waxe/the weyke/& the fyre. Rygbt so be thre thynges in Jesu chryst/ỹ is the body/the soule/& ỹ godhede. For ỹ waxe whiche is made of the bee purely wout cõpany & mixtion of one bee with an other/ sygnyfyeth ỹ body of our lorde Jesu chryst/& the fyre of ỹ candell signyfyeth ỹ diuynite of Jesu chryst whiche enlumyneth all creatures. And therfore yf we wyll appere in this feest tofore ỹ face of god pure & clene & acceptable we ought to haue thre thynges in vs/ whiche be signifyed by the candell brennyng/ỹ is good dedes/true fayth/w̃ good werkes. And lyke as ỹ candel wout brennynge is deed. Rygbt so fayth is deed wout werkes as sayntt James sayth. For to byleue in god wout obeyenge his commaũdementes profiteth no thynge. And therfore sayth saynt Gregory. The good werke ought to shewe wout forth/that ỹ intencyon abyde good w̃in forth the hert without sechyng within ony vayne glorye to be alowed and prayled. And by the fyre is vnderstanden charite. Of whiche god sayth. I am comen to put fyre in the erth. This feest is called ỹ purifycacyon of our lady/ not for that she had nede ne

ought to make her purificacyon. For she was pure & clene wout hauynge of ony tatche of deedly synne ne venyal/lyke as she ꝑ had without company of ony man by the vertue of ꝑ holy ghoost conceyued the sone of god/& was delyuered wout lesynge of her virgynite. So she came w̄ her blysſed sone at the.xl.daye after his natiuite/for to obey the cōmaūdement of the lawe/after ꝑ maner of other women whiche had nede of purificacyon. ¶ And also for to shewe to vs the example of humilite/he is very humble ꝑ is worthy to be prayſed for his vertues. This glorious lady is quene of heuen & lady of aūgels. Neuertheles she is pure & humble amonge the women/lyke as a poore woman wout makyng ony semblaūt of her grete humylyte/ne of the hye maieste of her sone. Wherof saynt Bernard sayth in this maner. O who may make vs to vnderstande glorious lady the thought of thyn herte/that ꝑ haddeſt amonge ꝑ seruyce that ꝑ madeſt to thy blysſed sone in gyuynge hym souke/in layenge down & reysyng/whan ꝑ sawest a lytel chylde of the borne on ꝑ one parte/& of that other syde ꝑ knewest hym to be god almyghty And now ꝑ byleueſt & seeſt hym create ꝑ had created all ꝑ worlde/now ꝑ seeſt hȳ feble as a chylde whiche is all mighty & all puyſſaūt. Now thou fedeſt hym that all ꝑ worlde fedeth. And now ꝑ seeſt hym not spekynge that made man & speche. O who is he ꝑ myght shewe here vpon ꝑ secretes of thyn herte/how sauoured thy courage whan ꝑ heldeſt thy chylde bytwene thyn armes/whom ꝑ loucdeſt as thy lorde/& kyſſedeſt hym as thy sone/ Who shold not meruayle of this myracle whan a virgyn & a clene mayde hath enfanted & chylded her maker and lorde of all the worlde. To him let vs adreſſe our thoughtes/& enbrace we this chylde of one very byleue/whome we ought to loue bycauſe he hath humbled hȳſelfe for vs/and to doubte hym bycauſe he is our iudge & our lord/to whoſe cōmaūdements we ought to obey/yf we wyll be saued. ¶ We rede an example of a noble lady whiche had grete deuocyon in ꝑ blysſed virgyn Mary/& she had a chapell in whiche she dyd do saye maſſe of our lord dayly by her chapelayn. It happed that the daye of the purifycacyon of our lady her chapelayne was out/so that this lady myght that daye haue no maſſe/& she durſt not go to an other chirche bycauſe she had gyuen her mātell to a poore man for ꝑ loue of our lady/she was moche sorowfull bycauſe she might here no maſſe And for to make her deuocions she went in to the chapell/& tofore ꝑ awter she kneled down for to make her prayers to our lady. And anone she fell a slepe/in whiche she had a viſyon. And her semed that she was in a chirche/& sawe come in to the chirche a grete company of virgyns tofore whome she sawe come a ryght noble virgyn/crowned ryght precyouſly. And whan they were al set eche in order came a company of yonge men/whiche sate downe eche after other in order/lyke the other. After entred one that bare a burthen of candelles/& departed them to them aboue fyxt/& so to eche of them by order he gaue one. And at the laſt came this man to this lady aforesayd/& gaue to her also a candell of waxe. The whiche lady sawe also come a preeſt/a deken and a ſubdeken al reueſted goynge to the awter as for to saye maſſe. And her semed that sayt Laurence & saynt Vincent were deken & ſubdeken/& Jeſu chryſt ꝑ preeſt/& two aūgels beryng tofore them candelles. And two yonge aūgels began the Introyte of ꝑ maſſe/& all ꝑ company of the virgyns ſonge the maſſe/& whan the maſſe was ſonge vnto the offrynge/ her semed that the ſame virgyn so crowned wente tofore/and after all the other folowed and offred to the preeſt knelyng

moche deuoutly theyr candels. And whā the preest taryed for this lady ꝑ she sholde also haue comen to ꝑ offrynge. The glorious quene of virgyns sent to her to say ꝑ she was not curteys to make the preest so longe to tary for her. And the lady answered/that ꝑ preest sholde procede in his masse forth/for she wold kepe her candell & not offre it. And ꝑ glorious virgyn sent yet ones to her. And she sayd she wolde not offre her candell. The thyrde tyme ꝑ quene sayd to the messenger/go & praye her ꝑ she come & offre her candell/or elles take it from her by force. The messenger came to this lady/& bycause in no wyse she wolde not come & offre vp her candell he set hande on the candell that this lady helde & drewe fast/& she helde fast/and so longe he drewe & haled that the candell brake in two peces/& that one half abode styll in the hande of the lady aforesayd/ whiche anone awoke & came to herselfe/ & foūde the pece of ꝑ candell in her hande wherof she moche meruayled & thanked our lorde & the glorypous virgyn Marye deuoutly/whiche had suffred her ꝑ daye not to be wout masse. And all ꝑ dayes of her lyfe after she kepte ꝑ pece of ꝑ candell moche precyously lyke an holy relyke/& all they ꝑ were touched therwith were guarysshed & holed of theyr maladyes & sekenesses. Let vs praye thā humbly vnto the glorypous virgyn mary/whiche is cōforte to them ꝑ forsake theyr synnes/ꝑ she wyll make our peas to her blyssed sone/& impetre & gete of hym remyssyon of all our synnes. And after this lyf to come to the glory & ioye of heuen. Amen.

¶ Here folowyth the lyfe of saynt Blase. And fyrst ꝑ interpretacyon of his name.

BLase is as moche to saye as glosynge/or it is sayd as belasius of bela whiche is habyte/& sius whiche is to saye lytell. And thus he is sayd glosynge by ꝑ swetenes of his worde/meke by his habyte of vertues/& lytell by humylite of maners & of conuersacyon.

SAynt Blase was so swete/holy & humble in maners ꝑ the chrysten men of Capadoce of the cyte of Sebaste chose hym to be a bysshop/the whiche whan he was bysshop sawe that Diocle sian ꝑ emperour made so many persecucyons to chrysten men/that saynt Blase sought & wolde dwell in an heremytage in a dyche/in whiche place the byrdes of heuen brought to hym meet for to ete/& it semed to hym that they came to serue hym & accompany hym/& wolde not departe from hym tyll he had lyfte vp his hande & blyssed them. And also seke men came to hȳ/& anone were cured & holed. Now it happened that the prynce of this regyon sent his knyghtes to hunte/and they coude take no thynge/but by auenture they came vnto ꝑ desert place where sayt Blase was/where they foūde grete multitude of beestes whiche were about hym/of whome they coude take none/ wherof they were all abasshed & shewed this to theyr lorde. the whiche anone sent many knyghtes for hym/& cōmaūded to brynge hym & all the chrysten men with hym. And that nyght Jesu chryst appered to hym thryes/whiche sayd to hym. Aryse vp & make to me sacrefice/loo here ben the knyghtes ꝑ come to fetche the at the cōmaūdement of the prynce. And the knightes sayd to hym/come out fro this place/the president calleth the. And sayt Blase answered/my sones ye be welcome/I se now well that god hath not forgoten me. He wente with them & contynually preched/& dyd many myracles to fore them. ¶ There was a woman that had a sone dyenge/in whose throte was a bone of a fysshe thwart/whiche strangled hym/and she brought him tofore his feet/prayenge hym that he wolde make

her sone hole. And saynt Blase put his hande vpon hym & made his prayers to god/ that this chylde & all they ꝑ demaū ded benefaytes of helth in his name that they shold be holpen & optayne it. And anone he was hole & guarisshed. An other woman there was ꝑ was poore Whiche had a swyne/ Whiche ꝑ Wolfe had borne awaye/ & she humbly prayed saynt Blase that she myght haue agayn her swyne. And he began to smyle & sayd. Good Woman angre ꝑ not/ for ꝑ shalt haue agayn thy swyne. And anone the wolfe brought agayn to ꝑ Woman ꝑ was a wydow her swyne. And anone after he was entred in to ꝑ cite/ the prince cōmaūded to put hym in prison. And after an other day he made hym to come tofore hym/ Whom he saleWed by fayre Wordes sayenge to hym. Be ꝑ ioyful Blase ꝑ frende of god. Saynt Blase answered hym/ be ye ioyous right good prynce/ but call not them goddes Whome ꝑ Worshyppest/ but fendes. For they ben delyuered to fyre perdurable wt̄ them that serue & Worshyp them. Than Was the prynce moche Wroth/ & made to bete saynt Blase wt̄ staues/ & after to put hym in prison. Than sayd saynt Blase. O madde man Weneſt ꝑ by thy turmentes & paynes to take away fro me ꝑ loue of my god/ Whome I haue wt̄ me & is my helper. And Whan this good WydoWe Whiche by saint Blase had recouered her swyne herde hereof/ she sleWe it/ & ꝑ heed and ꝑ feet wt̄ a lytell breed & a candell she brought to saynt Blase. And he thanked god & ete therof/ & he sayd to her ꝑ euery yere she sholde offre in his chirche a candell/ and knoWe thou that to the & to all them that so shall do shal Well happen to them. And so she dyd all her lyf/ & she had moche grete ꝛ speryte. ¶ After this that the ryght cruel prynce had brought hym tofore his goddes/ & in no Wyse myght make hym to enclyne for to adoure theyr goddes/ he made hym to be hanged on a gybet/ & his body to be torne wt̄ combes of yren. And this done he Was remysed agayne to prison. And there Were seuen Women that sewed him/ Whiche gadred vp the droppes of his blode/ Whiche Women anone Were taken & constrayned to do sacrefyce to theyr goddes/ the Whiche sayd. yf thou Wylt that We Worshyp thy goddes/ & that We do to them reuerence sende them to ꝑ Water for to Washe and make clene theyr vysages/ to ꝑ ende that We may more clenlyer Worshyp them. Than the prynce Was right gladde and ioyous/ & anone sente them to the Water And ꝑ Women toke them & threWe them in the myddle of the stagne or ponde and sayd. NoW shall We se yf they be goddes And Whan ꝑ prynce herde this/ he Was out of his Wytte for angre/ & smote hym selfe all Wroth sayenge. Wherfore reteyned not ye our goddes that they shold not haue throWen them in the bottom of the Water. The mynystres answered/ ꝑ spakest shrewedly to the Women/ & they cast them in to ꝑ Water/ to Whome ꝑ Women sayd. The very god may not suffre iniquite ne falsnes/ for yf they had ben very goddes/ they had Well eschewed ꝑ they had not be throWen there/ and had seen What We Wold haue done. Than the tyraūt became Wroth/ & dyd do make redy leed molten & yren combes/ & seuen cotes of yren brēnynge as hote as fyre on that one syde. And on ꝑ other he dyd do brȳge smockes of lynnen cloth/ & sayd to them that they shold chose Whiche they Wold. And one of them that had tWo small children ranne hardily & toke the smockes of lynnen cloth & threWe them in the fourneys/ for to go after her selfe/ yf she had fayled. And the chyldren sayd to the moder/ leue vs not after the/ but right swete moder like as ꝑ hast nourisshed vs wt̄ thy mylke/ so replenysshe vs With ꝑ realme of heuen. Than the tyraūt dyd do hange them/ & With hokes & corchettes of yren

dyd do tere theyr flesshe/& all to rent it/of whom ẏ flesshe was as white as snowe & for blode they gaue out mylke. And as they suffred these grete turmentes/ẏ aũgell of god descended fro heuen & cõforted them & sayd to them. Haue ye no drede/ẏ werker is good ẏ well begynneth & well endeth/& who deserueth good reward shal haue ioye/& for his werke complete he shall haue his meryte/& for labour he shall haue rest/& that shall be ẏ reward Than ẏ tyraũt dyd do take them downe & dyd do throwe them in to ẏ bremynge fornays/whiche women by the grace of god yssued out without takyng harme. And the fyre was extincte & quenched. And the tyraũt sayd to them. Now leue ye your arte of enchaũtement & adour ye our goddes. And they answered/do that thou hast begon/for we be now called to the kyngdom of heuen. Than cõmaũded he that they shold be byheded. And whã they shold be byheded they begã to adour god knelyng on theyr knees sayenge. Lord de god whiche hast departed vs fro derknesses & in to this ryght swete lyght hast brought vs/& of vs hast made thy sacrefyce/receyue our soules/and make vs to come to ẏ lyfe perdurable. And thus had they theyr heedes smyttẽ of/& syth theyr soules went to heuen. After this ẏ prynce made saint Blase to be brought tofore hym & sayd to hym. Hast ẏ now worshypped our goddes or not. Saynt Blase answered. Ryght cruel man I haue no drede of thy menaces/do what ẏ wylte/I delyuer to ẏ my body hole. Thã he toke hym and dyd hym to be cast in to a ponde. And anone he blysshed the water/& the water dryed all awaye/& so he abode there safe And than saint Blase sayd to hym/yf your goddes be bery & true goddes/let them now shewe theyr vertue & myght/& entre ye hyther. Than there entred in to it lxb. persones/& anone they were drowned. And an aũgell descended fro heuen & sayd to saynt Blase. Blase go out of this water/& receyue ẏ crowne ẏ is made redy of god for ẏ. And whan he was yssued out of ẏ ponde/ẏ tyraũt sayd to hym. Thou hast determyned in all maners not for to adour our goddes. To whom sayt Blase sayd. Poore caytyfe knowe ẏ that I the seruaũt of god adour not ẏ fendes as ye do. And anone thã ẏ tyraũt dyd do smyte of his heed. And saynt Blase prayed to our lorde tofore his deth/ẏ who someuer desyred his helpe for the infirmite of the throte/or requyred ayde for ony other sekenes or infirmite ẏ he wold here hym & myght deserue to be guarysshed & heled. And there came a voyce fro heuẽ to hym sayenge ẏ his peticyon was graunted/& shold be done as he had prayed. And thã w̃ the two lytel childryn he was byheded about the yere of our lord. iij. C. lxxxbij.

There foloweth ẏ lyfe of saynt Agathe. And fyrst ẏ interpretacyon of her name.

AGatha is sayd of agios/whiche is as moche to saye as holy/and theos that is god/ẏ is to say the saynt of god. And as Crysostom sayth thre thynges make a man holy/whiche thre were perfytly in her/that is clennes of herte/the presence of the holy ghost/& plente of good maners. Or she is sayd of a whiche is to say wytte/& of geos erth/& of theos god/as a goddesse wout erth/that is wout erthly loue. Or she is sayd of Ana/ẏ to to saye spekynge/& of thau ẏ is perfeccyon/that is ẏ she was spekyng & accomplysshynge moche perfytly/& that appereth well in her answeres. Or she is sayd of gaath/ẏ is seruice/& thaas souerayne whiche is a souerayne seruyce. And bycause she sayd ẏ seruage is souerayn noblesse. Or she is of ge that is solempne/& of thau/that is perfeccyon. For ẏ perfeccyon was ryght solempne/lyke as it appered by the aũgelles that buryed her.

Saynt Agathe ẏ virgin was right fayre/noble of body ⁊ of hert/ and was ryche of goodes. This glorious virgyn serued god in the cite of Gathanence ledyng a pure ⁊ holy lyfe. Quyncyen the ꝓuost of secyle beynge of a lowe lygnage was lecherous/auarycyous/⁊ a myscre aũt ⁊ paynym/⁊ for to accomplysshe his euyl desyres flesshely ⁊ to haue rychesses dyd do take saynt Agathe to be presented ⁊ brought tofore him/⁊ began to beholde her w̃ a lecherous sight/⁊ for to haue her hymselfe/ he wolde haue enduced her to make sacrefyce to ẏ ydolles. And whã he saw her ferme in her purpose/he put her in ẏ kepynge of a woman named Affrodisse/whiche had.ix.doughters ouer foule lyke to ẏ moder. This dyd he for to enduce sayt Agathe to do his wyll w̃in.xxx dayes. Affrodisse ⁊ her doughters entreted ẏ holy virgyn to cõsent to ẏ wyll of ẏ prouost/⁊ somtyme they made to her grete promesses of tẽporall goodes ⁊ of grete eases/⁊ somtyme they made to her menaces of greuous turmentes for to suffre ⁊ grete paynes. Wherto saynt Agathe answered frely. My courage ⁊ my thought ben so fermely foũded vpon ẏ ferme stone of Jesu chryst/ ẏ for no payne it may not be chaũged/your wordes bẽ but wynde your ꝓmesses ben but rayne/⁊ your menaces ben as ryuers ẏ passe/⁊ how well that all these thynges hurtle at ẏ foũdament of my courage/ yet for ẏ it shall not moue. In this maner answered she/⁊ al way wepte in makyng her prayers/⁊ a grete desire had she to come to Jesu chryst by martyrdom ⁊ by turmẽtes. Whan Affrodisse sawe well ẏ in no wyse she wold be moued/she went to ẏ ꝓuost Quincien ⁊ sayd to hẏ. Sooner shold ẏ stones wexe softe/⁊ turne yren to softe leed/thã turne the courage of this mayde/ or to take fro her ẏ chrysten fayth/ I ⁊ my doughters haue done none other thẏge night ne day one after an other but to labour how we myght turne her hert to your cõsentyng I haue ꝓmised her ĩ your name your precious aournemẽtes/clothes of gold/ houses/londes/townes/ seruauntes ⁊ grete meynyes/⁊ all these she despiseth ⁊ reputeth them at no value. Whan Quincyen herde this/anone he made her to come to fore hym in iudgement/⁊ demaũded her of her lignage/⁊ at ẏ last wold cõstrayne her to make sacrefyce to the ydolles. And saynt Agathe answered ẏ they were no goddes/but were deuylles ẏ were in the ydolles made of marble ⁊ of wood ⁊ ouer gylte. Quincyen sayd/chose one of two/ or do sacrefyce to our goddes / or ẏ̃ shalte suffre payne ⁊ turment. Saynt Agathe sayd / ẏ̃ sayst ẏ they be goddes / bycause thy wyfe was suche one as was Venus thy goddesse/⁊ thou thyselfe as Jupyter whiche was an homicyde ⁊ euyll. Quincyen sayd / it appereth well ẏ thou wylt suffre turmentes in that ẏ̃ sayst to me vylany. Saynt Agathe sayd/ I meruayle moche ẏ one so wyse a man / is becomen suche a fole/that ẏ̃ sayst of them to be thy goddes/whose lyfe ẏ̃ ne thy wyfe wyl folowe/yf they be good I wolde ẏ thy lyfe were lyke vnto theyrs/⁊ yf thou refusest theyr lyfe / than arte thou of one accorde with me. Saye than that they be euyl ⁊ foule/⁊ forsake theyr lyuynge/⁊ be not of suche lyf as thy goddes were. Quincien sayd/what goost thou thus vaynly spekyng / make sacrefyce vnto ẏ goddes/or yf thou do not/ I shall make the dye by dyuerse turmẽtes. Saynt Agathe abode ferme ⁊ stable in the fayth. Than Quincyen dyd do put her in a derke pryson / ⁊ she wente as gladly and with as good a wyll as she had bẽ prayed to go to a wed dynge. On the morowe Quincien made her to be brought tofore hym in iudgement. And sayd to her. Agathe how arte thou aduysed for thy helth. She answered. Chryst is myne helthe. Quincyen sayd. Reny Chryst thy god/by whiche ẏ̃

mayst escape thy turmentes. Saynt Agathe answered. Nay but reny ꝑ thyne ydolles whiche ben of stones & of wood/ and adour thy maker that made heuen & erth/ & yf thou do not/ thou shalte be turmented in ꝑ perpetual fyre in hell. Than in grete yre Quincyen dyd her to be drawen & stratched on a tree & turmented & sayd to her. Refuse thy vayne opynyon ꝑ thou hast/ and thou shalt be eased of thy payne. And she answered/ I haue as grete dilection in these paynes/ as he ꝑ sawe come to hym ꝑ thynge whiche he mooste coueyteth to se/ or as he ꝑ hath foũde grete tresour. And lyke as ꝑ whete may not be put in the garner vnto the tyme ꝑ the chaffe be beten of/ in lyke wyse my soule may not entre in to ꝑ realme of heuẽ/ but yf ꝑ well turment my body by thy mynystres. Than Quincyen dyd her to be turmẽted in her brestes & pappes/ & cõmaũded that her brestes & mamelles shold be drawen & cutte of. Whan the mynystres had accomplysshed his cõmaundement saynt Agathe sayd. Quer felon & cruell tyraunt hast thou no shame to cutte of ꝑ in a woman whiche thou dydest souke in thy moder/ & wherof ꝑ were nourysshed but I haue my pappes hole in my soule of whiche I nourysshe all my wyttes/ the whiche I haue ordeyned to serue our lorde Jesu chryst syth the begynynge of my youthe. After Quincyen dyd do put her in pryson/ & cõmaũded ꝑ none shold entre for to hele her/ ne none shold gyue to her meet ne drynke/ & whan she was fast closed in ꝑ pryson/ there came an aũcyent noble man and tofore hym a childe beryng a lyght & dyuerse oyntmentes in his hande. This noble man sayd that he was a surgyen/ & in cõfortynge her sayd How wel ꝑ the tyraũt hath turmented ꝑ bodyly/ neuertheles ꝑ hast more turmented hym in his herte by thy answeres/ I was there whan he made thy pappes to be cutte of/ & sawe how I myght well hele them. Than sayd she/ I knewe neuer of medicyn corporal/ & it were shame to me to take it now/ ꝑ whiche I haue auowed & kept to my lord syth myn infancy/ yet I shall kepe it yf it please hym. The aũcyent noble man answered/ I am also chrysten & a good mayster & leche/ be not ashamed. She answered/ Wherof sholde I be ashamed/ ꝑ arte auncyent & of grete age/ & how well ꝑ I be a ponge mayde/ neuertheles my body is defeted by ꝑ turmentes/ ꝑ the woũdes suffre no thyge to entre in to my thought wherof I shold be ashamed/ & not for that I thanke ꝑ fayre fader that ꝑ art so dilygẽt to hele me/ but knowe ꝑ my body shall receyue no medycyne of no man. And this noble man sayd Wherfore suffrest ꝑ not me ꝑ I may hele ꝑ. She sayd bycause I haue Jesu chryst my sauyour whiche w̃ a worde heleth al & yf he wyll he may hele me. And ꝑ good man smylynge sayd/ & he hath sente me hyther for to hele the/ I am his apostle/ & knowe veryly that ꝑ art hole in ꝑ name of hym/ & anone the apostle vanysshed away. Than she fell downe in prayers & sayd. Lord Jesu chryst I yelde to ꝑ thanknges that ꝑ hast remẽbred me/ & hast sent thyn apostle saynt Peter to me whyche hath cõforted me & heled my woũdes And after ꝑ ofeyson made/ she sawe ꝑ her pappes were agayn restored to her/ & all her woũdes heled/ & all ꝑ night was the pryson fulfylled w̃ grete clerenes & lyght so ꝑ the kepers fledde for drede ꝑ they had & lefte the pryson all open. Than sayd to her the other prysoners ꝑ were in ꝑ pryson ꝑ she shold go her waye. And she sayd that shall neuer happen ꝑ the kepers of ꝑ pryson shal suffre ony harme for me/ ne ꝑ I shall lese my crowne/ I shall abyde in the fayth of Jesu chryst my lord whiche hath cõforted & heled me. Foure dayes after Quincyen made her to be brought to fore hym in iudgemẽt/ & sayd to her ꝑ she sholde do sacrefyce to ꝑ ydolles. She an-

swered/these wordes bē bayne/& thy cō/maūdementes euyll/they make the ayre to stynke/he is very euyll ꝑ byleueth in a stone & wout vnderstandynge/& leueth our lord the very god ꝑ hath heled me/& hath restored to me agayne my pappes. Quincien demaūded her/who is he that hath heled the. She sayd Jesu Chryst. Quincien sayd/namest ꝑ yet Jesu chryst She answered/ I shall haue in my hert Jesu chryst as lōge as I shal lyue. Quincyen sayd/yet shalte ꝑ seyk he may helpe & hele ꝑ. And than he made her all naked to be rolled vpon brēynge brondes. And anone the groūde where the holy virgyn was rolled on began to tremble lyke an erth quaue/& a parte of ꝑ wall fell down vpon Siluayn coūseyller of Quincyen & vpon Fastion his frende/by whose coū/seyle she had be so turmēted. And than al the cyte of Cathanēce was abasshed/& ꝑ people came rēynge to ꝑ hous of Quincyen sayenge in a grete noyse/that ꝑ cyte was in grete peryll for ꝑ turmentes ꝑ he dyd to saynt Agathe. Quincyen doubted the noyse of ꝑ people/& went out behynde & cōmaūded ꝑ she shold be remysed in pri/son. Whan she came in to ꝑ prison/she ioy/ned her hādes holding them vp to heuen & sayd in prayenge. Lord god Jesu chryst whiche hast created me of nought/& lyth my youth hast kept me/and hast suffred me to lyue wel in my youth/whiche hast taken fro myn herte ꝑ loue of ꝑ worlde/& hast made me to ouercome ꝑ turmētes/& hast lent me pacience amōge ꝑ paynyms I praye ꝑ that ꝑ take my spiryte/for it is tyme that ꝑ make me to departe fro this worlde/& to come to thy mercy. This ory/son & prayer made she on hye tofore ma/ny persones/& anone after she gaue vp ꝑ ghost & rendred her soule/the yere of our lord. ij. C. and. liij. in ꝑ tyme of Decius ꝑ emperour of Rome. After this ꝑ christen people toke ꝑ body for to bury it worshyp/fully/& whyles they arayed it with oynt/mentes for to enbawme the corps/anone came there a yōge man clad̄e in sylke/& wel an. C. ꝑ folowed him rychely clothed whiche were neuer tofore seen in the cite ne neuer after also/this yōge mā whom folowed ꝑ fayre cōpany set hym on ꝑ one syde of ꝑ tombe/in whiche the body shold be put/& whan ꝑ body was enbawmed within ꝑ tombe/this ponge man set at ꝑ heed of ꝑ body a short table of marble sto/ne/in whiche was wryten this scripture Mentē sanctā spontaneā honorē deo & pa/trie liberationē. Whiche is as moche to saye. The holy saynt Agathe had alway holy thought & pure/& gaue honour to god w̄ a free wyl in al her werkes/& pur/chaced by her prayers peas & delyueraū/ce to all ꝑ coūtree. After ꝑ the table cōty/nynge this scripture was set at her heed the ponge man & al his cōpany departed fro ꝑ tombe beynge closed wout apperyg/ony more after warde/wherfore it is sup/posed ꝑ this yōge man was her good aū/gell. This was publisshed ouer al/wher of the iewes & sarasyns began to synge & worshyp the sepulcre or ꝑ tombe of saynt Agathe. ¶ Quincyen ꝑ prouost dyed an euyll deth in the waye as he went for to seche ꝑ goodes & rychesses of saynt Aga/the/& also for to haue taken her parētes/& neuer after coude be knowē where his body became. And for to preue ꝑ she had prayed for ꝑ saluacion of ꝑ coūtree/at the begynnynge of Feuerer the yere after her martyrdom/there arose a grete fyre and came fro ꝑ moūtayne towarde the cite of Cathanence/& brent the erth & stones/it was so feruent. Thā ranne ꝑ paynyms to ꝑ sepulcre of saynt Agathe/& toke the cloth that laye vpon her tombe/& held it abrode agaynst ꝑ fyre/& anone on the. ix. daye after/whiche was the daye of her feest ceased ꝑ fyre/as soone as it came to the cloth ꝑ they brought from her tombe shewyng ꝑ our lord kept ꝑ cite frō ꝑ sayd fyre by the merytes of saynt Agathe. To

whom praye we that she by her prayers may gete & impetre grace of our lorde to be kept frō all perils of fyre in this world & whā we shall departe hens/to eschewe the perpetuall fyre/& to come to the glorye and ioye in heuen. Amen.

Here foloweth ỹ lyf of saynt Amande. And fyrst ỹ interpretacyon of his name.

AMande is as moche to saye as amyable. For he had in hym thre thynges ỹ make a man amiable. The first is to be curteys & gracyous in company as Salomon sayth in his ꝓuerbes ỹ. xix chapitre. Vir amabilis ad societatē. The second is to be honest in cōuersacyon/as it is sayd of Hester. ij. Quod oībus oculis amabilis videbat. The thyrd is to be vertuous in fayth of prowesse/as it is sayd in ỹ boke of paralipomenō/ỹ secōd chappytre. Saul & Jonathas amabiles & decori.

SAynt Amand was borne of noble fader & moder. On a tyme he entred in to a monastery/& as he walked & went in ỹ chirche he foūde a grete serpēt whom by ỹ vertue of his prayer & w̄ the sygne of ỹ crosse he made hym to yssue out & to entre in to ỹ grete pyt/out of whiche he neuer yssued after. And after saynt Amande came to ỹ sepulcre of saynt Martyn/& there abode. xv. yere/where he lyued w̄ barley breed & water/and ware al way the hayre. After ỹ he went to Rome & went in to the chirche of saynt Peter/& abode there by nyght/the keper of ỹ chirche put hym out ryght rudely/& sayt Peter appered to hym as he lay & slepte tofore the chirche dore/& sent hym in legacyon in to fraūce/where he foūde ỹ kyng Dagobert/ỹ whiche he repreued strongly of his synnes. The kyng was angry & put hym out of his realme. After whan the kyng had no sone/he made his prayer to god ỹ he might haue one/& god sent him one. And whā he was borne he thought moche & sorowed who shold baptyse him and it came to his mynde that he wold ỹ saynt Amande shold baptyse hym. Saynt Amand was sought & brought to ỹ kyng And as soone as he was come/the kyng fell downe to his feet/& prayed hym ỹ he wold pardon hym of ỹ he had trespaced to hym/& ỹ he wolde baptyse his sone. And saynt Amande graūted benygnely to the kynge his requeste the fyrst peticyon/but not the second requeste/for he dredde ỹ he wold haue desyred hym about some worldly occupacyon or seculer thynges/of whiche he wold not gladly entremet/& went his waye and departed. But at ỹ last as baynquysshed by ỹ prayers of ỹ kyng he graūted hym. And thus thā as he baptysed ỹ childe/& no man answered/ỹ childe w̄ a clere voyce answered & sayd Amen. And after this ỹ kyng promoted hym to be bysshop of sens. And whan he sawe ỹ worde of god in predicacion was despysed & not set by/he went in to Gascoyne/where he sawe a iugler mocke his wordes/the fende toke hym/& with his own teeth he tare hym/& cōfessed ỹ he had done iniury to ỹ persone of god/& anone dyed myserably. Now it happed on a tyme ỹ he wasshed his handes/& a bysshop made ỹ water to be kepte/of whiche water a blynde man had his syght agayne. It happed ỹ in ỹ place by ỹ wyll of ỹ kynge he wolde edifye a monastery of monkes. Than a bysshop ỹ was of ỹ next cite toke it greuously & was moche angry therw̄/& cōmaūded his seruaūtes to cast hym out or elles they shold slee hym/& anone they came to hym & sayd to hym in gyle & treson/that he shold go w̄ them/& they wold shewe to hym a place apte & good/& water ynough for to edifye vpon a monastery for monkes. And he ỹ knewe theyr malyce & euyll purpose went w̄ them vnto ỹ toppe of an hye moūtayn/where as they wolde haue slayne hym. And he desyred moche ỹ martyrdom for ỹ loue of our lord

& for to come in to his cõpany. But anone sodeynly descẽded fro heuen suche a tempest of rayne & of orage / ỹ it couered all ỹ moũtayne / so that ỹ one coude not se that other / & supposed to haue dyed sodeynly. And they fell downe to the erth on theyr knees prayenge hym to pardon them / & that they might depart theins alyue. For whom he put hyselfe to prayer / & anone the storme was appeased & the wether fayre. They went to theyr place / & saynt Amand thus escaped fro this peryl. And many other myracles he shewed & dyd in the honour of our lord / & fynysshed in holy vertues his lyfe & departed out of this worlde in the tyme of Heraclius themperour / about ỹ yere of our lorde. vj. C. lvij.

Here folowethỹ lyfe of saynt Uedaste.

SAynt Uedaste was ordeyned bysshop of Arras by ỹ hande of saynt Remyge. And saynt Uedast was of moche grete holynes & clennes. For whã he came to the gate of Arras he foũde there two poore men / of whom ỹ one was lame & ỹ other blynde. These two poore men demaũded of hym some almes. And saynt Uedast answered to them & sayd / I haue neyther golde ne syluer / but this ỹ I haue I gyue to you. Thã he made them bothe hole by ỹ vertue of his prayer. It happed on a tyme he came in to a chirche destroyed / & foũde there a Wolfe amõge ỹ bussshes / & he cõmaũded hym ỹ he sholde go his Waye / & anone he obeyed to him & fledde / so ỹ syth ỹ tyme he Was not seen. At the last Whan he had cõuerted moche people by his Worde & predicacyon to the fayth of god / & also by good ensamples shewed euydently to ỹ people / in the. xl. yere of his bysshoprychehe saWe a doue of fyre ỹ came fro heuen to his hous / & by ỹ he vnderstode Wel ỹ he shold fynysshe & passe out of this Worlde / & so he dyd. For he dyed anone after aboute ỹ yere of our lord. vj. C. l. Whan his body shold be trãslated / saynt Diner Whiche Was blynde for age Was sory ỹ he myght not se ỹ body of saynt Uedast / & anone our lorde enlumyned hym & rendred to hỹ his syght and saWe the body of saynt Uedast. But anone after he Was blynde agayn as he had ben tofore. Let vs praye to hym. &c.

Here folowethỹ lyf of saynt Ualẽtyne And fyrst ỹ interpretacyon of his name.

UAlentyne is as moche to saye as cõteynynge valure / ỹ is perseueraũt in grete holynes. Ualentyne is sayd also as a valyaũt knyght. For he Was a right noble knyght of god. And ỹ knight is sayd valyaũt that fleeth not / and smyteth and defendeth valyaũtly / & ouercometh moche puyssauntly. And soo saynt Ualentyne Withdrewe hym not fro his martyrdome in sleynge / he smote in destroyenge ỹ ydolles / he defended ỹ fayth He ouercame in suffrynge.

SAynt Ualentyne frẽde of our lord & preest of grete auctorite Was at Rome. It happed ỹ Claudius themperour made hỹ to come tofore hym / & sayd to hym in demaũdynge What thynge is that Whiche I haue herde of the Ualentyne / Why wylt ỹ not abyde in our amite and Worshyp the ydolles & renounce the vayne opinyon of thy creaũce. Sayst Ualentyne answered hym / yf ỹ haddest very knowlege of the grace of Jesu chryst / thou sholdest not saye this that ỹ sayest / but sholdest reny the ydolles / & Worshyp very god. Than sayd to saint Ualentyne a prynce Whiche Was of the counseyle of the emperour / What Wylte ỹ saye of our goddes / & of theyr holy lyues. And saynt Ualentyne answered / I saye none other thyge of them but ỹ they Were men mor tall & meschaũt / & full of all ordure & euyl Than sayd Claudius ỹ emperour / yf Jesu chryst be god veryly / Wherfore sayest thou not ỹ trouth. And saynt Ualentyne

sayd. Certaynly Jesu chryst is onely very god / & yf ꝑ byleue in hym veryly / thy soule shal be saued / thy realme shall multyplye / and he shall gyue to the alwaye victorye of thyn enemyes. Than Claudius turned hym vnto all them that were there & sayd to them. Lordes romaynes here ye how wysely and reasonably this man speketh. Anone the prouost of ꝑ cyte sayd. Thẽperour is deceyued & betrayed how may we leue that whiche we haue holden & accustomed to holde syth our infancy. With these wordes the emperour turned and chaunged his courage. And saynt Valentyne was delyuered in ꝑ keppynge of ꝑ prouost. Whan saynt Valentyne was brought in an hous in pryson. Than he prayed to god sayenge. Lorde Jesu Chryst very god whiche arte very lyght / enlumyn this hous in suche wyse that they ꝑ dwell therin may knowe the to be very god. And the prouost sayd / J meruayle me that thou sayst ꝑ thy god is very lyght / & neuertheless yf he may make my doughter to here & se / whiche longe tyme hath bẽ blynde / J shall do all that thou cõmaundest me / & shall byleue in thy god. Saynt Valentyne anone put hym in prayers / and by his prayers the doughter of the prouost receyued agayn her syght. And anone al they of the hous were cõuerted. After the emperour dyd do smyte of the heed of saynt Valentyne the yere of our lorde. ij. C. lxxx. Than let vs praye to sayt Valentyne / that he gete vs pardon of our synnes. Amen.

Here folowyth ꝑ lyfe of saynt Julyen. And fyrst ꝑ interpretacyon of her name.

Julyen is as moche to saye as bryn nynge playnly / for she bronte her selfe agaynst the temptacyon of ꝑ deuyll whiche wold haue deceyued her / and she helped many other to byleue in the fayth of our lorde Jesu chryst.

Saynt Julyen was gyuen in maryage to the prouost of Nicomede whiche was named Elongius / & was a paynym / & therfore she wolde not assent to the maryage ne assemble w̃ hym / but yf he wold fyrst take the fayth of Chryst and be baptysed. Whan her fader sawe this / anone he dyd do her to be naked / & made her to be beten sore / & after delyuered her to the prouost. And after whan ꝑ prouost helde her / & sawe ꝑ grete beaute in her / he sayd to her. My moost swete Julyen why hast ꝑ brought me in suche confusyon that J am mocked / bycause ꝑ thou refusest to take me. She sayd / yf ꝑ wylt adour my god J shal assent & agree to take the / & other wyse shalt ꝑ neuer be my lord / to whome ꝑ prouost sayd. Fayre lady that may J not do / for themperour sholde than smyte of my heed. And she sayd / yf thou doubtest so moche themperour whiche is mortall / why shold not J doubte myn emperour Jesu chryst whiche is immortall / do what ꝑ wylte / for ꝑ mayst not deceyue me. Than the prouost dyd her to be beten moost cruelly w̃ rodes / & halfe a daye to hange by ꝑ heeres of her heed / & molten leed to be cast on her heed. And whan he sawe ꝑ all this greued her not / he made her to be bounden in chaynes & to be set in pryson. To whom the deuyll came than in the lykenes of an aũgel / whiche sayd to her in this maner Julyen J am the aungell of god whiche hath sent me to ꝑ to warne & saye that ꝑ make sacrefyce to ꝑ ydolles for to escape the turmẽtes of euyll deth. Than she began to wepe & made to god this prayer. Lorde god suffre not me to be lost / but of thy grace shewe to me what he is ꝑ maketh to me this monicyon. The same tyme came to her a voyce ꝑ sayd / ꝑ she sholde set hãde on hym / & that she cõstrayne hym to confesse what he was. And anone she toke hym & demaũded him. And he sayd ꝑ he was ꝑ deuyll / & ꝑ his fader had sent

hym thyder for to deceyue her. She de-
maũded hym/Who is thy fader. And he
answered belzebub/Whiche sendeth vs
for to do all euyl/& maketh vs greuously
to be beten Whã We come vaynquysshed
of ỹ chrysten people/& therfore I am cer
tayn I shall haue moche harme bycause
I may not ouercome the. She said to hỹ
of What craft is thy fader belzebub. The
deuyll sayd/he cõteyneth all euyl/& whã
We come in to helle/he sendeth vs for to
tempte ỹ soules of ỹ people. She demaũ
ded What turmẽtes suffreth he ỹ cometh
vaynquysshed of a chrystẽ creature. The
deuyll sayd. We suffre than moche gre-
uous turmentes/& bycause whan We be
vaynquisshed of a good man we dare not
returne/& Whan We be sought & can not
be foũde/than cõmaũdeth our maister to
other deuylles ỹ they turment vs Where
someuer they synde vs/and therfore We
must obey to hym as to our fader. And of
What crafte arte thou. I take solace in ỹ
shrewednes of ỹ people/I loue homicide
luxury/bataple/& make debate & warre.
And she demaũded hym/gooste ỹ neuer to
do good Werkes & profytable. The deuyl
answered. Madame to ỹ ende that I an
swere ỹ trouth/to my right grete harme
& euyl am I come hyther/for I had wel
supposed to haue deceyued the/& made ỹ
to make sacrefyce to the ydolles/& to re-
noũce thy god. Whan We come to a good
chrysten man/& We synde hym redy to do
seruyce to god/We sende in hym many
thoughtes vayne & euyll/and also many
euyll desyres/and turne his thought by
this ỹ We set tofore hym/& We sende er-
rours in his thoughtes/& We let hỹ not
pleuer in his orysons/ne in no good Wer
kes/yet yf We se ony ỹ Wyll go to ỹ chir-
che or other place for ony good/anone we
ben in theyr Wayes & cast in theyr hertes
diuers thoughtes & occasions by whiche
they be desturned for to do Wel. But who
someuer may vnderstãde our tẽptacions
and apperceyue them/to ỹ ende ỹ he put
away fro hỹ ỹ euyl cogitacyõs & though
tes/& Wyll make his prayers & do good
Werkes/& here ỹ Worde of god & the dy-
uyne seruyce. Of hym We be cast out/&
whan they receyue ỹ body of Jesu chryst
We departe forthẅ fro them. We set our
entent to no thynge but to deceyue good
psones ỹ lede an holy lyfe. And Whan We
se them do good werkes/we send in them
bytter & greuous thoughtes for to leue
all/& do our Wyll. Saynt Julyen sayd.
O ỹ spirite how art ỹ so hardy to tempte
ony chrysten persone. And the deuyll an-
swered. How darest ỹ thus holde me/yf
it Were not ỹ afflicst in Jesu chryst/right
so trust I in my fader Whiche is a male-
factour/& I do that pleaseth hỹ/I haue
payned me ofte to do many euylles/and
somtyme I come to myn entent & accom
plysshe my desyre. But at this tyme I
haue fayled/I Wolde I had not comen
hyther. Alas how vnderstode my fader
of this ỹ sholde not hap. Madame let me
go/& gyue me leue to go in to some other
place/for it is no nede ỹ I accuse ỹ to my
fader. At ỹ last she let hym go. On ỹ mo-
rowe the prouost cõmaũded ỹ saynt Ju-
lyen shold be brought tofore him in iudge
ment. And whã he sawe her so Well gua
rysshed/& her bysage so fayre and so shy-
nynge/than sayd the prouost to her. Ju-
lyen Who hath taught the/& how mayst
thou vaynquysshe ỹ turmentes. And she
sayd. Herken to me & I shall saye to the/
my lorde Jesu chryst hath taught me to
adour ỹ fader ỹ sone & ỹ holy ghoost. For
I haue ouercomẽ & vaynquysshed sathа
nas thy fader/& all his other deuyls/for
god hath sent his aũgell for to cõfort me
& to helpe me. Euyll man knowest ỹ not
that the turmẽtes ben made redy for the
euerlastynge/Where ỹ shalt be turmen-
ted perpetually in derknes and obscurete
Anone the prouost made to be brought a
Whele of yren bytweue two pyllers &.iiij

horses to drawe it forth/.iiij.knyghtes at one syde/.iiij.on ỹ other to drawe/ & iiij.to drawe forth ỹ whele/so ỹ all ỹ body was to broken/in suche wyse ỹ the mary came out of ỹ bones/& the whele was all blody. Than came an aũgell of god & brake the whele/& heled ỹ woũdes of saynt Julyen perfytly. And for this myracle were cõuerted all they ỹ were present/& anone after for the fayth of Jesu Christ were byheded men & womẽ to ỹ nõbre of C.xxx.psones. After cõmaũded ỹ prouost that she shold be put in a grete pot full of boylyng leed/& whan she entred in to the sayd pot/all ỹ leed became colde/so ỹ she felte no harme. And ỹ prouost cursed his goddes bycause they might not punisshe a mayde ỹ soo baynquysshed them. And than he cõmaunded to smyte of her heed. And whan she was ledde to be byheded the deuyll appered to ỹ prouost in fygure of a yonge man & sayd. Spare not good people/and of her haue no mercy/for she hath blamed your goddes/& done moche harme/& me she hath beten this nyght passed/therfore rendre to her ỹ she hath deserued. With these wordes saynt Julyen loked behynde her/for to wyte who sayd suche wordes of her. Anone ỹ deuyl sayd/alas alas caytyf ỹ I am/I doubte me ỹ yet she wyl take & bynde me/& so he vanysshed away. After this ỹ she had admonested ỹ people to serue Jesu Christ/ she prayed them all to praye for her. And than her heed was smytten of. The prouost entred in to a shyppe w̃.xxxiiij. men for to passe an arme of ỹ see. Anone came a grete orage & tempest whiche drowned the prouost & all his company in the see. And the see threwe theyr bodyes to ỹ ryuage/& wylde beestes came thyder & ete them. Thus this holy virgyn saynt Julyen suffred martyrdom for our lorde the xiiij.kalendes of the moneth of Marche. Than let vs praye to her/that she may praye for vs vnto Jesu Christ. Amen.

¶ Of ỹ chayrynge of saynt Peter ỹ apostle

The chayre is said in thre maners. that is the chayre ryall/as it is sayd in the boke of kynges Dauyd sytting in chayre. And there is a chayre of preestes/as Regũ primo. Holy the preest syttynge vpon a chayre. And the thyrde is ỹ chayre for a mayster as is sayd Math̃.xxiij. vpon ỹ chayre of Moyses. &c. Than saynt Peter sate in a chayre ryall. For he was prynce of the apostles/& he sate in ỹ chayre of preestes/ for he was lorde of all the preestes. And in the chayre of the mayster/for he was a grete doctour of chrystẽ men. The fyrst was of equyte. The seconde of quantyte And the thyrde of trouth & of vertue.

Holy chirche haloweth the feest of saynt Peter ỹ apostle/& this daye was saynt Peter honourably enhaũced in the cyte of Anthioche/& set in ỹ chayre as a bysshop. ¶ Many causes there ben wherfore this feest is haloWed and estabysshed. Of whome ỹ fyrst is as is sayd in a sermon of this feest/that whã saynt Peter went for to preche ỹ worde of god and foũded holy chirche by his predycacyon. Niceta & Aquila shewed vnto ỹ cite of Anthioche/that Peter ỹ apostle of god came thyder/wherfore the people & also the nobles of the cite came agaynst hym and knowleged themself culpable of that they had holden of ỹ predicacyon of Symon magus/whiche was an enchauntour. After they dyd to be brought tofore hym all suche people as were vexed with

diuers maladyes & sekenesses/of whom there were so many ẏ they myght not be nõbred. Saynt Peter behelde theyr repẽtaũce/ & also ẏ they byleued fermely in ẏ name of god/ & anone lyft vp his handes to heuen & made his prayer to god sayenge. O god fader almighty I yelde to the thãkynges/in this that ẏ̃ hast worthyly fulfylled ẏ promesses of thy blyssed sone by whiche all creatures may knowe ẏ ẏ̃ art one onely god in heuen & in erth. And after he ascended vp in to an hye place/ & all ẏ multitude of seke men were brought tofore him/ & sayd to them in this maner ye ẏ se me a mortall man as ye be/ wene ne suppose not ye/ ẏ by me ye may be heled/ but by hym ẏ is descended fro heuen to the erth/ whiche gyueth to all them ẏ byleue in hym ful helth of body & of soule this ought ye to byleue/ to ẏ ende that all may knowe that ye ẏ thus byleue entyerly w̃ all your hert in Jesu chryst may be made hole & guarysshed by hym. And anone all they ẏ were seke cryed w̃ an hye voyce/ we byleue ẏ Jesu Chryst is very god. Sodeynly a lyght appered there/ & all ẏ seke people were guarysshed & heled of what someuer malady they had. And that same daye ẏ holy ghoost shewed so gretly his grace/ that fro ẏ leest vnto the moost all byleued in our lord Jesu chryst And there were baptysed in. vij. dayes more than. x. M. of men women & chyldren. And also Theophilus ẏ lord & ꝓuost of ẏ cite/ to whom sayt Peter had reysed his sone/ whiche had ben. xiiij. yere deed And some saye ẏ of his palays he made a chirche/ in ẏ whiche all ẏ people set vp a chayre for saynt Peter to sytte in more hyer for to preche the doctryne of Jesu chryst/ and the better to be herde & seen. And of the exaltyng thus of saynt Peter in his chayre/ this feest taketh ẏ name of the chayryng of saint Peter. And in this chirche was saynt Peter. vij. yere. And fro thens he wente to Rome & gouerned the chirche of Rome. xxv. yere. ¶ That other reason why this feest was establisshed/ was for ẏ reuerence of ẏ crowne or tonsure of his heed/ whiche yet clerkes bere and haue. For lyke as some saye/ at this iourney was fyrst foũde ẏ crowne of the clerkes. For whã sayt Peter preched at ẏ fyrst tyme in ẏ cite of Anthioche/ the paynyms share hẏ vpon his heed aboue lyke as foles in despysyng chrysten lawe And bycause this was done to saynt Peter for to do him despyte & shame/ it was syth stablysshed ẏ the clergye shold haue theyr crownes shauen/ in sygne of grete honour & auctorite. And it is to wyte ẏ in ẏ crowne ben thre thynges. Fyrst ẏ heed is discouered & bare aboue/ & ẏ heere cut away/ & the crowne is roũde. There ben thre reasons why ẏ heed is bare/ of whiche saynt Denys assygneth the twayne & sayth. The rasure & cuttynge of/ of the heer sygnyfyeth pure lyfe & clene/ w̃out ony arayenge without forth. For lyke as heres ben naturally for to aourne ẏ heed ryght so dysfourme they the heed whan they be cut of by mockery or otherwyse. Also good maners whiche ought to aourne ẏ clene lyfe/ defourme ẏ holy cõuersacyon whan they ben lefte & taken away by habytes couetous & proude. Also ẏ rasure or shauẏge whiche is on ẏ ouermest parte of the heed/ signyfyeth ẏ bytwene god & them ought be no thynge ne mene that sholde dysplease god/ but theyr loue shold be in god w̃out ony lettyng and empesshement/ & shold adresse in them theyr thoughtes. The second thinge that is in the crowne/ is that ẏ heeres ben shauen clene awaye/ by ẏ is signyfyed ẏ the clerkes ought to take away fro theyr hertes al vayne thoughtes whiche myght let & empesshe ẏ seruyce dyuyne/ & also ought to be w̃drawen fro all temporall besynes saue onely to haue theyr necessitees. The thyrde thynge ẏ is in the crowne/ is that it is roũde/ & this fygure semeth good by

many reasons. The fyrst is ꝑ a roũde fygure hath neyther begynnynge nor endyng. The seconde is / in a roũde crowne ben no corners. And as saynt Bernarde sayth / Where as bẽ corners there is gladly fylth / & ꝑ is to be vnderstãde / ꝑ the clerkes ought not to haue in theyr hertes no corners where ꝑ fylth of synnes myght assemble / but ought to haue a clene conscyence / & also they ought to haue trouth in theyr mouthes. For as saynt Jherom saith / trouth seketh no corners. The thyrde reason is / for lyke as the fygure of a crowne is mooste fayre amonge all other so the cõuersacyon of clerkes or prestes ought to be best aourned of good maners amonge all other lay people. The fourth reason is / for lyke as a crowne hath but one way roũde & no fygure / lyke as sayt Austyn sayth / there is none so symple a fygure as ꝑ whiche hath but one waye. Also ꝑ clerkes ought to be symple in theyr cõuersacyon wout ficcyon & pryde. And it is to wyte that holy chirche haloweth of saynt Peter thre feestes in ꝑ yere for thre gyftes / ꝑ he hath power to gyue to ꝑ people. The fyrst is ꝑ chayre / for he gyueth absolucion of synnes. The second feest is called aduincula / ꝑ is ꝑ fyrst daye of August / for he by his power trãslumeth the payne perpetuall due for synnes mortall in to payne temporal. The thyrde feest is of his martyrdome / for he hath power to relece some paynes of penaũce enioyned for ꝑ synnes confessed. And for these thre causes he is digne & worthy honourably to be serued & worshypped. Let vs than praye to hym / that he may impetre and gete vs remyssyon of all our synnes.

¶ Of saynt Mathye the apostle. And fyrst the interpretacyon of his name.

MAthias in hebrewe is as moche to saye as gyuen to our lorde / or a gyfte of our lorde / or els humble or lytell / for he was gyuẽ of our lord whã he was chosen fro the worlde / & was set & entred amonge the. lxxij. disciples. He was also gyuen of our lorde whan he was chosen by lotte & nombred amonge the apostles. He was lytel / for he had alway very mekenes in hym & humylite. There bẽ thre maner of humylytees as saynt Ambrose sayth / ꝑ the fyrst is of ꝑ affliccyon by whiche a man is made humble. The seconde is cõsideracyon of hymselfe / & the thyrde is of ꝑ deuocion whiche is of ꝑ knowlege of his maker. Saint Mathye had ꝑ first in suffryng martyrdom / the second was in despisyng hymselfe / & he had ꝑ thyrde in ameruaylynge ꝑ mageste of our lorde For Mathye is sayd as doynge good for euyll. For he beynge good was set in the place of Judas ꝑ traytre. And his lyfe is redde in holy chirche / and Bede wrote it as many holy men wytnesse.

SAynt Mathye ꝑ apostle was in ꝑ place of Judas ꝑ traytre / & therfore fyrst we shall reherse here ꝑ byrth & begynnynge of Judas. It is redde in an hystory though it be named apocripha / ꝑ there was a man in Jherusalem named Ruben / & by an other name Simeon of ꝑ kynrede of Dauid. Or after saint Jherom of ꝑ trybe of ysachar whiche had a wyfe named Ciborea / & on the nyght ꝑ Judas was cõceyued his moder had a meruaylous dreme / Wherof she was sore aferde. For her semed ꝑ she had cõceyued a childe ꝑ shold destroy theyr people / & bycause of ꝑ losse of all theyr people / her husbond blamed her moche & sayd to her. Thou sayst a thynge ouer euyll / or ꝑ deuyls wyll deceyue the. She sayd / certaynly yf so be ꝑ I shal haue a sone I trowe it shal be so as I haue had a reuelacion / & none illusion Whan ꝑ chylde was borne / ꝑ fader & moder were in grete doubt & thought what was best to do / for they durst not sle ꝑ childe / for thorrour ꝑ they shold haue therin / neyther they wyst not how they myght

nourysshe one that sholde destroye theyr lignage. Than they put hym in to a lytel fysshell or basket wel pytched & set it in ỹ see/& abandoned hym to dryue whyther it wold. And anone ỹ flodes & wawes of the see brought & made hym aryue in an ylonde named Scarioth/& of this name was he called Judas scaryoth. Now it happed ỹ the quene of this coũtree went to playe on ỹ ryuage of the see/& beheldе this lytel vessel & a childe therin/whiche was fayre/& than she syghed & sayd. O lorde god how shold I be eased yf I had suche a childe/than at ỹ lest shold not my realme be wout heyre. Than cõmaũded she ỹ the childe shold be taken vp & be nourysshed/& she feyned herselfe to be grete w childe/& after publysshed ỹ she had borne a fayre sone. Whan her husbonde herde say hereof he had grete ioye/& al ỹ people of ỹ coũtree made grete feest. The kynge & the quene dyd do nourysshe & kepe this chylde lyke ỹ sone of a kyng. Anone after it happed ỹ the quene cõceyued a sone/& whan he was borne & growen/ Judas bette ofte ỹ childe/for he wende ỹ he had ben his broder/& ofte he was chastysed therfore. But alway he made hym to wepe so longe ỹ the quene whiche knewe well that Judas was not her sone/& at ỹ last she sayd the trouth/& tolde how Judas was foũden in the see/& yet or this was knowen Judas slewe ỹ chylde ỹ he had supposed to be his broder & was sone to ỹ kynge. And in eschewynge ỹ sentence of deth/he fledde anone & came to Jherusalem/and entred in to the courte of Pilate whiche tho was prouost/& he so pleased hym that he was grete w hym/& had in grete chierete/& no thynge was done wout hym. Now it happed on a daye ỹ Pylate went for to sporte hym by a gardyne belongynge to ỹ fader of Judas/& was so desyrous to ete of ỹ fruyte of ỹ apples that he might not forbere them. And the fader of Judas knewe not his sone Judas/for he had supposed that he had ben drowned in the see longe tofore/ne ỹ sone knewe not the fader. Whan Pylate had tolde to Judas of his desyre/he sprange in to the gardyn of his fader/& gadred of the fruyte for to bere to his mayster. But the fader of Judas defẽded hym/& there began bytwene them moche stryfe & debate/fyrst by wordes/& after with fyghtynge/so that Judas smote his fader w a stone on the heed/ỹ he slewe hym. And after brought the apples vnto Pylate/& tolde hy how he had slayne hym ỹ ought the gardyn. Than sent Pylate to sease al the good ỹ the fader of Judas had/& after gaue his wyfe to Judas in mariage And thus Judas wedded his owne moder. Now it happed on a daye ỹ the lady wept & syghed sore & sayd. Alas how vnhappy I am/I haue lost my sone & my husbond. My sone was put on ỹ see/& I suppose ỹ he be drowned/& my husbonde is deed sodeinly/& yet it is more greuous to me that Pylate hath remaryed me agaynst my wyll. Thã demaũded Judas of this childe. And she tolde hym how he was set on ỹ see. And Judas tolde to her how he had ben foũden on ỹ see/in suche wyse ỹ she wyst that she was his moder & that he had slayne his fader/& wedded his moder/wherfore thã he went to Jesu chryst whiche dyd so many myracles & prayed hym of mercy & forgyuenes of his synnes. Thus ferre it is redde in the hystorye whiche is not autentyke. Our lorde made Judas one of his apostles & reteyned hym in his company/& was so preuy w hym ỹ he was made his procuratour/& bare ỹ purse for all the other/& stale of ỹ whiche was gyuen to Chryst. Than it happed ỹ he was angry for the oyntment ỹ Marye mawdeleyn poured on the heed & feet of our lord Jesu chryst/& sayd ỹ it was worth. ccc. pens/& sayd that so moche he had lost/& therfore solde he Jesu chryst for. xxx. pens of that mo-

ney vsuall / of whiche euery peny was worth .x. pens / & so he recouered .CCC. pens. Or after ỹ some say / that he ought to haue of all the gyftes ỹ was gyuen to Jesu chryst ỹ tenth peny / & so he recouered .xxx. pens of ỹ he solde hym / & neuertheles he brought them agayn to ỹ temple / & after henge himselfe in despayre / & his body opened & clefte a sondre / and his bowelles fell out. And so it apperteyned well ỹ it shold so be / for ỹ mouth whiche god had kyssed ought not to be defouled in touchynge / & also he ought not to dye on the erth / bycause all erthly creatures ought to hate hym. But in ỹ ayre where deuyls & wycked spirytes be / bycause he had deserued to be in theyr cõpany. Thã whan ỹ tyme came betwene ỹ ascencion & whytsontyde saynt Peter beheldc that the nõbre of ỹ apostles was mynysshed / he arose vp in ỹ myddle of ỹ dyscyples & sayd. Fayre bretherne ye knowe how our lorde Jesu chryst had chosen .xij. men for to bere wytnes of his resurrection / & Judas was gone ỹ euyll waye / it behoueth to accõplisshe ỹ nombre of .xij. of suche as hath ben w̃ him. And thã they chose two of them ỹ were there / that one was named Joseph surnamed iustus / & ỹ other was Mathye. And thã they made theyr orcysons & sayd. Lorde god whiche knowest ỹ hertes of al persones / shewe to vs whome we shall chose of these two here. And after they cast lottes / & ỹ lotte fell on Mathye / whiche forthw̃ was nombred with ỹ other .xj. and than were they .xij. But ỹ holy saint Denys sayth ỹ the lotte was a raye & a shynyng whiche came & shone vpon hym / & anone he begã to preche / & had his predicacyõ about Jherusalem / & was moche vertuous & dyd many myracles as is wryten of him / of whom the legende foloweth / whiche is foũde at Tryre in Almayne.

SAynt Mathye whiche was set in the place of Judas / was borne in Bethleem of ỹ trybe of Juda. He was set to scole / & in a lytell tyme he lerned all the scyence of the lawe and of the prophetes. He was aferde of flesshely lustes / and he passed his youthe in good maners / his courage was enclyned to al vertues. For he was humble & debonayr / & alway redy to do mercy / & was not proude in prosperite / ne frayle in aduersyte / he dyd ỹ whiche he preched / he made ỹ blynde to se / & heled the seke men / he reysed ỹ deed men / & dyd grete myracles in ỹ name of Jesu chryst. And whan he was accused hereof tofore ỹ bisshop of Jherusalem / it was cõmaũded hym ỹ he shold answere therto. And he sayd / it behoueth not moche to answere hereto / bycause for to be a chrysten man it is no thynge crympnell / but it is a gloryous lyfe. Than sayd the bysshop ỹ he wolde spare hym & gyue hym respyte to repent hym. And saynt Mathye answered / god forbede ỹ I shold repent of the trouth ỹ I haue truly foũden & become an apostate. He was ferme in ỹ loue of god / & clene of his body / & wyse in spekyng to all ỹ questyons of scripture. And whan he preched ỹ worde of god / many byleued in Jesu chryst by his predicacyõ The Jewes toke hym & brought hym to iustyce / & had goten two fals wytnesses agaynst hym & for to accuse hym / ỹ whiche cast on hym fyrst stones / & ỹ other after / & so was stoned. And he prayed ỹ the stones myght be buryed ỹ the false wytnesses had cast vpon hym / for to bere wytnes agaynst them that stoned hym. And fynably he was slayne w̃ an axe after ỹ maner of the Romayns. And he held vp his handes / & cõmaunded his spiryte to god. And after it is sayd ỹ his body was brought to Rome. And fro Rome it was translated vnto Tryre. An other legende sayth that his body lyeth at Rome / & buryed vnder a stone of pourphyre / in the chirche of saynt Mary the maior.

¶ Here foloweth ỹ lyfe of saynt Gregory And fyrst ỹ interpretacyon of his name.

Gregory is sayd of grex/ þ is to saye a flocke/ & of gere whiche is to say a preacher. Thã Gregory is to saye as a preacher to an assemble or flock of people Or it is sayd as a noble doctour or preacher. Or Gregory is to saye in our language as awaked. For he awoke to hymselfe/ to god/ & to the people. He awoke to hyselfe by kepyng of clennesse/ to god by good cõtemplacyon/ & to þ people by contynuall predicacyon/ & by this is deserued the vysyon of god. And saynt Austin sayth in þ boke of ordre/ þ he seeth god þ well lyueth/ well studyeth/ & well prayeth. And Poule thystoriograph of þ lõbardes wryteth his hystory & lyf of hy the whiche John the deken afterwarde moche dilygently compyled & ordeyned.

Saynt Gregorye was borne of the parentele of senatours of Rome/ whose fader was named Eordian/ & his moder Siluia. And whan he had so moche lerned þ he was a mayster in philosophy/ & also was ryche of patrymony/ he thought þ he wold leue al þ richesses þ he had & wold entre in to religyon for to serue god/ but in this þ he put his thought in respyte/ he cõceyued an other purpose that was þ hym semed þ he shold better serue god in a seculer habyte in doynge þ offyce of þ pretory of þ prouost of Rome. For to gyue to eche man dewly reason after the right of his cause/ but he foũde in this office so grete seculer besynes þ it began to displease hy/ bycause of this grete besynes he wdrewe hy ouer ferre fro god In this meane whyle his fader & moder dyed/ in suche wyse þ he was riche of patrimony & puyssaunt/ þ at þ begynnynge he foũded & endowed with rentes. vj. abbayes in secille. And þ seuenth he foũded within þ walles of Rome/ in þ honour of saynt Andrewe þ apostle/ in þ whiche he became a monke. And þ remenaũt of his patrimony he gaue for goddes sake. So that he þ tofore wente clothed in clothes of golde & of sylke/ & aourned w precious stones in the cyte/ whan he was monke serued in a poore habyte þ mõkes. There was at the begynnynge of his cõuersacyon of so perfyte a lyfe/ that it might be well sayd þ he was all perfyte. He made grete abstinẽces in etyng/ in drynkyng/ in wakyng & in prayenge/ in so moche þ he was so trauayled þ vneth he myght susteyne hyselfe. He had put out of his hert all seculer thynges/ so þ his cõuersacyon was in heuen/ for he had adressed all his desyre for to come to þ Joye permanable.

¶ On a tyme it happed þ saynt Gregory in his cell of þ same abbay/ where as he was abbot wrote some thynge/ & an aũgell appered to him in semblaũce of a maryner/ whiche semed as he had escaped fro þ tempest of þ see/ & prayed hym weppyng to haue pyte on hym. Than saynt Gregory cõmaũded þ there shold be gyuen to hym. vj. pens/ & than he departed The same daye þ aũgell came agayne in lykewyse as he dyd tofore/ & sayd that he had lost all his good/ & prayed hym þ he wold yet helpe him/ on whome saynt Gregory had yet pyte/ & dyd to be gyuẽ to hy vj. pens more. Yet at þ thyrd tyme he came cryenge & wepte/ & prayed hym þ he wold yet helpe hy toward his grete losse so þ saynt Gregory cõmaũded his puoll þ he shold yet gyue to this poore man an almes. And þ puoll sayd þ there was no more syluer in all þ abbay but a dysshe of syluer/ in whiche his moder was wont to sende hy potage. And saint Gregory cõmaũded anone þ/ þ dysshe of syluer shold be gyuen to hym. And þ aũgell toke it w grete ioye. And a lytell whyle after this

aũgell appered to saynt Gregory/ & sayd to him ỹ god had sent hym so to hy. ¶ It happed afterwarde ỹ as saynt Gregory passed thrugh ỹ market of Rome/ & sawe there two fayre chyldren whyte & ruddy of vysage/ & fayre yelowe heere/ whiche were for to sell/ & saynt Gregory demaũded fro whens they were. And the marchaũt answered of englonde. After saynt Gregory demaũded yf they were chrystened/ & he answered nay/ but ỹ they were paynyms. Thã syghed saynt Gregory & sayd. Alas what fayre people hath ỹ deuyll in his doctryne & in his dominacyon After he demaũded how these people were called. He answered ỹ they were called englysshe men. Than he sayd/ they may wel be so called/ for they haue ỹ vysage of aũgels. And for ỹ saynt Gregory went to the pope/ & by grete prayers he impetred & had graũte ỹ he was sent in to englond for to cõuerte ỹ people of ỹ same coũtree. But whan ỹ romayns herde saye ỹ Gregory was sent in to englond/ anone they went to ỹ pope & sayd to him. Thou hast angred saynt Peter/ ỹ hast destroyed all Rome & hurt all holy chirche in this that thou hast let Gregory go out of Rome. of whiche wordes ỹ pope was angry & sore abasshed/ & sent anone his messengers after saynt Gregory/ & cõmaũded him to returne and come agayn to Rome/ whiche than was gone in his iourney. iij. dayes/ & for his noble & good renome ỹ pope made hỹ cardynal deken. After for ỹ corrupcyon of the ayre ỹ pope Pelagius dyed/ & than saynt Gregory was elect of al ỹ people to be pope/ but he refused it/ & sayd ỹ to ỹ dignite he was not worthy. And for the ryght grete mortalite or ỹ he was sacred pope he made to ỹ people a sermon & sayd. Right dere brethern well ought we to haue doubte of ỹ scorge of god or ỹ we fele it/ & yet we ought to fere it & to turne & forsake our synnes/ loo ye may beholde the people dye or they bywepe theyr synnes. Thynke ye thã in what poynt he cometh in ỹ presence of ỹ iudge/ ỹ hath had no tyme to bewayle his synnes. The hous bẽ voyde/ ỹ chyldren dye in ỹ presence of fader & moder sodeynly/ so ỹ they haue lytell tyme to dye/ wherfore euery man amende his lyf whyles he hath tyme for to repent hym of his euyl dedes & synnes or ỹ the iudge call hym fro ỹ mortal body He sayth by the prophete/ I wyll not the deth of a synner/ but I wyll ỹ he returne and lyue. Moche soone ỹ iudge hereth ỹ synner whan he cõuerteth fro his synnes & amendeth his lyfe. By suche maner admonested he to ỹ people theyr helth. And he ordeyned to make processyon in all the chirches moche solempnly for to impetre & gete mercy for this mortalite. Whan ỹ processyon was done/ he wold haue gone pryuely out of Rome for to eschewe ỹ offyce of ỹ papalite/ but agaynst ỹ the gates were kept/ so ỹ he myght not yssue. At ỹ last he dyd do chaũge his habyte/ and so moche dyd wt the marchaũtes/ that they brought hỹ out of Rome in a tonne vpon a carte. And whan he was ferre out of ỹ towne/ he yssued out of the tonne & hydde hym in a dyche/ & whan he had ben ther in thre dayes the people of Rome sought hym all about/ anone they sawe a pyller shynyge descẽde fro heuen straygh vpon the dyche in whiche saynt Gregory was And a recluse an holy mã sawe that by ỹ pyller aũgels descẽded fro heuen to saynt Gregory/ & after went vp agayn. Anone saynt Gregory was taken of ỹ people/ & after ỹ ordinaũce of holy chirche/ he was ordeyned & sacred pope agaynst his wyll For he was meche debonayr/ humble & mercyfull to ryche & poore/ & to grete and small/ wel may he perceyue ỹ redeth his wrytynges how ofte she cõplayned of this grete charge ỹ he was charged wall/ to whiche he sayd he was not worthy ther to/ & also he myght not here ỹ one sholde prayse hym/ ne in lettres ne in wordes/ &

alway he was in grete humylite/ & acoũted hymselfe more meke & lowe after ỹ he was pope thã to fore/in so moche that he was ỹ fyrst of ỹ popes ỹ wrote Seruus seruorũ dei. That is/seruaũt of ỹ seruaũtes of god. He had grete cure & was besy to cõuerte synners. He made & compyled many fayre bokes/of whiche the chirche is gretly enlumyned. He was neuer ydle how well ỹ he was alway seke. He conuerted the englysshe people to ỹ chrysten fayth by thre holy men & good clerkes ỹ he sent thyder/ỹ is to wyte Augustyne/ Mellitus/& Johñ/for to preche ỹ fayth. And bycause ỹ mortalite ceced not/he ordeyned a processyon/in ỹ whiche he dyd bere an ymage of our lady/whiche as is sayd saynt Luke ỹ euãgelyst made/whiche was a good paynter/he had couen it & paynted after the lykenes of the gloryous virgyn Mary. And anone ỹ mortalite ceced/& ỹ ayre became pure & clene And aboute ỹ ymage was herde a voyce of aũgels ỹ songe this Antheme Regina celi letare. &c. And saynt Gregory put therto. Ora p nobis deũ alleluya. At the same tyme saynt Gregory sawe an aũgel vpon a castell/whiche made clene a swerde all blody/& put it in to the shethe. And therby saynt Gregory vnderstode that ỹ pestylence of this mortalite was passed. And after ỹ it was called ỹ castell aũgell. Saynt Gregory dyd euery daye so grete almes/ỹ many in ỹ coũtree aboute were nourysshed by hym/whome he had by name wryten. And also the monkes that dwelled in the moũt Synay had of hym theyr sustenaunce. Amonge all other almesses ỹ he dyd he gouerned. iij. M. virgyns/to whome he sent euery yere. lxxx. poũde of golde/& also he foũded to them an abbey in Jherusalem/& sent to them that were therin suche thynges as they lacked. Euery daye had he poore men to dyner. ¶ On a tyme it happed ỹ he toke ỹ lauour for to gyue water to a pylgrym for to washe his handes by grete humylite/& anone ỹ pilgrym vanysshed away Wherof saynt Gregory had meruayle. ỹ nyght after our lord appered in a vision & sayd to hym. The other dayes ỹ hast receyued me in my mẽbres/but yesterday ỹ receyuedest me in my persone. An other daye saynt Gregory cõmaũded to his dispenser that he shold bryng to dyner. xij. poore men. And whan saynt Gregory & ỹ poore men were set at meet/he tolde at ỹ table syttyng. xij. poore pilgryms/& demaũded of his dispẽser why he had done aboue his cõmaũdemẽt/to bryng in moo than. xij. ploues. And anone ỹ dyspenser all abasshed went & told the poore men & foũde but. xij. & sayd to saint Gregory/holy fader there be no moo but. xij. & so many shal ye fynde & no moo. Thã cõsidered sayt Gregory ỹ one of ỹ pylgryms ỹ sate next to hym ofte chaũged his visage. For oft he semed yõge/& after olde. And after dyner sayt Gregory toke hym by ỹ hande & brought him in to his chambre/& prayed hym ỹ he wold tell his name/& he answered. wherfore demaũdest ỹ my name whiche is meruaylous/neuertheles knowe ỹ well ỹ I am ỹ same poore maryner/to whom ỹ gauest ỹ dysshe of syluer in whiche thy moder was wont to sende the potage/& knowe for certayn ỹ syth ỹ day ỹ ỹ dydest to me ỹ almes/god hath desteyned ỹ to be pope/& said more ouer. I am ỹ aũgel of god/& he hath sent me hyther to ỹ to be thy defender & procurer of that whiche ỹ woldest demaũde & impetre of hym/& after this the aũgel vanysshed away. And in ỹ tyme there was an heremyte an holy man ỹ had lefte & forsaken all ỹ goodes of ỹ worlde for goddes sake/ & had reteyned no thynge but a catte/ wh whiche he played oft/and helde it in his lappe delicyously. On a daye it happed ỹ he prayed god deuoutly ỹ he wold vouchsafe to shewe to hym to what saynt he shold be in lyke ioye in heuẽ/bycause for his

loue he had lefte all ꝑ worlde & renoūced. Upō this god shewed hȳ in a visiō ꝑ sayt Gregory & he shold haue lyke ioye in heuen/& whā he vnderstode this he syghed sore/& prayed lytell his pouerte whiche he had longe suffred & borne/yf he sholde haue lyke meryte whiche habounded so gretly in seculer rychesse. Upō this there came a voyce to hȳ whiche sayd ꝑ the possessyō of ryches maketh not a mā in this worlde ryche/but ꝑ ardoure of couetyse. Thā be styll ꝑ/dāresse ꝑ cōpare thy pouerte to ꝑ ryches of sayt Gregory/whiche loueste more thy catte w̄ whom ꝑ ceseth not to stroke & playe/than sayt Gregory doth all his riches/for he seseth neuer to gyue almes for goddes sake. Thā ꝑ heremyte thanked god & prayed ꝑ he myght haue his meryte & rewarde w̄ sayt Gregory in the glory of paradyse. ¶ On a day it happed that saynt Gregory sange masse in ꝑ chirche of saynt mary maior/& whan he had sayd ℣ax dñi sit sēp vobiscū. Anone the aūgel sayd Et cū spū tuo. And fro thā forthon ꝑ pope ordeyned a station in that chirche euery yere on eester day. And thā whan he sayd in his masse ℣ax dñi. &c. None shall answere in remembraunce of this myracle. ¶ In ꝑ tyme ꝑ Traian the emperour regned/and on a tyme as he went towarde a batayle out of Rome/it happed ꝑ in his waye as he sholde ryde a woman a wydowe came to him weppyng & sayd. I praye the syr that ꝑ auenge the deth of one my sone/whiche innocently & wout cause hath bē slayne. Themperour answered/yf I come agayne fro the batayle hole & soūde/than I shal do iustyce for ꝑ deth of thy sone. Than sayd ꝑ wydowe/syr & yf ꝑ dye in the batayle/who shall than auenge his deth. And thempe rour sayd/he ꝑ shal come after me. And ꝑ wydowe sayd/is it not better that ꝑ do to me iustyce/& haue ꝑ meryte therof of god/than an other haue it for the. Than had Traian pite/& delcēded fro his hors & dyd iustyce in auengynge ꝑ deth of her sone. On a tyme saynt Gregory went by the market of Rome/whiche is called ꝑ market of Traian/& thā he remēbred of the iustyce & other good dedes of Traian & how he had ben pyteous & debonayr/& was moche sorowful ꝑ he had ben a paynym/& he turned to ꝑ chirche of saynt Peter waylyng for ꝑ horrour of ꝑ mysereaū ce of Traian. Thā answered a voyce fro god sayeng. I haue now herd thy prayer & haue spared Traian fro ꝑ payne perpetual. By this thus as some saye ꝑ payne perpetual due to Traian as a mysereaūt was somdele taken awaye/but for all ꝑ was not he quyte fro ꝑ prison of hell. For ꝑ soule may wel be in hell/& fele there no payne by ꝑ mercy of god. And after it is sayd that the aūgell in his answere sayd more to thus. Bycause ꝑ hast prayed for a paynim/god graūteth ꝑ to chose of two thynges one whiche ꝑ wylt. Or ꝑ shalte be two dayes in purgatory in payne/or elles all the dayes of thy lyfe ꝑ shalt languisshe in sekenes. Thā answered saynt Gregory/ꝑ he had leuer to haue sekenes all his lyfe in this worlde/than to fele by two dayes ꝑ paynes of purgatory/& euer after he had cōtynually ꝑ feuers or axes or ꝑ goute in his feet. And hereof hȳselfe maketh mēcion in one his epystle & sayth I am so moche turmēted of the goute in my feet & of other sekenesses/ꝑ my lyfe is to me a grete payne/euery daye me semeth ꝑ I ought to dye/& alway I abyde the deth. Somtyme my payne is lytell & somtyme ryght grete/but it is not so lytell that it departeth fro me/ne so grete ꝑ it bryngeth me to deth. And thus it is ꝑ I that am alwaye redy to dye/am withdrawen fro deth. ¶ It happened ꝑ a wydowe ꝑ was wont euery sonday to bryge hostes to synge masse w̄/shold on a tyme be houseled & cōmuned. And whan saynt Gregory shold gyue to her the holy sacrament/in sayenge. Corpus dñi nostri. &c.

That is to say/the body of our lord Jesu chryst kepe ỹ in to euerlastyng lyf. Anone this woman began to smyle tofore saynt Gregory/& anone he wdrewe his hande & remysed ỹ sacramēt vpon the awter/& he demaūded her tofore ỹ people why she smyled. And she sayd bycause ỹ the breed that I haue made w̄ myn owne handes ỹ nameth it ỹ body of our lord Jesu chryst Anone sayt Gregory put hȳselfe to prayer with ỹ people/for to praye to god ỹ here vpon he wold shewe his grace for to conferme our byleue. And whan they were ryssen fro prayer/sayt Gregory sawe ỹ holy sacrament in fygure of a pece of flesshe as grete as ỹ lytell fynger of an hande/& anone after by ỹ prayers of saynt Gregory/the flesshe of ỹ sacrament turned in to the semblaūce of breed as it had be tofore And therw̄ he houseled ỹ woman/whiche after was more religyous & ỹ people more ferme in the fayth. Saint Gregory made & ordeyned the songe of ỹ offyce of holy chirche/& establysshed at Rome two scoles of songe/ỹ one beside ỹ chirche of saynt Peter/& that other by the chirche of saynt John latran/where the place is yet where he laye & taught the scolers/& the rodde w̄ whiche he menaced them/& ỹ Antiphoner on whiche he lerned them is yet there. He put to ỹ canon of ỹ masse these wordes. Dies nostros in tua pace disponamus/atq; ab eterna dāpnatione nos eripias: & elector tuor iubeas grege numerari. At ỹ last whan saint Gregory had bē pope. xiij. yere. vj. monethes/and x. dayes/he beynge full of good werkes departed out of this worlde in the yere of our lord. vj. C. vj. in the tyme whan Foca was emperour of Rome. Let vs than praye to saye Gregory/that he gete vs grace ỹ we may amende so our selfe here in this lyf/ỹ we may come to heuē. amē.

## Here folowyth the lyfe of saynt Longius.

LOngius whiche was a puyssaūt knyght/was w̄ other knyghtes by the cōmaūdement of Pylate on ỹ syde of the crosse of our lord/& perced ỹ syde of our lord w̄ a spere. And whan he sawe ỹ myracles/how ỹ sonne lost his lyght/& the grete erth quauynge whan our lorde suffred dethe & passyon on the tree of the crosse/than byleued he in Jesu Chryst. Some saye that whā he smote our lorde with the spere in the syde/the precyous blode avaled by the shaft of ỹ spere vpon his handes/& of auenture w̄ his handes he touched his eyen. And anone he ỹ had be tofore blynde/sawe anone clerely/wher fore he refused all cheualry & abode with the apostles/of whom he was taught & chrystened/& after he abandoned to lede an holy lyfe/in doynge almesses & in kepynge the lyfe of a monke/about. xxxviij yere in cesaree & in capadoce. And by his wordes & his example many men cōuerted he to the fayth of Chryst. And whan this came to ỹ knowlege of Octouyan ỹ puost/he toke hym & wold haue cōstrayned hym to do sacrefice to ỹ ydolles. And saint Longius sayd. There may no man serue two lordes whiche ben contrary to other/thyn ydolles ben lordes of thy malyces/corruptours of all good werkes/& enemyes to chastite/humylite & bounte/& frendes to all ordure of lecherye/of glotony/of ydelnesse/of pryde/& of auarice. And my lorde is lorde of sobrenes ỹ bryngeth the people to the euerlastynge lyfe. Than sayd the prouost. it is nought that thou sayst/make sacrefice to the ydolles and thy god shall forgyue the bycause of the cōmaundement that is made to the. Longius sayd/yf ỹ wylte become chrysten/god shall pardon the thy trespaces. Than the prouost was full angry/and made the teeth of saynt Longius to be drawen out of his mouth/& dyd do cutte his mouthe open. And yet for all that saynt Longius lost not his speche/but

toke an axe ꝑ he there founde/ & hewed & brake therw̄ thydolles & sayd/now may we se yf they be very goddes or not. And anone ꝑ deuyls yssued out & entred into ꝑ body of the prouost & his felawes/ & they brayed lyke beestes/ & fell downe to ꝑ feet of saynt Longius & sayd/ We knowe wel that ꝑ art seruaūt vnto ꝑ souerayne god. And saint Longius demaūded of the deuyls why they dwelled in these ydolles. And they answered/ we haue foūdē place in these ydolles for vs. For ouer al where Jesu chryst is not named ne his signe is not shewed/ there dwell we gladly/ & by cause whā these paynyms come to these ydolles for to adour & make sacrefice in ꝑ name of vs/ thā we come & dwell in these ydolles/ wherfore we pray ꝑ man of god that ꝑ sende vs not in the abysme of hell. And saynt Longius sayd to the people ꝑ were there. What saye ye/ wyll ye haue these deuyls for your goddes & worshyp them. Or haue ye leuer ꝑ J hunte them out of this world in ꝑ name of Jesu chryst And ꝑ people sayd w̄ an hye voyce. Moche grete is ꝑ god of chrystē people/ holy man we pray ꝑ that ꝑ suffre not ꝑ deuyls to dwell in this cite. Thā cōmaūded sayt Longius to ꝑ deuyls ꝑ they sholde yssue out of this people/ in suche wyse that the people had grete ioye/ & byleued i our lorde. A lytell tyme after ꝑ euyl prouost made saint Lōgius come tofore hym/ & sayd to hym ꝑ all the people were departed/ & by his enchaūtement had refused ꝑ ydolles yf ꝑ kyng knewe it/ he shold destroye vs & ꝑ cyte also. Afrodisius answered/ how wylt ꝑ yet turment this good man whiche hath saued vs/ & hath done so moche good to ꝑ cite. And ꝑ prouost sayd/ he hath deceyued vs by enchauntry. Afrodisius sayd/ his god is grete/ & hath none euyll in hym. Than dyd ꝑ prouost cutte out the tongue of Afrodisius. Wherfore saint Lōgius syghed vnto god. And anone ꝑ prouost became blynde/ & lost all his mēbres

Whan Afrodisius sawe ꝑ he sayd. Lorde god ꝑ art iust/ & thy iudgemēt is verytable. And the prouost sayd to Afrodisius. Fayre broder praye to saynt Longius ꝑ he praye for me/ for J haue done euyll to hym. And Afrodisius sayd. Haue not J well tolde it to the/ do no more so to Longius/ seest not ꝑ me speke wout tongue. And ꝑ prouost sayd. J haue not onely lost myn eyen/ but also my hert & my body is in grete payne. And saint Longius sayd yf ꝑ wylte be hole & guarysshed/ put me appertly to deth/ & J shall praye for ꝑ to our lord after ꝑ J shal be dede ꝑ he hele ꝑ And anone than ꝑ prouost dyd do smyte of his heed. And after he came & fell on the body of saynt Longius & sayd all in wepyng. Syr J haue synned/ J knowlege & cōfesse my fylth. And anone came agayne his syght/ & he receyued helth of his body/ & buryed honourably the body of saynt Longius. And the prouost byleued in Jesu chryst/ & abode in the cōpany of chrystē men & thāked god & dyed in good estate. Al this happed in cesaree of Capadoce to ꝑ honour of god/ to whome be gyuen laude & glorye in secula seculorum.

## Here foloweth ꝑ lyfe of saynt Maure.

The yere that sayt Benet dyed/ he sent saynt Maure & .iiij. felawes with him in to fraūce/ ꝑ is to wyte Fuscien/ Simplicien/ Antoninien/ & Cōstantinien at ꝑ prayer of Varricam ꝑ bysshop of Maulx for to foūde an abbey whiche ꝑ sayd bysshop wolde make of his owne good. & gaue to saint Maure a boke i whiche he had wrytē ꝑ rule of his hāde/ & as they passed ꝑ moūtayns of mongus surgus one of theyr seruaūtes fell from his horse vpon a grete stone/ & his lyfte fote was all to frusshed/ but as soone as sayt Maure had blyssed it & made his orysons he was guaryssshed & all hole. After this he came in to ꝑ chirche of saynt Maurice

And there was at the entre a blyde man beggynge/ ẏ had sytten there.xj.yere/ & was named Lieuen/ whiche for ẏ longe vsage ẏ he had ben there/ he knewe all ẏ offyce of ẏ chirche by heryng ẏ he had lerned therby wout more/ he coniured saint Maure by ẏ vertue of ẏ martyrs that he wold helpe him. And anone he was guaryshed and had agayn his syght by his prayer. And than saynt Maure cōmaunded hym ẏ he sholdt serue all his lyfe in ẏ chirche as he had done. On a nyght this holy man & his felawe herberowed in ẏ hous of a wydowe/ whiche was named Themere/ ẏ whiche had a sone ẏ was so seke ẏ eche man sayd ẏ he was deed. And this holy man heled hym/ & whā he was hole he sayd to sayt Maure/ ẏ art he ẏ by thy merytes & by thy teeres hast delyuered me fro the iudgemēt/ where I was condempned to the fyre of hell. Thus as they helde theyr waye on ẏ good frydaye in ẏ abbey of whiche sayt Romayn was abbot/ & saynt Maure sayd to saynt Romayn. Saynt Benet shall departe out of this worlde to morowe. On ẏ morowe after at the houre of tierce as saint Maure was in his prayers/ he sawe ẏ waye by whiche saint Benet moūted in to heuē/ & he was aourned wt palles & grete foyson of clerenes/ & this vision sawe two other mōkes. Also whā saynt Maure & his felawe came to orlyaūce/ they herde saye ẏ ẏ bysshop Varricam of Maulx was deed And he ẏ was in his place wolde not receyue them. Thā saynt Maure & his felawe went in to a place ẏ is called Restis & there founded he fyrst an hous for to adour god there in ẏ honour of saint Martyn/ & cōmaūded that he shold be buryed therin. A clerke ẏ was there named Langyso fell downe of an hye stayre vpon an hepe of stones & was all to frusshed/ but saint Maure heled him anone. And after Flocus whiche was one of ẏ gretest frendes of ẏ kynge had hym in so grete reuerence/ ẏ he durst not approche/ but yf he bad him. Thre werkmen ẏ wrought in ẏ hous begā to say shrewdly of saynt Maure & sayd ẏ he coueyted ouermoche vayne glory/ but anone they became so madde ẏ one of them lost forthwt his lyf/ & ẏ other two tare thēselfe wt theyr teeth. The holy mā anone put his hād in theyr mouthes & made ẏ fende to go out bynethe/ & after he reysed ẏ thyrde to lyf whiche had ben deed/ & cōmaūded hym yf he wold lyue ẏ he shold no more entre ī to ẏ hous/ & this cōmaūded he for to eschewe ẏ fauour of ẏ world. Theodebers kyng of fraūce came to visyte hym/ & prayed to saynt Maure & the bretherne ẏ they wold praye for hȳ/ & he gaue to them of ẏ hous ẏ fee ryall of that buscage/ & all ẏ rentes therto belongynge & ẏ townes. On ẏ morowe saynt Maure went to se ẏ gyft ẏ the kyng had gyuen/ & there he heled one hauynge the palsey/ whiche had ben seuen yere seke. The second yere ẏ this hous was foūded came many noble men of ẏ coūtree whiche cōmaūded ẏ theyr children myght be clothed & receyued in to ẏ religyō/ & there came so many ẏ the.xxvj.yere of ẏ foundacyon of ẏ abbey there were an.C.and xl.bretherne/ and saynt Maure cōmaunded that they sholde abyde in that nombre without more or lesse/ and not to encreace ne mynisshe that nombre. ¶ After this Clotayre the kynge came in to this abbey/ & gaue therto the chefe of blason and ẏ towne longchamp therwith. And after this tyme saynt Maure wolde no more yssue out of the abbey/ but he went and abode in a syde of ẏ chirche of saynt Martyn where he had made a hous for hym/ & had with hym two monkes for to serue hȳ. But he ordeyned tofore that Bercuses sholdt be abbot after hȳ. Whan he had ben in that hous aboute two yere and a halfe/ the deuyll appered to hym vpon a tyme/ whiche was in his oreysons/ and sayd to hym that there sholde

be grete destruccyon of his brethern/but the aungell of our lorde came after hym whiche recõforted hym. And than came he to the bretherne & sayd to them ẏ he & many of them there win sholde passe out of this worlde. And it happed ẏ within a moneth after there dyed an.C.and.xvj. monkes of that abbey/& of all ẏ nombre there abode no moo alyue but.xxiiij. And than dyed Antonyn & Cõstantyn ẏ were comen wͤ hym. A lytell whyle after dyed saint Maure of the payne of his syde the xlj.yere after he was comen thyder/the xviij.kalẽdes of Feuerer. And he dyed tofore ẏ awter of saynt Martyn/where he was couered with an hayr. The other of his felawshyp returned to moũt Cassyn. And thus accõplysshed this blyssed saint his lyf in the tyme of Lowys the emperoure the seconde. And the body of saynt Maure was borne fro ẏ abbey in Angeo named gaunefeulle for fere of ẏ normans vnto the abbey of Fosses/where his body is now/whiche abbey founded saynt Banolanis discyple to saynt Collonbain His feest is the.xv.daye of January.

¶ Here foloweth ẏ lyf of saynt Patryke. And fyrst ẏ interpretacyon of his name.

Patryke is as moche for to saye as knowlege. For by the wyll of god he knewe many of the secretes of heuen and of the ioyes there. And also he sawe a partye of the paynes of hell.

Saynt Patryke was borne in brytayne whiche is called englonde/and was lerned at Rome/& there floured in vertues/& after departed out of ẏ partyes of ytalye where he had longe dwelled & came home in to his coũtree in wales named Pendiac/& entred in to a fayre and ioyous countree called the valey Rosyne. To whome ẏ aũgel of god appered & sayd. O Patryke this see ne bysshopry the god hath not prouyded to ẏ/but vnto one not yet borne/but shall.xxx.yere here after be borne. And so he lefte ẏ coũtree & sayled ouer in to yrlonde. And as Chester sayth in Polycronycon ẏ fourth boke the xxx.chapytre/that saint Patrykes fader was named Caprũ whiche was a preest and a dekens sone whiche was called Fodum/& saynt Patrykes moder was named Conches Martyns syster of fraũce. In his baptym he was named Sucate & saint Germayn called hym Magonius & Celestinus ẏ pope named him Patrike that is as moche to saye as fader of ẏ cytezyns. Saynt Patryke on a daye as he preched a sermon of ẏ pacyence & suffraũce of ẏ passyon of our lord Jesu chryst/to the kynge of ẏ coũtree/he lened vpon his croche or crose/& it happed by auenture ẏ he set ẏ ende of ẏ croche or his staffe vpon the kynges fote & perced his fote with ẏ pyke whiche was sharpe bynethe. The kyng had supposed ẏ saint Patryke had done it wytyngly/for to meue hym the sooner to pacyence & to the fayth of god. But whã saynt Patryke apperceyued it he was moche abasshed/& by his prayer he heled ẏ kyng. And forthermore he impetred & gate grace of our lord that no venymous beest might lyue in all ẏ coũtree And yet vnto this daye is no venymous beest in all yrlond. ¶ After it happed on a tyme that a man of ẏ coũtre stale a shepe whiche belõged to his neyghbour. Wher vpon sayt Patryke admonested ẏ people that who someuer had taken it/shold delyuer it agayn wͤin.vij.dayes. Whan all the people were assembled wͤin ẏ chirche & the man whiche had stolen it made no semblaunce to rendre ne delyuer agayne this shepe. Than saynt Patryke cõmaũded by the vertue of god ẏ the shepe shold blete & crye in ẏ bely of hym ẏ had eten it And so happed it that in ẏ presence of all the people the shepe cryed & bleted in the bely of him that had stolen it. And ẏ man

that was culpable repented hym of his treſpace/ & the other fro thens forth kept them fro ſtelynge of ſhepe fro ony other man. ¶ Alſo ſaynt Patryke was wonte for to worſhyp & do reuerence vnto all the croſſes deuoutly ꝑ he myght ſe. But on a tyme tofore ꝑ ſepulcre of a paynym ſtode a fayre croſſe/ whiche he paſſed & wente forth by as he had not ſeen it And he was demaũded of his felawes why he ſawe not that croſſe. And thã he prayed to god he ſayd for to knowe whoſe it was. And he ſayd he herde a voyce vnder the erthe ſayeng/ thou ſaweſt it not bycauſe I am a paynym that am buryed here/ & am vn worthy that the ſygne of the croſſe ſhold ſtande there/ wherfore he made ꝑ ſygne of ꝑ croſſe to be takẽ thens. ¶ On a tyme as ſaynt Patryke preched in yrlonde the fayth of Jeſu chryſt/ & dyd but lytell pro/ fyte by his predicacyon/ for he coude not conuerte the euyll/ rude/ & wylde people. And he prayed to our lorde Jeſu chryſt ꝑ he wolde ſhewe them ſome ſygne openly fereful & gaſtful/ by whiche they myght be cõuerted & be repentaunt of theyr ſyn/ nes. Than by the cõmaundement of god ſaynt Patryke made in the erth a grete cercle with his ſtaffe/ and anone the erth after the quantyte of the cercle opened/ & there appered a grete pyt and a depe/ & ſaynt Patryke by the reuelacyon of god vnderſtode that there was a place of pur gatory. in to whiche who ſomeuer entred therin/ he ſholde neuer haue other penaũ ce ne fele none other payne/ & there was ſhewed to hym that many ſholde entre whiche ſholde neuer returne ne come a/ gayne. And they that ſhold returne ſhold abyde but fro one mone to an other and no more. And many entred that came not agayne. As touchynge this pyt or hole whiche is named ſaynt Patrykes pur/ gatory. Some holde opynyon that the ſecond Patryke whiche was an abbot & no byſſhop/ that god ſhewed to hym this place of purgatory. But certaynly ſuche a place there is in yrlond/ wherin many men haue ben/ & yet dayly gone in/ and come agayne/ and ſome haue had there many meruaylous viſions/ & ſeen gryſe ly and horryble paynes/ of whome there ben bokes made/ as of Tundale & other. Than this holy man ſaynt Patryke the byſſhop lyued tyll he was an. C. and. xxij yere olde/ & was the fyrſt ꝑ was byſſhop in yrlond/ & dyed in Aurelius Ambroſes tyme ꝑ was kynge of Bretayne. In his tyme was ꝑ abbot Colũba otherwyſe na med Colmkyllus & ſaynt Bryde whome ſaynt Patryke ꝓfeſſed & beyled/ and ſhe ouer lyued hym. xl. yere. All theſe thre ho ly ſayntes were buryed in Ulſter in ꝑ cyte of Dunence/ as it were in a caue with thre chambres/ theyr bodyes were foun den at the fyrſt compynge of kynge John kynge Henry ꝑ ſecõdes ſone in to yrlonde vpon whoſe tõbes theſe verſes folowynge were wryten. Hic iacet in duno/ q̃ tumu/ lo tumulãtur in vno. Brigida/ Patricius atq; Columba pius. Whiche is to ſay in engliſſhe. In duno theſe thre ben buryed all in one ſepulture. Bryde Patryke and Columba the mylde. Men ſaye ꝑ this ho ly byſſhop ſaynt Patryke dyd thre grete thynges. One is ꝑ he droue w̃ his ſtaffe all the venymous breſtes out of yrlonde. The ſeconde ꝑ he had graũte of our lorde god/ that none yryſſhe man ſhall abyde ꝑ comyng of Antechryſt. The thyrde won/ der is redde of his purgatory/ whiche is more referred to ꝑ leſſe ſaint Patryke the abbot. ¶ And this holy abbot bycauſe he founde the people of that londe rebell/ he went out of yrlonde and came in to eng/ lond to the abbey of Glaſtenbury/ where he dyed on a ſaũt Bartylmewes day. He floured aboute ꝑ yere of our lorde. viij. C. and. l. And the holy byſſhop dyed ꝑ yere of our lorde. iiij. C. and. iiij. ſcore and. x. in the hondred and. xxij. yere of his age. To whome praye we that he praye for vs.

¶Of the lyfe of saynt Benet the abbot. And fyrst ꝑ interpretacyon of his name.

BEnet is said bycause he blissed moche people / or els bycause he had many benedyccyons in his lyfe. Or for asmoche as he deserued for to haue blessynges or benedyccyons perpetually. And ꝑ holy doctour sayt Gregory wrote his lyf.

SAynt Benet was borne of the prouynce of Murcia / and was sent to Rome for to study. But in his infancy he lefte the scole & went in to a deserte / & his nourysse whiche tenderly loued hȳ went alway with hȳ tyll they came to a place named offyde / & there she borowed a vessell for to pourge wyne or whete / but the vessell fell to ꝑ erth by negligence & brake in two peces / & whan saynt Benet sawe his nourysse wepe / he had grete pite and made his prayers to almyghty god / and after made it as hole as it had ben tofore Than they of the coūtree toke it & henge it on the fronte of the chirche in wytnesse of one so fayre a myracle. Thā lefte saynt Benet his nourysse & fledde secretly & came in to an heremytage where he was neuer knowen of no man but of a monke named Romayne / whiche mynystred to hym meet for to ete / & bycause there was no waye fro the monastery of Romayne vnto the pyt where saint Benet was / he knytte the lofe in a corde & so let it downe to hym / and bycause he shold here whan Romayn shold let downe ꝑ breed / he boūde a bell on ꝑ corde / & by the sowne therof he receyued his breed. But the deuyll hauynge enuy of ꝑ charite of ꝑ one / & of the refection of the other / cast a stone & brake the bell / but neuertheleſſe Romayn lefte not to mynystre hym. ¶It happed that there was a preest on an eester daye that arayed his dyner for hymselfe / & our lord appered to hym & sayd. Thou ordeynest for thyselfe delycyous metes / & my seruaunt dyeth for hungre in suche a pyt / & named hym ꝑ place. Than ꝑ preest arose and bare his meet with him / & sought so longe that he foūde saynt Benet in grete payne. Whan he had foūde hym he sayd to hym. Aryse & take thy meet and refeccion / for it is eester daye. He answered. I knowe well ꝑ it is the feest of paske / bycause ꝑ I se the. The preest sayd to hym certaynly this daye is ꝑ daye of eester / & saynt Benet wyst it not / bycause he had dwelled there so lōge & so ferre fro people. Than sayd they graces & made the benedycyō & toke they refeccio. ¶It happed after this that a blacke byrde ꝑ is called a merle came on a tyme to saint Benet / & pecked w̄ his byll at his visage / & greued & noyed him so moche ꝑ he coude haue no rest for it / & coude not put it frō him. But as soone as he had made the signe of the crosse / anone the byrde vanyssshed away. And after ꝑ came to hym a grete temptacyon of ꝑ flesshe / by whiche ꝑ deuyl tempted hym in shewynge hym a woman / & brente sore / & was enflambed in his courage. But anone he came agayn to hym selfe / & after he despoyled hymselfe all naked & wente amonge the thornes / & walowed among ꝑ nettels / so that his body was torne & payned / by whiche he heled the woundes of his herte. Than after ꝑ tyme he felte no more temptacyon of his flesshe. ¶It happed ꝑ the abbot of a monastery was deed / & for the good renome of this holy man saynt Benet / all ꝑ monkes of ꝑ abbey gaue they voyce & elected saynt Benet for they abbot. But he accorded not therto / ne agreed not to them. For he sayd that his condycyons and maners were not accordyng to theyrs / notwithstandyng he was bayquysshed / & so instaūtly requyred / that at ꝑ last he cōsented. But whā he sawe they lyued not ne were not ruled accordyng to they religion & rule / he repreued & corrected them vigorously. And whan they sawe ꝑ they

myght not do theyr wylles vnder hym/ they gaue hym venym medled w̄ wyne for to drynke/ but saynt Benet made the sygne of ꝯ crosse ouer it ⁊ blyssed it/⁊ anone ꝯ vessel brake in peces whiche was of glasse. Whan saynt Benet knewe ꝯ in ꝯ vessel was mortal drynke/ whiche myght not abyde ne suffre ꝯ sygne of ꝯ crosse/ he rose vp ⁊ sayd. God haue mercy on you fayre bretherne/ I sayd to you well at ꝯ begynnynge ꝯ my cōdycyons ⁊ maners appertayne not to yours. Fro hens forth gete you an other fader/ for I may no lenger dwell here. Than went he agayn to deserte where god shewed for him many sygnes ⁊ myracles/⁊ founded there two abbeys. Now it happed ꝯ in one of these two abbeys was a monke ꝯ myght not endure longe in prayers/⁊ whan ꝯ other of his felawes were in prayer/ he wolde go out of ꝯ chirche. Than ꝯ abbot of ꝯ abbey shewed this to saynt Benet/⁊ anone he went for to se yf it were true/⁊ whan he came he sawe that ꝯ deuyll in lykenes of a lytel blacke chylde drewe hym out of the chirche by his coule. Thā sayd saynt Benet to ꝯ abbot ⁊ to saynt Maure. Se ye not him ꝯ draweth him out/ they sayd nay. Than sayd he/ let vs praye to god ꝯ we may se hym. Whan they had made theyr prayers/ saynt Maure sawe hym but ꝯ abbot myght not se hym. The next daye saint Benet toke a rodde ⁊ bette the monke/⁊ thā he abode in prayer lyke as the deuyll had be beten/⁊ durst no more come ⁊ drawe hym away/⁊ fro thā forth on he abode in prayer ⁊ cōtynued therin.

¶ Of the .xij. abbeys ꝯ saynt Benet had foūded .iij. of thē stode on hye roches/ so ꝯ they myght haue no water but by grete labour. Than came the mōkes to hym ⁊ prayed him ꝯ he wold set these abbeys in some other place bycause they had grete defaute of water. Thā went saint Benet about ꝯ moūtayn ⁊ made his orysons ⁊ prayers moche deuoutly/⁊ whā he had lōge prayed/ he sawe .iij. stones in a place for a sygne/⁊ on ꝯ morne whan ꝯ mōkes came for to pray he sayd to them/ go ye to suche a place where ye shall fynde .iij. stones ⁊ there dygge a lytel/⁊ ye shal fynde water/ our lord can well prouyde for you water/⁊ they went ⁊ foūde ꝯ moūtayne wetyng/ where as the thre stones were ⁊ there they dygged/⁊ anone they foūde water so grete habondaūce ꝯ it suffysed to them/⁊ ran down fro ꝯ toppe of ꝯ hyll vnto bynethe in ꝯ valey. ¶ It happed on a time ꝯ a man hewed busshes ⁊ thornes about the monastery/⁊ his axe or instrumēt of yren ꝯ he hewed w̄ sprange out of the helue ⁊ fell in to a depe water. Than the man cryed ⁊ sorowed for his toole/⁊ saynt Benet sawe that he was ouer sory therfore/⁊ toke ꝯ helue ⁊ threwe it after in to ꝯ pyt/⁊ anone ꝯ yren came vp ⁊ began to swyme tyl ꝯ it entred in to ꝯ helue ¶ In ꝯ abbey of saint Benet was a childe named Placidus/ whiche went to the ryuer for to drawe water/⁊ his fote slode so that he fell in to ꝯ ryuer whiche was moche depe/⁊ anone the ryuer bare hym forth more than a bowe shotte. And whā saint Benet ꝯ was in his study knewe it he called to sayt Maure ⁊ sayd that there was a chylde whiche was a mōke/ that was about to be drowned/⁊ badde hym go to helpe hȳ. And anone saynt Maure ranne vpon the water lyke as it had ben on drye groūde/⁊ his feet drye/ and toke vp the chylde by the heere ⁊ drewe hym to the londe. And after whan he came to saynt Benet/ he sayd that it was not by his meryte/ but by the vertue of his obedyence. There was a preest named Florentyn whiche had enuy on saynt Benet and he sente to hym a lofe of breed enuenymed. After whā saynt Benet had this lofe/ he knewe by inspiracyō that it was enuenymed/ he gaue it to a rauen ꝯ was wont to take his fedyng of saint Benets hande/⁊ cōmaūded hȳ to bere it to suche

a place that no man shold fynde it. Than the rauen made semblaũt for to obey the cõmaũdemẽt of saint Benet/but he durst not touche it for ꝑ venym/& flewe aboute it howling & cryenge. Saint Benet sayd to hym/take this breed hardyly & bere it away. At ꝑ last ꝑ rauen bare it away in to suche a place ꝑ there was neuer herde tydynges therof after/& came agayne ꝑ thyrde daye after/& toke his refeccyon of saynt Benets hande as he was wont to do. Whan this preest Florentyne sawe ꝑ he coude not slee saynt Benet/he enforced hym to slee spiritually ꝑ soules of his disciples. He toke. bij. maydens all naked/& sent them in to ꝑ gardyn to daũce & to caroll for to meue ꝑ mõkes to temptacyon. Whan saynt Benet sawe ꝑ malyce of Florẽtyne/he had fere of his disciples & sent them out of the place. Whan Florentyne sawe ꝑ saynt Benet & his monkes went out/he had grete ioye/& anone ꝑ soler fell vpon hym & slewe hym sodeynly. Whan saynt Maure sawe that Florentyn was deed/he ranne after saynt Benet & called hym sayenge. Come agayn for Florẽtyn that hath done so moche harme to you is deed. Whã saint Benet herd this he was sory for ꝑ perylous deth of Florentyne/& for ꝑ saynt Maure was glad for ꝑ deth of his enemye as hym semed/he enioyned hȳ penaũce therfore. After this he went to mount Cassyn where he had an other grete aduersary. For in ꝑ place where ꝑ Appolyn was adoured he made an oratory of saint Johñ baptyst/& cõuerted all the coũtre about to ꝑ chrystẽ fayth/wher of ꝑ deuyll was sore turmented/ꝑ he appered to saint Benet all blacke & ran vpõ hym w̃ open mouth & throte/& had his eyen all enflambed & sayd to hym. Benet Benet. And saynt Benet answered not/ꝑ deuyl sayd. Curssed & not blyssed why haue I so moche ꝓsecucyõ. ¶ It happed on a tyme as the monkes shold lyfte a stone for a werke of an edifice/they myght not meue it/thã there assembled a grete multytude of people/& yet they al might not lyfte it. And saynt Benet blyssed it/& anone they reysed it. Thã apperceyued they that ꝑ deuyl was vpõ it/& caused it to be so heuy. And whã they had a lytell made the wall hye/the deuyll appered to saint Benet & badde hym go se them ꝑ edifyed Than saynt Benet sent to his monkes/& cõmaũded ꝑ they shold kepe them well/for ꝑ deuyl went to destroye them/but or ꝑ messenger came to them/ꝑ deuyll had throwen downe a parte of ꝑ wall/& had therw̃ slayne a ponge mõke. Than they brought ꝑ monke all to brused in a sacke to saynt Benet/& anone saynt Benet made vpon hym ꝑ sygne of the crosse & blyssed hym/& reysed hym to lyfe/& sent him agayne to ꝑ werke. ¶ A laye man of honest lyf had a custome onys in the yere to come to saynt Benet all fastyng. And on a tyme as he came there was one ꝑ bare meet accompanyed with hym/& desyred that he wold ete with hym/but he refused it. After he prayed him ꝑ second tyme & yet he refused it/& sayd he wolde ete no meet tyll he came to saynt Benet. And at the thyrde tyme he founde a fayre fountayne & a moche delectable place/and began sore to desyre hym to ete with hym/ And at the last he consented and ete. And whan he came to saynt Benet he sayd to hym/Where hast ꝑ eten/Whiche answered/I haue eten a lytell. O fayre brother the deuyll deceyued the/but he coude not deceyue ꝑ fyrst ne the second tyme/but ꝑ thyrde tyme he hath surmoũted ꝑ. Than ꝑ good mã kneled downe to ꝑ feet of saynt Benet and cõfessed hym of his trespace. ¶ Attila the kyng of Gothes wold onys preue yf saint Benet had ꝑ spiryte of prophecy. & sent to him his seruaũt arayed & aourned with precyous robes/& delyuered to hym a grete cõpany as he had ben the kynge hymselfe. Whan saynt Benet sawe him come he sayd to hȳ. Fayre sone

do of that ꝑ wereſt/it is not thyn. And ꝑ man fell downe anone to the groũde by-cauſe he mocked ꝑ holy mã & dyed anone ¶A knyght ꝑ was vexed with ꝑ deuyll was brought to ſaynt Benet to be heled And ſaint Benet put hꝫ out/& after ſayd to the knyght. Go & fro hens forth ete no more fleſſhe/& go no more to none ordre/ for what daye ꝑ gooſt & takeſt ordres the deuyll ſhall reentre in to ꝑ. This knyght helde hꝫ longe tyme wout takyng of ony tyll at ꝑ laſt he ſawe yonger than he that went to ordres/& had forgoten ꝑ wordes of ſaynt Benet & toke ordres. And anone the deuyl entred in to his body & turmen ted hꝫ tyll he dyed. ¶There was a man that ſente to ſaynt Benet two flagons of wyne/but he ꝑ bare them hydde ꝑ one & preſented ꝑ other wout more. Whã ſaynt Benet had receyued ꝑ preſent/he thãked hym moche & ſayd to hym. Fayre broder take good hede how thou ſhalt do wt that whiche ꝑ had hydde/& drynke not therof for ꝑ knoweſt not what is therin. Than he was aſhamed/& ſo confuſed went fro hym/& whan he came to ꝑ place where he had hyd it/he wold wyte what was therin/lyke as ſaynt Benet had tolde to hym/and bowed it a lytell/& anone a ſer pent yſſued out. ¶It happed on a tyme that ſaynt Benet dyd ete/& a ponge man whiche was ſone to a grete lord helde to hym a candell/& began to thynke in his herte/who is this ꝑ I ſerue/I am ſone to a grete man/it apperteyneth not that one ſo gentyll a man as I am be ſeruaũt to hym. Whan ſaynt Benet ſawe by ex-perience the pryde ꝑ aroſe in this monke he called an other monke & made hym to holde ꝑ candell/& after ſayd to hꝫ. What is that thou haſt/blyſſe thy herte broder blyſſe it/god forgyue it the/now ꝑ ſhalte ſerue me no more/go in to thy cloyſter & reſt ꝑ there. ¶There was a man of the kyng of Gothes whiche was named zal las/whiche turmented ouer cruelly the chriſtẽ men/becauſe he was of ꝑ ſecte of tharriẽs/in ſuche wyſe ꝑ where he foũde clerkes or monkes he ſlewe them. Than it happed on a daye ꝑ he turmented a by layne or a carle for ꝑ couetyſe of his good. Whan ꝑ carle ſawe ꝑ he wold take all/he gaue all ꝑ he had to ſaynt Benet. Than lefte zallas to turmẽt hym a lytel/but he boũde hym wt the reynes of his bydel/& droue hym tofore hym/and he rode after tyll he came to the abbey of ſaynt Benet/ & bad hym ꝑ he ſholde ſhewe to hym this Benet. Whan he came thyder he ſawe ſaynt Benet ſtande tofore ꝑ gate alone/& ſtudyed in a boke. Thã ſayd ꝑ bylayne to the tyraũt/loo there is Benet ꝑ ꝑ demaũ-deſt. Whã zallas had loked on hꝫ cruelly lyke as he had ben accuſtomed/he ſuppo ſed to haue delt wt hꝫ lyke as he had done with other chriſten men/& ſayd to ſaynt Benet. Aryſe vp anone & delyuer to me ꝑ goodes of this carle whiche ꝑ haſt by the Whan ſaynt Benet herde hꝫ he lyfte vp a lytel his eyen & beheldе the carle ꝑ was tofore hꝫ/& anone by grete meruayle his armes were vnboũden/& whan the carle ſawe hymſelfe vnboũden/he ſtode tofore the tyraũt appertly wout drede/& anone zallas fell downe to ꝑ feet of ſaynt Benet & recõmaũded hym to his prayers. And neuer for all this left ſaynt Benet to rede in his boke/but called his monkes & cõ-maũded ꝑ his meet ſholde be brought to hꝫ/& ꝑ mõkes did ſo/& ſyth bare it away Than admoneſted ſaynt Benet ꝑ tyraũt & ſayd to hym ꝑ he ſholde leue his cruelte & woodnes/& he departed & neuer after ꝑ daye he demaũded of bylayne ony good/ ne of the man ꝑ ſaynt Benet had vnboũ-dẽ onely by his ſyght. ¶It happed ouer all champayne where as he dwelled ꝑ ſo grete famyne was in ꝑ coũtree ꝑ moche people dyed for hungre. Than all ꝑ breed of the abbey fayled/& there was wtin but fyue loues for all ꝑ couent. Whan ſaynt Benet ſawe that they were abaſſhed/he

began debonayrly to chastyse and warne them ꝑ they sholde haue theyr hertes on hye to god/ & sayd to them/Wherfore are ye in so grete mysease for bzeed/yf ye haue none this day/ye shall haue to mozow Now it happed that on the mozowe they foũde at theyr gate.ij.C.muddes of mele Whiche Were ꝓpzely sent fro god/for neuer mã Wyst fro whens they came.Whã the monkes sawe ꝑ/they thanked god/ & lerned ꝑ they ought not to doubte/ne of haboũdaũce ne of pouerte. ¶It happed on a tyme ꝑ saynt Benet sent his mõkes to edyfye an abbey/ & sayd ꝑ at a certayn day he Wold come se them/ & shewe them What they shold do.Than ꝑ night tofore that he had sayd to come/he appered to ꝑ mayster & to his mõkes/ & shewed to thẽ all ꝑ places ꝑ they shold buylde/but they byleued not this visyõ/ & supposed it had be but a dzeme.Than Whan they sawe ꝑ he came not/they returned & sayd to him Fayre fader We haue abyden that ꝑ sholdest haue comen to bs/lyke as ꝑ promysed bs.Than answered he/What is ꝑ ye saye/remẽbze not ye ꝑ I appered to you that nyght ꝑ I pmysed you/ & ensygned & tolde how ye shold do.Go your Waye & do in suche Wyse as I deuised to you in ꝑ vision. ¶There Were two nonnes nygh vnto his monastery/Whiche Were of moche noble lygnage/Whiche Were moche talkatyf & restrayned not Well theyr tongues/but turmented ouermoche hym ꝑ gouerned them.And Whã he had shewed this to sayt Benet/he sent them Wozde ꝑ they shold better kepe seylẽce & rule theyr tõgues/oz he Wold curse them.But they foz all ꝑ Wold not leue it.And so anone after they dyed & Were buryed in ꝑ chirche And Whan ꝑ deken cryed in ꝑ ende of the masse/that they ꝑ were accursed shold go out of ꝑ chirche/the nouryce ꝑ had nourysshed them/ & that euery daye had offred foz them/beheldе & sawe that Whan ꝑ deken sange so/they yssued out of theyr sepultures & Went out of ꝑ chirche. And Whan saynt Benet knewe hereof/he offred foz them hymselfe/ & assoyled them. Than after ꝑ Whan ꝑ deken sayd so as afoze/they neuer yssued out after as theyr nouryce had seen them. ¶There Was a monke gone foz to se his fader & moder Wõ out lycence & blessyng of his abbot/ & the daye after he came thyder he dyed. And Whan he Was buryed in ꝑ erth/the erth cast hym out agayne/ & so it dyd twyes. Than came ꝑ fader & moder to saynt Benet & tolde hym how ꝑ erth thzewe hym & Wolde not receyue hym/ & ꝓzayed that he Wold blysse hym.Than toke he ꝑ blysced sacrament & made it to be layd on the bzest of ꝑ cozps. And Whã they had done so/they buryed hym/ & the erth thzewe hym no moze out/but receyued the body and helde it. ¶There Was a monke that coude not abyde in ꝑ monastery & ꝓzayed so moche to saynt Benet ꝑ he let hym go/ & Was all angry. And anone as he Was out of the abbey/he foũde a dzagon With open mouth. And Whã he sawe hym he had fere ꝑ he Wolde haue deuoured hym and cryed loude/come hyther & helpe me come hyther foz this dzagon Wyl deuour me.Than the monkes ranne thyder/but they sawe no dzagon/ & bzought agayne the mõke tremblyng & syghynge.Than the monke ꝓmysed that he neuer Wold departe fro ꝑ abbey. ¶On a tyme there Was in that countree a grete famyne/ & all that euer saynt Benet myght gete & haue/he gaue it to pooze people/in so moche that he had no moze in ꝑ abbey but a lytell oyle/ & he cõmaũded yet to the celerer to gyue it to a pooze man.The celerer vnderstode hym Well/but he gaue it not bycause there Was no moze in the abbey And Whan saynt Benet knewe it he toke the vessell & caste it out at the Wyndowe & Was of glasse/ & it fell on a stone & bzake not.Than he repzeued the celerer of inobedyence/ & of a lytel hope that he had in

god/& after he went to his prayers/and anone a grete empty tonne ꝑ was there was full of oyle/in so moche ꝑ it ran ouer ¶ It happed an other day ꝑ saint Benet went to vysyte his syster named Scolastica/& as they sate at ꝑ table/she prayed her broder ꝑ he wold abyde there ꝑ nyght But he in no wyse wold graũt her & said he myght not lye out of his cloyster. And whan she sawe he wold not graũt her to abyde/she enclyned her heed & made her prayers to our lorde/& anone it began to thonder & lyghten & ꝑ ayre to were derke whiche tofore was fayr & clere/& a grete rayne fell downe/soo ꝑ he myght not departe. And lyke as she wepte w̃ her eyen right so forthw̃ ꝑ rayne & storme came/& than she lyft vp her heed. Thã saynt Benet sayd to his syster. Almyghty god forgyue you ꝑ ye haue done/for ye haue letted me ꝑ I may not depart hens. And she sayd. Fayre broder god is more curteys thã ye be/for ye wold not here my prayer but god hath herd me/now go yf ye may And than saynt Benet abode there al the nyght spekyng of god bytwene hym & his syster wout slepyng/tyl they were bothe eased. On ꝑ morow saynt Benet went to his abbey/& on ꝑ thyrde day after he lyft vp his eyen to heuẽ & sawe ꝑ soule of his sister moũt vp in to heuen in lykenes of a doue/& anone he dyd the body of her to be brought to his abbey/and dyd it to be buryed ī his tombe whiche he had do make for himself. ¶ On a night as saint Benet was ī his prayer at a wyndow/he sawe the soule of saint Germayn bysshop of capes moũt vp in to heuen/& lyke as lyght sodeyne ꝑ enlumyneth all ꝑ derknesses of the worlde/so the lyght of ꝑ soule gaue a grete lyght/& after he knewe ꝑ the soule of saynt Germayn passed ꝑ same houre. After this whã tyme ꝑ saint Benet hym selfe shold departe out of this worlde/he shewed it to his monkes. vj. dayes tofore & dyd do make his pyt/& after ꝑ a feuer toke hym strongly/whiche held hym euery daye/& at ꝑ syxth day he dyd hymself to be borne to ꝑ chirche/& there receyued the body of our lorde Jesu chryst. And after amonge the handes of his disciples/his owne handes lyftyng vp to heuen in makyng his oryson he rendred his soule vnto his creatour. The same houre was a reuelacyon shewed to two monkes/for they sawe a waye to heuen al couered w̃ palles & mantelles of golde/all full of torches brẽnynge/whiche enlumyned all ꝑ heuẽ/whiche came fro ꝑ cell of saynt Benet vnto heuen. And there was a man in fayre habyte/to whome these mõkes demaũded what waye ꝑ was/& he answered ꝑ it was ꝑ way by whiche saynt Benet moũted vp to heuen. Than ꝑ body of saynt Benet was buryed in ꝑ oratory ꝑ he had made of saynt Johan/where as was wont to be ꝑ awter of Appolyn/the yere of our lord. v. C. & xviij. To whome let vs praye deuoutly that he praye vnto our lord for vs/that we may haue grace after this lyfe to come vnto euerlastynge blysse in heuen. Amen.

¶ Here folowyth the lyfe of saynt Cuthberd bysshop of Durham.

Saint Cuthberde was borne in englonde And whã he was viij. yere olde our lord shewed for hym a fayre miracle for to drawe hym to his loue/for on a tyme as he played at ꝑ ball w̃ other chyldrẽ. sodeynly there stode amõge them a fayre yonge chylde of ꝑ age of thre yere whiche was the fayrest creature ꝑ euer they beheldе. And anone he sayd to Cuthberd/good broder vse no suche bayne pla

yes/ne set not thy hert on them. But for all ꝑ Cuthberde toke no hede to his wordes/& than this chylde fell downe & made grete heuynes/wepte sore & wronge his handes. And than Cuthberd & the other chyldren lefte theyr playe & cõforted hym/& demaũded hym why he made suche sorowe. Than ꝑ chylde sayd to Cuthberd/ all my heuynes is onely for ꝑ/bycause ꝑ vsest suche vain playes/for our lord hath chosen ꝑ to be an heed of holy chirch. And than sodeynly he vanysshed away. And than he knewe verely ꝑ it was an aũgel sent fro our lord to hym/& fro than forth on he left all suche vayne playes/& neuer vsed them more/& begã to lyue holyly/& than he desyred his fader ꝑ he myght be set to scole/& anone he drewe hym to perfite lyuyng. For he was euer in his prayers night & daye/& moost desyred of our lord to do ꝑ which might please hym & eschewe that ꝑ shold displease hym/& he lyued so vertuously & holyly that all ꝑ people had ioye of hym. And ẽin a whyle after Aydanus the bysshop dyed/& as Cuthberd kept shepe in ꝑ felde/he loked vpwarde & sawe aũgels bere ꝑ soule of Aydanus ꝑ bisshop to heuen w grete melody. And after ꝑ saynt Cuthberd wold no more kepe shepe/but went anone to ꝑ abbey of geruaus/& there he was a monke/of whom all ꝑ couent were right glad/& thanked our lord ꝑ had sent hym thyder/for he lyued there ful holyly in fastyng & grete penaũce doynge. And at the last he had the goute in his knees whiche he had taken of colde in knelyng vpon the colde stones whã he sayd his prayers/in suche wyse that his knees begã to swel/& ꝑ senewes of his legges were shronken/ꝑ he might neyther goo ne stratche out his legges/ but euer he toke it full pacyently & sayd/ whan it pleaseth our lord it shall passe away. And within a whyle after his brether for to do hym cõforte bare hym into ꝑ felde/& there they mette w a knyght whiche sayd. Let me se and handle this Cuthberdes legges. And than whan he had felte them with his hãdes/he badde them take the mylke of a cowe of one colour/& the iuce of small plantayn/& fayre whete floure/& sethe them all togyder/& make therof a playster & laye it therto/& it wyll make hym hole. And as soone as they had so done he was perfytly hole/& than he thanked our lorde full mekely. And after he knewe by reuelacyon that it was an aũgell sent by our lorde to hele hym of his grete sekenes & dysease. And the abbot of ꝑ place sente hym to a cell of theyrs to be hosteler for to receyue there ghestes/& do them cõforte. And soone after our lord shewed there a fayre myracle for his seruaũt saynt Cuthberd. For aũgelles came to hym oftentymes in lykenes of other ghestes/whom he receyued & serued dylygently with meet & drynke & other necessytees. ¶ On a tyme there came ghestes to hym whome he receyued/and wente in to the houses of offyce for to serue them/& whã he came agayn they were gone/& wente after for to call them & coude not espye them/ne knowe the steppes of theyr fert/how well that it was than a snowe/& whan he returned he foũde the table layde/and theron thre fayre whyte loues of breed all hote/ whiche were of meruaylous beaute and swetenes. For all the place smelled of the swete odoure of them. Thãn he knewe well that ꝑ aũgelles of our lorde had ben there/& rendred thankynges to our lorde that he had sent to hym his aũgelles for to conforte hym. And euery nyght whan his bretherne were a bedde/he wolde go and stande in the colde water all naked vp to the chynne/tyll it were mydnyght and than he wolde yssue out. And whan he came to the londe/he coude not stande for feblenes and fayntnes/but often fell downe vnto the grounde. And on a tyme as he laye thus/there came to hym two

otters Whiche lycked euery place of his body / & than Went agayne to the Water that they came fro. And thā sayne Cuthberd arose all hole and Went to his cell agayne / & Went to matyns With his bretherne / but his brethern knewe no thyge of his standyng thus euery nyght in the see to the chynne. But at ỹ last one of his bretherne espyed it & knewe his doynge & tolde hym therof. But sayne Cuthberd charged hym to kepe it secrete and tell no man therof durynge his lyfe. And after this wīn a Whyle ỹ byssshop of Durham dyed / & sayne Cuthberd Was electe & sacred byssshop in his stede after hym. And euer after he lyued full holyly vnto his deth. And by his prechynge & ensample gyuynge he brought moche people vnto good lyuynge / & tofore his dethe he lefte his byssshoprych & Wente in to the holy londe / Where he lyued an holy & solytary lyfe vnto ỹ he beynge full of vertues rendred his soule vnto almighty god / & Was buryed at Durham / & after translated & the body layde in a fayre and honourable shryne / Where as yet dayly our lord sheweth for his seruaūt there many fayre & grete myracles. Wherfore let vs praye vnto this holy sayne ỹ he praye for vs.

Here folowyth the feest of the annunciacyon or salutacyon of the aungell Gabryell vnto our lady.

The feest of this day is called the annunciacyon of our lady. For on this daye the aungell Gabryel shewed to ỹ glorious virgyn Mary the comyng of the blyssed sone of god / that is to Wyte how he ought to come in the glorious virgyn / and take in her nature and flesshe humayne for to saue the Worlde. It Was Well thynge reasonable that the aūgell shold come to ỹ glorious virgyn Mary. For lyke as Eue by thenhortyng of ỹ deuyll gaue her cōsent to do the synne of inobedyence to our pdicyon. Ryght so by ỹ gretynge of the aūgell Gabryell / & by exhortynge the glorious virgyn Mary / gaue her consentyng to this message by obedyence to our saluacyon / Wherfore lyke as the fyrst Woman Was cause of our dāpnacyon / so Was ỹ blyssed virgyn Mary begynnynge of our redempcyon. Whan ỹ the aūgell Gabryel Was sent for to shewe ỹ incarnacyon of our sauyour Jesu chryst / he foūde her alone enclosed in her chambre / lyke as sayne Bernard sayth / in Whiche ỹ maydens & virgyns ought to abyde in theyr houses Wout rēynge abrode openly / & they ought also to flee the Wordes of men / of Whiche theyr honoure & good renome myght be lessed or hurte. And the aūgel sayd to the glorious virgyn Mary. Je salewe ỹ full of grace / the lorde is Wth the. There is not foūden in scripture in no parte suche a salewynge / & it Was brought fro heuen vnto the glorious virgyn Mary / Whiche Was the fyrst woman ỹ euer in ỹ Worlde offred to god fyrst her virgynite. And the aūgell sayd to her after. Thou shalte be blyssed aboue all other Women / for thou shalte escape the maledicyon ỹ all other Women haue in childynge / in synne & in sorowe / & thou shalte be moder of god / & shalte abyde a pure virgyn & clene. And our blyssed lady Was moche abasshed of this salutacyon / & thought in herself the maner therof. This Was a good maner of a virgyn / ỹ so Wysely helde her styll / & spake not / and shewynge example to virgyns Whiche ought not lyghtly to speke ne Without aduyse ne maner to answere And Whan the aungell knewe ỹ for this salutacion she was tymerous & abasshed anone he repeased her sayenge. Mary be no thynge aferde / for thou hast founden sothly grace at god. For thou arte chosen aboue all Women for to receyue his

blyssed sone/ & be moder to god/ & meane & aduocate for to set peas bytwene god & man for to destroye the deth & brynge the lyf. O ẏ that art virgyn sayth saynt Ambrose/lerne of Mary to be manerd & fereful to al men/lerne to be styl/ & to eschewe all dissolucyons. Mary was aferde of the salutacyon of the aũgell the whiche sayd Thou shalt conceyue and brynge forth a sone/ & ẏ shalte call his name Jesus/ & he shall be called the sone of god. And Mary sayd to the aũgell. In what maner may this be that ẏ sayst/for I haue purposed in my hert ẏ I shal neuer knowe man/ & yet I knowe none/how thã shal I haue a chylde agaynst the course of nature/ & may abyde a virgyn. Than ẏ aũgell enformed her & began to saye how her virgynite shold be saued in ẏ cõceyuynge of the sone of god/ & answered to her in this maner. The holy ghoost shall come in to the/whiche shall make the to cõceyue/ & the maner how ẏ shalt conceyue/ẏ shalte knowe better than I can tell ẏ. For that shal be ẏ werke of ẏ holy ghoost/whiche of thy blode & of thy flesshe shall fourme purely in the/the body of ẏ chylde that ẏ shalt bere/ & other werke to this cõcepcyõ shalte ẏ not do/ & the vertue of god souerayne shall shadowe the in suche wyse ẏ thou shalt neuer fele in ẏ ony brennynge ne couetyse carnall/and shall purge thyn herte fro all desyres temporall/ & yet shal the holy ghoost shadowe with ẏ mantell corporall/that the blyssed sone of god shal be hyd in the/ & of the/for to couer ẏ right excellent clerete of his diuinite/so that by this vmbre or shadowe may be knowen & seen his dignite. Lyke as Hugo of saynt Victor & saynt Bernarde saye. After the aũgell sayd/ & for as moche as ẏ shalt conceyue of the holy ghoost & not of man/the chylde ẏ shall be borne of ẏ shall be called the sone of god/yet of this cõcepcion whiche is aboue nature/the aungell sayd to her this example. Loo Elizabeth thy cosyne whiche is barayne hath cõceyued a chylde in her age. For there is no thynge impossyble to god whiche is almyghty. Than sayd ẏ gloryous virgyn Mary to the aũgell ẏ answere for whiche he was comen. Loo the handmayde of god/he do to me ẏ he hath ordeyned after thy wordes. She hath gyuẽ to vs example to be humble whan prosperite of hye rychesse cometh to vs. For the first worde that she spake or sayd whã she was made moder of god & quene of heuen/that was ẏ she called herselfe ancyll or handmayde/and not lady. Moche people is humble ĩ lowe estate/ & but fewe in hye estate/that is to wyte in grete estates/ & therfore is humylite more praysed in them that ben in grete estate. As soone as she sayd/lo here the handmayd of god let it be done to me after thy wordes. Thomas in cõpendio. In that same tyme ẏ she had thus gyuẽ her assent to ẏ aũgell/she cõceyued in her Jesu chryst/whiche in that same houre was in her perfyte man & perfyte god in one persone/ & as wyse as he was in heuen/or whã he was.xxx.yere olde. This blyssed annũciacyon happened the.xxv. day of ẏ moneth of Marche. On whiche daye happened also as well tofore as after these thynges ẏ here after be named On that same daye Adam the fyrst man was created/ & fell in to orygynall synne by inobedyence/ & was put out of paradyse terrestre. After the aũgell shewed ẏ concepcyon of our lorde to ẏ gloryous virgyn Mary. Also ẏ same day of ẏ moneth Caym slewe Abel his broder. Also Melchisedech made offryng to god of breed & wyne in ẏ presence of Abraham. Also on the same day Abraham offred ysaac his sone. That same daye saynt John baptyst was byheded. And saynt Peter was that same daye delyuered out of pryson. And saynt James ẏ more was that day byheded of Herode. And our lorde Jesu chryst was on ẏ day crucifyed/wherfore

that is a daye of grete reuerence. Of the salutacyon ỹ the aũgell brought to ỹ glo-ryous birgyn / We rede an example of a noble knyght / Whiche for to amende his lyfe gaue & rendred hymselfe in to an ab-bey of Cysteaus. And for as moche as he was no clerke / there was assygned to hỹ a mayster for to teche hym / & to be w̃ the bretherne clerkes / but he coude no thyng lerne in longe tyme ỹ he was there / saue these two wordes. Aue maria. Whiche wordes he had so sore imprynted in his hert / ỹ alway he had them in his mouth where someuer he was. At ỹ last he dyed & was buryed in ỹ chircheyerde of ỹ bre-thern. It happed after ỹ vpon ỹ buryels grewe a right fayre flourdelyce / & in eue-ry floure was wryten in lettres of golde. Aue maria. Of whiche myracle all ỹ bre-therne were meruayled / & they dyd open the sepulture / & founde ỹ the rote of this flourdelyce came out of ỹ mouth of ỹ said knight. And anone they vnderstode ỹ our lord wold haue him honoured for ỹ grete deuocyon ỹ he had to saye these wordes Aue maria. ¶ Another knight ther was that had a fayre place besyde ỹ hye waye Where moche people passed / Whome he robbed as moche as he myght / & so vsed he his lyf. But he had a good custom / for euery day he salewed ỹ gloryous birgyn Mary in sayenge Aue maria. And for no labour he lefte not to greet our lady as is said. It happed ỹ an holy man passed by his hous Whome he robbed & despoyled. But ỹ holy mã prayed them that robbed hym ỹ they wolde brynge hym to theyr mayster / for he had to speke w̃ him in his hous of a secrete thynge for his profyte. And whan ỹ robbers herde ỹ / they ladde hym to fore ỹ knyght theyr lord / & anone the holy man prayed hym ỹ he wolde do come all his meyny to fore hỹ. And whan his meyny by the cõmaundement of the knight were assembled / ỹ holy man sayd yet ben they not all here / there is one yet to come. Than one of them apperceyued that ỹ chamberleyn of ỹ lord was not co-men. And anone ỹ knyght made hym to come. And whan ỹ holy man sawe hym come / anone he sayd / I cõiure the by the vertue of Jesu chryst our lord / that ỹ say to vs Who ỹ arte / & for What cause ỹ arte comen hyther. Anone ỹ chamberleyn an-swered. Alas now must I saye & knowe-lege myselfe / I am no man / but am a de-uyll in ỹ forme of a man / & haue taken it xiiij. yere / by Whiche space I haue dwel led w̃ this knyght. For my mayster hath sent me hyther / to the ende that I shold take hede nyght & day / ỹ yf this knyght lefte to saye this salutacyon. Aue maria. For than I shold strangle hym w̃ myne owne handes / & brynge hym to hell / by-cause of ỹ euyll lyfe ỹ he hath ledde & le-deth. But bycause he sayth euery daye this salutacyõ Aue maria. I myght not haue hym / & therfore I abode here so lon-ge. For there passeth hym no daye but ỹ he saleweth our lady. Whan the knyght herde this / he was moche aferde / & fell downe to the feet of this holy man / and demaunded pardon of his synnes. After this ỹ holy man sayd to ỹ deuyll / I com-maũde the in the name of our lorde that thou departe hens / and go in to an other place Where ỹ mayst greue ne annoye no man. Thã let vs praye to ỹ gloryous vir-gyn Mary / that she kepe vs fro ỹ deuyll & that by her we may come to the glorye of heuen / to the Whiche brynge vs the fa-der / the sone / & the holy ghoost. Amen.

## ¶ Here folowyth the lyfe of saynt Seconde knyght.

SAynt Seconde was a noble & ba-lyaũt knyght / & a gloryous mar-tyr of our lorde Jesu Chryst / and suffred passyon & was crowned with the palme of martyrdome in the cyte of Astence / by Whose glorious presence ỹ sayd cite was enbellyssyed / & for a synguler patron en-

noblysshed. And this holy man Seconde was enformed in the fayth of the blyssed man Calatero/ whiche was holdē in pryson by ẏ prouost Saprice in ẏ sayd cite of Astence. And whā Marcianus was holden in prison in ẏ cite of Tredonence/ Saprye ẏ prouost wold go thyder for to make hȳ do sacrefice/ ⁊ saynt Secōde moche desyryng to se saynt Marcyane went w̄ hym/ as it had ben bycause of solace. And anone as they were out of ẏ cite of Astēce a whyte doue descended vpon saynt Secondes heed. To whome Saprye sayd/ se Secōde how our goddes loue the/ whiche sende byrdes fro heuen to visyte the. And whan they came to ẏ ryuer of tanagre/ saynt Seconde sawe ẏ aūgell of god goynge vpon the flode ⁊ sayenge to hym Secōde se that thou haue ferme fayth/ ⁊ thus shalte ẏ go aboue them ẏ worshyp ydolles. Thā Saprye sayd/ broder Seconde I here ẏ goddes spekyng to ẏ. To whom Secōde sayd/ let vs walke vnto ẏ desyres of our hert. And whā they came to an other flode called Buryn/ ẏ same aūgell aforesayd sayd. Secōde byleuest ẏ in god/ or pauenture ẏ doubtest. To whom Secōd sayd. I byleue veryly ẏ trouth of his passyō. Thā sayd Saprye/ what is that I here. And Secōde sayd no thyng Whā they sholde entre in to trydone by ẏ cōmaūdemēt of ẏ aūgel/ Marcian yssued out of pryson ⁊ appered to Secōde sayenge. Secōde entre in to ẏ way of trouth/ ⁊ receyue ẏ victory of fayth. Saprye sayd who is he ẏ speketh to vs as it were in a dreme. To whom Secōde sayd. It may be well to ẏ a dreme/ but to me it is admonicyon ⁊ cōfort. After this Secōde went to Mylan/ ⁊ ẏ aūgel of god brought Faustyn ⁊ Jonathan whiche were holden in pryson out of ẏ cite to Secōde/ ⁊ of thē he receyued baptym/ ⁊ a cloude mynystred water for to baptyse him w̄/ ⁊ sodeynly a doue descended fro heuen bryngynge to Faustyn ⁊ Jonathan ẏ blyssed sacramēt And Faustyn delyuered it to Seconde to bere it to Marcyan. Than Secōde returned whā it was night/ ⁊ went to ẏ ryuer named pade/ ⁊ the aūgell of god toke the brydle of ẏ hors ⁊ ledde him on ẏ ryuer ⁊ brought hym to trydone/ ⁊ set him in the pryson where Marcyan was/ ⁊ Secōde delyuered to Marcian ẏ gyfte ẏ Faustyn had sente hym/ ⁊ he receyuynge it sayd. The blyssed body of our lord Jesu chryst be w̄ me in to euerlastyng lyfe. Than by the cōmaūdement of the aūgel Seconde went out of pryson ⁊ went to his lodgynge. After this Marcyan receyued sentēce to haue his heed smytten of/ ⁊ so was it done/ ⁊ than Secōde toke his body ⁊ buryed it. And whā Saprye herde hereof he dyd do call Secōde to hym ⁊ sayd. By this ẏ I se the do/ I se well that ẏ arte a chrysten man. To whome Secōde sayd. Veryly I knowlege me to be a chrysten man. Thā Saprye sayd/ lo ẏ desyrest to dye an yll deth. To whom Secōde sayd. That deth is more due to ẏ than to me/ ⁊ whā Secōde wold not sacrefye ẏ ydolles he cōmaūded to despoyle hym all naked. And anone the aūgell of god was redy ⁊ cladde hym in a better clothynge than he had tofore. Than Saprice cōmaūded hȳ to be hāged on an īstrumēt named eculee wherof two endes stonde on ẏ groūde/ ⁊ two vpward lyke saint Andrewes crosse ⁊ theron was he hanged tyll his armes were out of ioynt. But our lorde restored hym anone to helth/ ⁊ thā he was cōmaūded to go in to prison. And whan he was there ẏ aūgell of god came to hym ⁊ sayd Aryse Secōde ⁊ folowe me/ ⁊ I shal lede the to thy maker/ ⁊ he led hym fro thens to ẏ cite of Astence/ ⁊ brought him in to ẏ pryson where Caleocer⁹ was/ ⁊ our blyssed sauyour w̄ hym. And whā Seconde sawe hym/ he fell down at his feet/ ⁊ our sauyour sayd to hȳ. Be not aferd Secōde for I am thy lord god ẏ shall kepe ẏ from all yll. And thā he blessyng him ascended

to heuen. On ỹ morne Sapryce sent to ỹ pryson whiche they foũde fast shette/but they foũde not Secõde. Than Sapryce went fro Trydone ỹ cyte to Alẽce to punysshe Calcocere. And whã he was come he sent for hym to be presented tofore hym. And they sayd to hym ỹ Secõde was w̃ hym. And anone he cõmaũded that they shold be brought tofore hym/to whom he sayd. Bycause ỹ my goddes knowe you to be despysers of them/they wyl that ye bothe dye togyder/& bycause they wolde not do sacrefyce to his goddes/he dyd do melte pytche & rosyn/and made to cast it vpon theyr heedes & in theyr mouthes. And they dr̃ake it with grete delyre as it had ben swete water/& sayd with a clere voyce. O lorde how thy wordes ben delycyous in our mouthes. Than Sapryce gaue sentẽce vpon them ỹ saynt Secõde shold be byheded in ỹ cyte of Alẽce/& Caleocer? shold be sent to Albigarye & there to be punysshed. Than whan saynt Secõde was byheded/ỹ aũgels of our lorde toke his body & buryed it w̃ moche worshyp & praysyng. He suffred deth ỹ thyrd kal. of August. Who praye for vs. Amen.

## Here begynneth the lyfe of saynt Mary egypcyen.

Mary ỹ egypcyen whiche was called a synner/ledde and lyued the most straytest lyf & sharpest that might be xlvij. yere ĩ deserte. In ỹ tyme was a holy and deuout monke named zozimas & went through the desert whiche lyeth beyonde ỹ flome Jordan/& moche delyred to fynde some holy faders/& whã he came ferre & depe in the desert/he foũde a creature whiche was al blacke ouer al her body of ỹ grete hete & brẽynge of ỹ sonne/whiche went in ỹ desert/& ỹ was this Mary egipcyen afore sayd. But as soone as she sawe zozimas come/she fledde/& zozimas after/& she taryed & sayd. Abbot zozimas wherfore folowest ỹ me/haue pyte & mercy on me/for I dare not turne my face toward the bycause I am a woman & also naked but cast thy mãtel vpõ me/by whiche I may than wout shame loke & speke w̃ the And whan zozimas herd hyrselfe named he meruayled gretely/& anone he cast to her his mantell/& humbly prayed her ỹ she wolde gyue to hym her blessynge/& she answered. It apperteyneth to ỹ fayre fader to gyue ỹ benedicyon/& no thyge to me/for ỹ hast dignite of preesthode. Whã he herde ỹ she knewe his name & his offyce/he had yet more meruayle/& of ỹ she asked so mekely his blessynge. After she sayd/blyssed be god ỹ sauyour of our soules. Thã she lyfte vp her hãdes to heuen in makyg her prayer. And zozimas sawe in prayenge to god her body was lyft vp fro ỹ erth well hye a fote & a halfe/& began to thynke ỹ it had ben some euyll spiryte. Thã zozimas coniured her by ỹ vertue of god ỹ she shold tell to hym her estate & her cõdicyon. And she answered. Fayre fader spare me therof/for yf I shold recoũte myn estate/ye shold flee away fro me lyke as fro a venymous serpẽt/& thy holy eres shold be made foule of my wordes/& ỹ ayre shold be full of corrupcyõ/& whan she sawe ỹ zozimas wolde not be satysfyed so. Thã she sayd/fayre fader I was borne in egypt/& whã I was in ỹ age of. xij. yere I went in to alexandry/& there I gaue my body opẽly to synne by ỹ space of. xvij. yere/& abandoned it to lechery & refused no mã. After it happed ỹ men of ỹ coũtre went for to adour & worshyp the holy crosse in Jherusalem/& I

prayed to one of the maryners ꝑ he wold suffre me to passe w̄ the other people ꝑ see and whan he demaũded paymẽt for my passage/I answered/fayre syrs I haue no thynge to paye you w̄/but I abandon my body to do w̄all your pleasure for my passage/& they toke me by ꝑ condicyon/& whan I was come in to Jherusalem vn to the entre of ꝑ chirche for to worshyp ꝑ holy crosse w̄ the other/I was sodeynly & inuysybly put abacke many tymes/in suche wyse ꝑ I myght not entre in to the chirche/& than I returned & thought in my selfe/that this came to me for ꝑ grete synnes ꝑ I had cõmysed in tyme past/& began to smyte my brest & wepe tenderly & syghed greuously/& I behelde there ꝑ ymage of our lady/and I fell downe and prayed her all weppynge ꝑ she wolde impetre & gete me pardon of my synnes of her swete sone/& wold suffre me to entre in to ꝑ chirche for to worshyp ꝑ holy crosse promysynge to forsake ꝑ worlde/and fro than forthon to lyue chaste. Whan I had thus prayed/& to our blysſed lady thus faythfully ꝓmysed/I went agayne to ꝑ dores of ꝑ chirche/& without ony impedyment I entred in to ꝑ chirche/& whan I had deuoutly worshipped & adoured ꝑ holy crosse/a man gaue to me thre pens/ w̄ whiche I bought.iij.loues of breed/& after I herde a voyce/yf ꝑ wylte passe & go ouer ꝑ flome Jordan ꝑ shalt be safe/& than I passed Jordan & came in to this deserte/where I neuer sawe man by the space of.xbij.yere. These thre loues ꝑ I bare w̄ me became harde by ꝑ drought of the tyme as a stone/of which I toke my sustenaunce & suffysed to me.xbij.yere/& after I ete herbes/my clothes ben rotten longe syth/& these.xbij.fyrst yere I was moche tempted by the brennynge of the sonne moche feruently/& many delectacyons ꝑ I haue had in meet & drynke/ ꝑ good wynes/& doynge the desyres of my body/all these came in my thought. Thã I bewayled them on ꝑ erth/& prayed for helpe to our blysſed lady in whom I had set all myn affyaunce/& I wepte moche tenderly. And anone I sawe compynge a boute me a grete lyght/by the whiche I was all recõforted/& lost all ꝑ thoughtes whiche ofte & greuously tẽpted me. And syth I haue ben delyuered of all temptacions/& am nourysshed of spiritual meet of ꝑ worde of god. And thus I hãue ben all my lyf as I haue tolde the/& I praye the by ꝑ incarnacyon of Jesu chryst/that thou praye for me synful creature. Than the olde fader zozymas fell downe to the groũde & thãked our lorde ꝑ thus had sa ued his seruaunt. And she sayd/I praye the fayre fader that ꝑ wylt come agayne on ꝑ nexte sherthursdaye & bryng w̄ the the body of our lord for to housell me. For syth I entred in to this desert I was neuer housseled ne receyued the holy sacramẽt/& than I shall come to flom Jordan agaynst the. zozymas went to his abbey & after ꝑ yere passed on sherthursdaye he came agayne in to ꝑ place/lyke as ꝑ holy woman had prayed hym. And whan he was comen to flom Jordan/he sawe on that other syde the holy woman/whiche made ꝑ sygne of ꝑ crosse vpon the water & went on it/& came ouer to hym. Whan zozimas sawe this myracle/anone he fell downe to the feet of ꝑ holy woman/for to do to her honour & reuerence/but she forbad & defended hym & sayd. Thus oughtest thou not to do/for ꝑ arte a preest & berest ꝑ holy sacrament/the whiche she receyued in ryght grete deuocyon & sayd in weppyng. Lorde god please it to the to receyue me i peas/for myn eyen haue seen my sauyour/how well ꝑ she had alwaye wepte & shedde teeres so haboũdaũtly/ ꝑ it semed ꝑ she had lost her syght. And after she sayd to zozimas/I praye the that at ꝑ ende of this yere ꝑ wylt come hyther agayn to me/& praye for me synfull creature/& anone after she made the sygne of

the crosse vpon the ryuer & passed ouer ỹ water with drye feet/as she tofore came. And zozimas went agayn to his abbey/ but he repẽted moche that he had not demaunded the name of the woman. And after the yere passed he came agayne to the deserte lyke as he had promysed to this holy woman/and he foũde her dede and the body ordynatly layd as it sholde be buryed. zozimas began than tenderly to wepe/& durst not approche ne touche the body/but sayd to hymselfe. I wolde gladly bury this body yf I knewe that I sholde not displease her. And whan he was in this thought/he sawe lyenge by her heed a lettre that sayd thus. zozimas bury ryght here the body of ỹ poore Marye/and rendre to the erth his ryght/& praye to god for me/at whose cõmaundement the seconde daye after I receyued hym/he called me fro this worlde. Than zozimas was moche gladde that he knewe the name of the saynt. But he was gretly esmayed how he myght bury the body/for he had no thynge for to delue the erth with. And anone he sawe the erth doluen and a sepulture made by a lyon that came thyder. And than zozimas buryed her/and the lyon departed debonayrly/and zozimas returned to his abbey/and recoũted to his bretherne the conuersacyon of this holy woman Marye. And zozimas lyued an hondred yere in holy lyfe/and gaue laude to god of all his gyftes and his goodnesses that he receyueth synners to mercy whiche with good herte turne to hym/and promyseth to them the euerlastynge ioye and blysse of heuen. Than let vs praye vnto this holy Marye the egyptcyen/that we may be here so penytent that we may come vnto the same euerlastynge ioye. Amen.

Here foloweth the lyfe of saynt Ambrose. And fyrst the interpretacyon of his name.

Ambrose is sayd of a stone named ãbre/ whiche is moche swete/odorsaunt & precyous/& also it is moch precyous in the chirche/and moche swete smellyng in dedes & in wordes. Or Ambrose may be sayd of ãbre & sios whiche is as moche to saye as god. For Ambrose is as moche to saye as ãbre of god. For Ambrose felt god in hym/& god was smelled & odoured by hym oueral where as he was. Or he is sayd of amboz in greke ỹ is to say as fader of lyght/& of syoz ỹ is a lytell childe/ỹ is a fader of many sones by spiritual generacio/clere & ful of light in exposicio of holy scripture/& was lytel in his humble cõuersacio. Or thus as is sayd in ỹ glosayze Ambrose is odour & sauour celestyal/he was odour of heuen by grete renome smellyng/sauour by cõtemplacyõ vnto hym. An hony combe by swete exposicio of scriptures. meet of aũgels by his glozyous lyf. And Paulin⁹ bisshop of volusian wrote his lyf vnto sayt Austyn.

Saynt Ambrose was sone of Ambrose prouost of Rome/of whome it happed as he lay in his cradel in ỹ hall of ỹ pretory there came a swarme of bees whiche fell on his visage & his mouth/& after they departed & flewe vp in ỹ ayze so hye that they myght not be seen. Whã this was done ỹ fader which was herof esmayed sayd/yf this chylde lyue there shal be some grete thyng of hym. After Whã he was a lytel growen he beheld his moder & his syster whiche was a sacred virgyn kysse ỹ preestes hãd whã they offred & he playenge wt his syster put forth his hãde for to kysse/& sayd/that so behoued

her to do to hym. And she not vnderstandyng hym refused it. After he was set to schole at Rome / & became to be so good a clerke ỹ he determyned ỹ causes of ỹ paleys. And therfore Valentynyen ỹ emperour delyuered hỹ to gouerne two puynces named lygurye & emylye. Thā whā he came in to Mylan it happed ỹ the bysshop was deed / & ỹ people were assēbled to puyde for an other / but bytwene ỹ arrians & ỹ good chrystē men for ỹ electyon fell a grete sedicyon & discorde. And Ambrose for to pease this sedicion went thyder / & ỹ voyce of a childe was herd sayenge. Ambrose ought to be bisshop / & anone all ỹ people accorded therto & begā to crye Ambrose Ambrose. But Ambrose defended as moche as he myght / & alway the people cryed Ambrose. Than for to make the people seace / he went out of ỹ chirche & went vpon a scaffolde & made ỹ people to be beten agaynst ỹ vsage & custom for to let them ỹ they shold name hỹ no more But yet they lefte not for all ỹ / but ỹ people sayd / thy synne be vpon vs. Than he beynge sore troubled wente home / & suffred comyn women to entre openly in to his hous / to ỹ ende ỹ whā ỹ people sawe that / they shold reuoke theyr electyō / but for all ỹ they cryed as they dyd tofore / & sayd / thy synnes be vpon vs. Whā saynt Ambrose sawe ỹ he myght not empesshe the election he fledde away / but ỹ people awayted vpō hym & toke hym at ỹ yssue of the gate / & kepte hym so longe tyl they had graūt of ỹ emperour / & whā ỹ emperour knewe hereof he had grete ioye / bycause ỹ the iudge ỹ he had sent for ỹ prouynces / was chosen to be theyr bysshop. Also he was gladde bycause his worde was accōplysshed. For ỹ emperour sayd to Ambrose whan he sent hỹ thyder. Go sayd he & abyde not there as a iudge / but as a bysshop. Sayt Ambrose in ỹ meane whyle ỹ they abode ỹ answere of ỹ emperour / fledde yet away / but he was taken agayne & was baptysed / for he was not tofore baptysed / how wel ỹ he was chrysten in Myl. And ỹ. viij. day after he was cōsecrate & stalled bisshop of Mylan. And iiij. yere after ỹ he went to Rome / & there his syster ỹ virgyn kyssed his hāde as of a preest / & he smylyng sayd / lo as I tolde the / now ỹ kyssest my hāde as of a preest.

¶ It happed after ỹ whā saint Ambrose went to an other cyte to ỹ electyō of a bysshop. Justyn ỹ empresse & other of ỹ secte of the arryens wold not cōsent to ỹ good chrystē men / but wold haue one of theyr secte. Thā one of ỹ virgyns of ỹ empresse moche fayre toke saint Ambrose & drewe him by his vestemēt / & wold haue made hỹ to be beten / bycause he wold not holde the partye of ỹ women. Than saynt Ambrose sayd to her. yf I be not worthy to be a bysshop / yet ỹ oughtest not to laye hande vpon me / ne none other bysshop / ỹ hast layde hāde on me / ỹ oughtest moche to redoubte & drede ỹ iudgemēt of god / & therfore god cōfermed his sentēce on her / for ỹ nexte day she was borne to her graue & was deed. Thus she was rewarded for ỹ bylany ỹ she had done / & all ỹ other were therby sore aferde. After this whā he was returned to Mylane / he suffred many assautes & persecucyons of the empresse Justyn / for she meued by gyftes & by honoure moche people agaynst saynt Ambrose / & many there were ỹ enforced them to sende hym in exile / & amonge all other there was one moūted in so grete madnes & furour agaynst hym / ỹ he hyred hym an hous by ỹ chirche bycause he wolde haue therin a carte for to set saynt Ambrose theron / & lede hym in to exyle / but ỹ same fell to hym. For he hymselfe was sent in exile in ỹ same carte / ỹ same daye ỹ he wold haue ladde awaye saynt Ambrose / to whome yet saynt Ambrose dyd good for euyl / for he mynystred to hỹ his costes and necessaryes. Saynt Ambrose also establysshed in ỹ chirche songe

and offyces at Mylan fyrst. There were at ỳ tyme in Mylane many men vexed & beset w̄ deuyls Whiche cryed w̄ hye voyce ỳ saynt Ambrose turmēted them thus But ỳ empresse Justyn & ỳ arriens sayd ỳ saynt Ambrose made them to say so for money ỳ he gaue to them. Than it happed ỳ one of the arryens was out of his mynde & sayd thus/be they all turmēted as I am ỳ consent not to saynt Ambrose & therfore ỳ other arryens drowned him in a depe pyscyne or pyt. There was an other heretyke & arrien so sharpe & so hardē ỳ he was incōuertible bycause no man myght cōuerte hȳ to ỳ fayth. On a tyme he herd saynt Ambrose preche/& he sawe at his ere an aūgell ỳ tolde hȳ all ỳ he preched/& Whan he had apperceyued this/ he began to susteyn ỳ fayth to Whiche he had ben cōtrary. ¶ After this it happed ỳ an enchaūtour called deuyls to hȳ/& sent them to sayt Ambrose for to anoy & greue hym. But ỳ deuyls returned & sayd that they myght not approche to his gate bycause there was a grete fyre al about his hous. And this enchaūtour after whā he Was turmented of ỳ prouost for certayne trespaces/ he cryed & sayd ỳ he Was turmented of saint Ambrose. ¶ There Was a man ỳ had a deuyll w̄in hym/and after went to Mylan/& anone as he entred the cyte ỳ deuyll lefte hym/& as soone as he went out of ỳ cyte ỳ deuyll entred in him agayn. Than he demaūded Why he dyd so/& he answered bycause he Was aferde of Ambrose. ¶ After it happed ỳ a man beynge cōducte & hyred of Justyn ỳ empresse came to ỳ beddes syde of saynt Ambrose/& wold haue put & ryuen his swerde thrugh his body/but anone his arme Was dryed vp. ¶ An other Was vexed w̄ a deuyll sayd ỳ saynt Ambrose turmēted hym. But sayt Ambrose made hym to be styll/for Ambrose turmenteth none but ỳ doth ỳ enuy of the/for ỳ seest men alcēde fro Whens ỳ art fallen/& ỳ is Whiche turmenteth the. For Ambrose can not be so blowen & swollen as ỳ art. Than was he styll & spake not. Whan saynt Ambrose went in to ỳ towne he sawe a man laugh bycause he sawe an other fall. Thā saynt Ambrose sayd to him/thou ỳ laugheest be Ware that ỳ fall not also/& after he fell/& thus Was he taught ỳ he shold not mock his felawe. ¶ On a tyme saynt Ambrose Went to ỳ palays for to praye for a poore mā/but ỳ iudge made to close ỳ gate ỳ he myght not entre in. Thā saynt Ambrose sayd/ỳ shalt come for to entre in to ỳ chirche/but ỳ shalt not entre/& yet shal ỳ gates be open/& so it happed ỳ after ỳ iudge doubted his enemyes & went to ỳ chirche but he myght not entre in/& yet ỳ gates Were open. ¶ Saynt Ambrose was of so grete abstynence/ỳ he fasted euery daye/ saue ỳ sonday or a solempne feest. He was of so grete largesse ỳ he gaue all to poore people & reteyned no thynge for hymself. He Was of so grete cōpassyon ỳ Whā ony cōfessed to hym his synne/he wept so byterly ỳ he Wolde make ỳ synner to Wepe. He Was of so grete doubte ỳ Whā it Was tolde to hym of ỳ deth of ony bysshop/ he Wold Wepe so sore ỳ vnneth he myght be cōforted. And Whan it Was demaunded hym Why he Wepte for the deth of good men/for he ought better to make ioye by cause they Wente to heuen. Than he answered. I Wepe not bycause they go to fore me/but bycause ỳ vnneth & w̄ grete payne may ony be foūde for to do well all suche offyces. He Was of so grete stedfastnes & so establysshed in his purpose/ỳ he Wolde not leue for drede ne for grefe that might be done to hym to repreue ỳ emperour/ne the other grete men Whan they dyd thinges ỳ they ought not to do/ne he Wold flater no man. There was brought ones to fore hym a man Whiche Was greuously mysmade. Than sayd saynt Ambrose/the body must be delyuered to ỳ deuyll/& ỳ the flesshe go to ỳ deth/by Whi-

the ꝑ spiryte may be saued. Unneth was the worde out of his mouth but ꝑ deuyll began to turment hym. ¶ After as it is sayd on a tyme he went to Rome/ & Whā he was on a tyme by ꝑ way herborowed w̄ a ryche man/ saynt Ambrose began to demaūde hym of his state. He answered Syr myn estate is happy ynough & glorious. For I haue rychesse ynough/ seruaūtes/ barlettes/ childzen/ neuewes/ cosyns/ frendes & kynnesmen whiche serue me/ & all my werkes & besynesses come to my wyl/ & I haue neuer thyge ꝑ may angre ne trouble me. Thā sayd sayt Ambrose to them that were w̄ hym. Flee wehens for our lorde god is not here/ haste you fayre childzen haste you/ & let vs abyde here no lenger leest ꝑ vengeaūce of god take vs/ & ꝑ we be not wrapped in ꝑ synnes of these people. They departed & fled anone/ but they were not gone ferre/ but that ꝑ erth opened & swalowed al ꝑ hous of this ryche man/ & there abode not as moche as ꝑ steppe of hymselfe ne of all ꝑ euer he had. Than sayd saynt Ambrose beholde fayre chyldzen how grete pyte & how grete mercy god doth to them ꝑ haue aduersite in this worlde/ & how wroth he is to them ꝑ haue ꝑ welth & rychesses of this worlde. Of whiche thynge appereth yet ꝑ pyt whiche endurethvnto this daye in wytnes of this aduenture. Whā sayt Ambrose beheldeꝑ auarice whiche is rote of all euylles grewe moze & moze in moche people/ & specially in grete men and in them ꝑ were in mooste grete estate whiche solde al for money/ & w̄ the mynystres of ꝑ chirche he sawe symony regne he began to praye to god ꝑ he wolde take hym away fro ꝑ myseryes of this worlde & he optayned ꝑ whiche he desyred. Thā he called his felawshyp & sayd to them in ioyenge/ ꝑ he shold abyde w̄ them vnto ꝑ resurrecyō of our lord. And a lytel tofore ꝑ he lay seke as he expowned to his notarye the. xliiij. psalme/ sodeynly in the presence & syght of his notary a fyre in ꝑ maner of a shelde couered his heed/ & entred in to his mouth. Thā became his face as whyte as ony snowe/ and anone after it came agayne to his fyrst forme/ & ꝑ daye he lefte his wrytyng & endytyng. Than began his malady to greue hym. And ꝑ erle of ytaly whiche was thā at Mylan called ꝑ gentyll men of ꝑ coūtree & sayd to them/ ꝑ yf so grete & good a man shold go fro them it shold be grete pyte & grete peryll to all ytalye/ & sayd to them ꝑ they all shold go w̄ hym to this holy man/ & pray hym ꝑ he wold gete graūte of our lord of space & lenger lyf. Whan saynt Ambrose had herd theyr requeste/ he answered/ fayre sones I haue not so lyued amōge you ꝑ I am ashamed to lyue yf it please god/ ne I haue no fere ne drede of deth/ for we haue a good lord. In this tyme assembled his foure dekens/ & began to treate who shold be a good bysshop after him/ & they named secretely amonge themselfe/ that vnneth they themselfe herde it Symplicien. Sayt Ambrose was ferre fro them they wende ꝑ he myght not haue herde them/ & he cryed on hye thrzes. He is old & he is good. Whan they herde hym they were moche abasshed & departed/ & syth after his deth they chose the same Symplicyen/ for the good wytnesse that saynt Ambrose had borne of hym. ¶ A bysshop whiche was named Honorius ꝑ abode ꝑ deth of saynt Ambrose slepte and herde a voyce ꝑ thrzes called hym & sayd. Aryse thou vp/ for he shall go his waye anone. Than he arose anone hastely & wente to Mylan/ & gaue to hym ꝑ precyous body of our lorde. And anone saynt Ambrose layd his armes in fourme of a crosse/ and made his prayers/ & so departed & gaue vp his ghoost amonge the wordes of his prayers/ aboute ꝑ yere of our lord. iij. C. lxxx. the vigyl of ceester. And whā his body in ꝑ nyght was borne in to ꝑ chirche/ many childzen that were baptysed sawe

hym as they sayd syttyng in a chayre honourably / & other shewed hym w̄ theyr fyngers to theyr faders & other / & some sayd ẏ they sawe a sterre vpon his body. ¶ There was a preest ẏ sate at meet w̄ other whiche sayd not well of hym / but missayd / but anone god so chastysed him ẏ he was borne fro ẏ table / & dyed anone after. ¶ In ẏ cyte of Cartage were thre bisshops togyder at dyner / & one of them spake euyll by detraccyon of saynt Ambrose / & there was a man that told what was befallen for suche language to this foresayd preest / but he mocked & iaped so moche ẏ he felte a stroke mortal & ẏ same day he dyed & was buryed. ¶ It is foūde wryten in a cronycle ẏ the emperour Valentinyen was wroth bycause ẏ in ẏ cyte of Thessalonyke the people had stoned to deth his iudges ẏ were sent thyder ī his name / & for to auēge ẏ same / ẏ emperour dyd do slee. v. M. persones grete & lytell / good & euyl / & as wel them ẏ had not trespaced as them ẏ had deserued it / & whan after this occysyon he came to Mylan / & wold entre in to ẏ chirche / saȳt Ambrose came agaynst hym & defended him ẏ entre / & sayd to hym ẏ after so grete woodnes / ẏ oughtest not to do so grete presumpcyon / but perauenture thy power suffreth not the to knowlege thy trespace / it aperteyneth ẏ reason surmoūt power / ẏ art emperour / but ẏ is to punysshe ẏ euyl people / how art thou so hardy to entre so boldly in to ẏ hous of god / whome ẏ hast so horrybly angred / how darest ẏ w̄ thy feet touche his pauement / how darest ẏ stretche thy handes whiche ben al blody & of whome ẏ blode of Innocentes renne & droppe of. By what presumpcyon darest ẏ put forth thy mouth to receyue the precyous body & blode of our lord / of whiche mouth ẏ hast done ẏ cōmaundement of the deuyll. Go hens go hens & put not synne vpon synne / take ẏ bonde that our lorde hath boūden ẏ with / for it is gyuen to the in waye of medycyn. Whan ẏ emperour herde these wordes he was obedyent & began to wayle & wepe / & returned in to his palays / & abode there longe wepyng. Than Ruffyn ẏ mayster of his knyghtes demaūded wherfore he so sorowed & wepte / & he answered. Ruffyn ẏ knowest not my sorowes / for I se ẏ seruaūtes & poore beggers may entre in to ẏ chirch / but I may not entre / for Ambrose hath excomined me / & he sayenge this at euery word he syghed. Thā sayd Ruffyn to hym / yf ẏ wylt I shal make hȳ anone assoyle the. He answered / ẏ mayst not / for Ambrose doubteth not ẏ force ne power of ẏ emperour / to ẏ ende ẏ he holde fermely ẏ lawe of god. And whan Ruffyn sayd more & more ẏ he sholde make hȳ enclyne to assoyle hym. Thā he sent hym to Ambrose / & the emperour folowed soone after moche humbly. Whan saint Ambrose sawe Ruffyn come he sayd to him / ẏ hast no more shame thā an hoūde for to do suche occisyon / & now ẏ comest boldly to me Whan Ruffyn had prayed lōge for to assoyle ẏ emperour whiche came folowynge hym / saynt Ambrose sayd to hȳ. Certaynly I defende to him the entre in to ẏ chirche / & yf he wyll be a tyraūt / I wyll moche gladly receyue the deth. Than returned Ruffyn to ẏ emperour & recoūted to hym how he had done. And the emperour sayd / certaynly I shall go to hym ẏ I may receyue of hym vylany ynough / for it is well ryght. Whan he was come to hym he demaūded of hym absolucyon moche deuoutly. Saȳt Ambrose demaūded of hym / what penaunce hast ẏ done for so grete wyckednes. The emperour alleged to hym that Dauid had synned / & after had mercy. Saynt Ambrose sayd thou that hast folowed hym that synned folowe hym also repentaūt. Than sayd the emperour / it apperteyneth to the to gyue & enioyne penaūce / & I shall do it. Than he badde hym do open penaūce &

comyn tofore all the people. And ẏ emperour receyued it gladly & refused it not. Whan ẏ emperour was recõsyled to the chirche/he stode in ẏ chaũcel. Than sayd to hẏ saynt Ambrose. What sechest thou here. He answered. I am here for to receyue ẏ sacred mysteryes. And Ambrose sayd/this place apperteyneth to no man but to preestes/go out/for ye ought to be without the chaũcell/and abyde there wͭ other. Than obeyed the emperour humbly & went out. And after whan ẏ emperour came to Constantynople/& he stode without wͭ the laye people/the bysshop came & sayd to hym ẏ he shold come in to the chaũcell with the clerkes. He answered that he wold not/for he had lerned of saẏt Ambrose what differẽce there was bytwene an emperour & a preest/I haue foũde a man of trouth my mayster Ambrose/& suche a mã ought to be a bisshop.

¶ The lyues of saynt Tyburce and Valeryan ben conteyned in the lyfe of saynt Cecyle virgyn and martyr.

¶ Here foloweth the lyfe of saynt Alphey bysshop and martyr.

Saynt Alphey ẏ holy bysshop and martyr was borne in englonde in the shyre of Gloucestre/and he came of a noble kynne/and was his faders heyre/but he forsoke all for goddes loue/& became a monke at Derherste.v. myle from Gloucestre/but afterwarde ẏ good kyng Edward gaue ẏ hous of Derherst to the hous of saẏt Denys in fraũce. And whã saint Alphey had ben monke there longe tyme lyuyng a full holy lyf/thã he went fro thens to ẏ abbey of Bathe to be there in more contẽplacyon & rest of soule/& he buylded there that fayre abbey/and establysshed therin blacke mõkes & endowed it/& was hymselfe therin the fyrst abbot & foũder/& he ladde there a full holy lyfe/& ful well he guyded the monkes in holy and vertuous lyuyng. And ẏ tyme was saynt Dunstone bysshop of Caũterbury and saynt Ethelwolde bysshop of Wynchester/but wͭin shorte tyme after saynt Ethelwold dyed. And thã saynt Andrew appered to saynt Dunstone in a nyght & bad him aryse anone/& make Alphey abbot of Bathe bysshop of Wynchester/& so it was done wͭ grete solẽnite/lyke as our lord by his apostle saint Andrewe had cõmaunded/& he was bysshop there.xxxij. yere in full holy lyuynge. And after ẏ he was made archebysshop of Caũterbury after saynt Dunstone/& therto he was chosen by ẏ pope & by all ẏ clergy of englonde in ẏ yere of our lorde. M.vj.yere/& vj.yere he was bysshop of Caũterbury/& in the.vij.yere came a wycked tyraunt out of Denmarke in to this londe of englond/whose name was Erdryth with a grete multytude of danes/& they brent & robbed ĩ euery place where they came/& slewe many lordes of ẏ londe & many of ẏ comyn people/& ẏ tyme was Etheldrede kyng of englond/& saynt Edward ẏ martyr was his broder/& saynt Edwarde ẏ cõfessour his sone ẏ whiche lyeth at west mynster. And in this tyme ẏ danes dyd moche harme in this londe/ẏ chefe prẏce of them hyght Kyrkyl/& his broder Erdryth was leder of ẏ hoost/they dyd full grete persecucyon/for there was none ẏ myght resyst ne wͭstande them/for kyng Etheldrede was a meke man/& toke no hede to helpe his people. And Erdryth wͭ the danes went to Caũterbury/& there he dyd moche wyckednes to ẏ people/& wente & destroyed all ẏ he myght fynde. But at the last he was slayne by men of Caũterbury/& whan the prynce Kyrkyl wyst ẏ he was slayne/he was moche angry/& in grete haste he came to Caũterbury & besyeged ẏ towne/& anone gate it and brent & destroyed all that he myght. And this holy bysshop saynt Alphey came to the prynce of ẏ danes/and prayed

hym to take his body & spare ꝑ poore peo ple of the towne/but for all that he slewe monkes preestes & all ꝑ he myght fynde. He tythed ꝑ monkes/he slewe.ix.mōkes & saued the tenth/& yet he thought there were ouer many on lyue/& begā to tythe them agayne. And than saynt Alphey re preued them for theyr cursed doynges/& than anone they toke saynt Alphey ꝑ ho ly man & boūde his hādes behynde hym & they ledde him w̄ them fro thens to the towne of Grenewyche beside London/& there they put hym in prison halfe a yere & more/& the frydaye in ꝑ cester weke the deuyll appered to this holy man in ꝑ pry son in lykenes of an aūgel/& sayd to hym that it was our lordes wyll ꝑ he shold go out of prison & folowe hym. And this ho ly man byleued hym & went out & folowed ꝑ wycked aūgell by nyght/& he brought this holy man in to a derke valey/& there he waded ouer waters & dyches/myres & hedges/& euer this holy man folowed hym as he myght for werynes/tyll at ꝑ last he had brought hym in to a foule myre that was fyt about w̄ grete waters/and there the deuyll lefte hym & vanyshed a waye. And thā this holy man wyst well that he was deceyued by his enemy the fende/& thā he cryed god mercy & prayed hym of helpe. And than our lorde sente to hym his aungell & ayded hym out of the myre & water/& sayd it was the wyll of god ꝑ he shold returne agayn to prison ꝑ he came fro/for to morowe ꝑ shalte suffre martyrdome for our lordes sake/& as he went agayn towarde ꝑ prison at Grene wytche cry by the morowe his kepers ꝑ had sought hym all ꝑ nyght mette hym. & anone they cast hym down to ꝑ groūde & there they woūded hym full pyteously And than they brought hym agayne to prison/& they made therin a grete smol dering of smoke for to dyscase hym/and than saynt Dunstone appered to hym/& badde hym be of good cōfort/for our lord hath ordeyned for the a glorious crowne And as they spake togyder his bandes brake/& all his woūdes were made hole agayn through ꝑ mercy of our lord. And whan his kepers sawe this they dredde sore/& anone this myracle was knowen to the people/& they went than fast to se hym/& the iudges doubted the grete peo ple that came thyder/& they toke hȳ out of prison & ladde hym to the place where he shold be martyred/but ꝑ poore people made grete lamentacyon for hym. But anone ꝑ wycked turmentours stoned hȳ to deth lyke as the iewes dyd saynt Ste uen. And whā he was almoost deed/one there was ꝑ was his godsone whiche w̄ an axe smote hym on the heed that he fell to the groūde/& than rendred vp his spi ryte to our lorde Jesu Chryst. And than these wycked tyraūtes threwe ꝑ holy bo dy in to a depe water/ꝑ good men sholde not fynde it. But by ꝑ purueyaūce of our lorde w̄in shorte tyme after he was foūde of the true chrysten men/& they reprened gretly these wycked tyraūtes. And they began than to scorne the holy body/& one of them toke an olde rotten stake or tree & pyght it in the erth/& sayd/yf this stake bere floures by to morowe/we wyll re pent vs & byleue ꝑ he is an holy man/or elles we wyll neuer byleue it. And on the morowe they foūde ꝑ stake grene & bare leues. And whan they sawe this grete myracle/they byleued in god/and kyssed the feet of this holy saint/& repēted them full sore of theyr wycked dedes/& cryed full mekely god mercy & this holy saynt Alphey. And after he was brought to London with grete worshyp/& buryed in the chirche of saynt Poule with grete reuerence/and there his body laye bu ryed many yeres/& after warde it was taken vp and translated to Caūterbury/ and his bones there layde in a worshyp full fyerte or shryne/where our lorde she weth dayly many fayre myracles for his

holy martyr saynt Aphey. And the turmentours that repented them not / dyed anone after in grete mysery in dyuerse wyse for to be punisshed as it pleased our lorde/Whiche graūte vs heuen. Amen.

Here foloweth ỹ lyfe of saynt George. And fyrst ỹ interpretacyon of his name.

O George is sayd of geos/Whiche is as moche to saye as erth/& orge ỹ is tyllynge/so George is sayd as tyllyng ỹ erth/ỹ is his flesshe. And saynt Austyn sayth in libro de trinitate/ỹ good erth is in the heyght of ỹ moūtaynes/in ỹ temperaūce of the valeys/& in the playne of the feldes. The fyrst is good for herbes beynge grene/the seconde to bynes/& the thyrde to Whete & corne. Thus ỹ blyssed George was hygh in despysynge lowe thynges/& therfore he had verdure in hȳ selfe. He was attēperate by discrecyon/& therfore he had wyne of gladnes/& wīn he was playne of humylite/& therby put he forth Whete of good werkes. Or George may be sayd of gera/ỹ is holy/& of gyon ỹ is a wrasteler/ỹ is an holy wrasteler For he wrasteled with ỹ dragon. Or it is sayd of George ỹ is a pilgrim/& geyr ỹ is detrenched out/& vs ỹ is a coūseyler. He was a pylgrym in ỹ syght of ỹ worlde/& he was cut & detrenched by ỹ crowne of martyrdome/& he was a good coūseyler in prechynge. And his legende is nōbred amonge other scriptures apocryfate in ỹ coūseyle of Nycene/bycause his martyrdom hath no certayn relacyō. For in ỹ kalender of Bede it is sayd ỹ he suffred martyrdom in parlydye in ỹ cyte of dyapolyn And i other places it is redde ỹ he resteth in ỹ cite of dyspolyn/Whiche tofore was called lyde/Whiche is by ỹ cite of Joppen or Japh. And in an other place it is sayd that he suffred deth vnder Dyoclesyen & Maximyen Whiche ỹ tyme were emperours. And in other place vnder Dyoclesyan emperour of Perse/beynge present lxx. kynges of his empyre. And it is sayd here that he suffred deth vnder Dacyen the prouost. Than Dyoclesyen & Maxymyen beynge emperours.

Saynt George was a knyght and borne in Capadoce. On a tyme he came in to ỹ prouynce of Lybye to a cyte Whiche is sayd Sylene/and by this cyte was a stagne or ponde lyke a see/Wherin was a dragon Whiche enuenymed all ỹ coūtree. And on a tyme ỹ people were assembled for to slee hȳ/& Whan they sawe hym they fledde/& Whā he came nygh ỹ cyte/he venymed ỹ people w̄ his breth/& therfore ỹ people of the cyte gaue to hym euery daye two shepe for to fede hym/bycause he shold do no harme to the people. And Whan ỹ shepe fayled/there was taken a man & a shepe. Than was an ordynaūce made in ỹ towne ỹ there shold be taken ỹ chyldren & yonge people of them of the towne by lotte/and euerych as it fell Were he gentyll or poore shold be delyuered Whan ỹ lotte fell on him or her. So it happed ỹ many of them of ỹ towne were thā delyuered/in so moche ỹ the lotte fell vpon ỹ kyges doughter/Wherof ỹ kyng was sory & sayd to ỹ people. For the loue of ỹ goddes take golde & syluer & all that I haue/and let me haue my doughter. They sayd/syr ye haue made & ordeyned the lawe/& our children ben now dede/& now ye wolde do ỹ cōtrary/your doughter shall be gyuen/or els we shall brenne you & your hous. Whan ỹ kyng sawe he myght no more do/he began to wepe & sayd to his doughter. Now shal I neuer se thyn espousayles. Thā returned he to ỹ people & demaūded. viij. dayes respyte & they graūted it to hȳ. And Whā ỹ. viij. dayes were passed/they came to hym & sayd/ỹ seest ỹ the cyte perysheth. Than did ỹ kyng do aray his doughter lyke as she sholde be wedded/& enbraced her and kyssed her/& gaue her his benedicyon/&

after ledde her to the place where ẏ dragon was. Whã she was there/saȳt George passed by/ & whan he sawe ẏ lady/he demaũded ẏ lady what she made there/ & she sayd. Goo ye your waye fayre yonge man ẏ ye perisshe not also. Than sayd he tell to me what ye haue/ & why ye wepe & doubte ye no thynge. Whan she sawe ẏ he wold knowe/she sayd to him how she was delyuered to ẏ dragon. Than sayd saynt George/ fayre doughter doubte ye no thynge hereof/ for I shall helpe ẏ in ẏ name of Jesu chryst. She sayd/for gods sake good knight go your waye/ & abyde not with me/for ye may not delyuer me. Thus as they spake togider/the dragon appered & came rẽnynge to them/ & saint George was vpon his hors & drewe out his swerde/ & garnysshed hym with the signe of ẏ crosse & rode hardyly agaynst ẏ dragon whiche came towarde hym and smote hym w̃ his spere & hurte hȳ sore/ & threwe hym to ẏ groũde. And after sayd the ẏ mayde/delyuer to me your gyrdel & bynde it aboute ẏ necke of ẏ dragon/ & be not aferde. Whã she had done so/the dragon folowed her as it had bẽ a meke beest & debonayre. Than she ledde hym in to ẏ cite/ & ẏ people fledde by moũtaynes & valeys & sayd/alas alas we shal all be deed Thã saȳt George sayd to them/ne doubt ye no thyng/w̃out more byleue ye in god Jesu chryst/ & do you to be baptysed/ & I shall slee ẏ dragon. Than the kyng was baptysed & all his people/ & saint George slewe ẏ dragon & smote of his heed/ & cõmaũded ẏ he shold be throwen in ẏ feldes & they toke.iiij.cartes w̃ oxen that drewe hym out of ẏ cite. Than were there well xv.M.men baptysed without women & children. And ẏ kyng dyd do make a chirche there of our lady & of saynt George/ in the whiche yet sourdeth a foũtayne of lyuynge water/ whiche heleth seke people that drynke therof. After this ẏ kyng offred to saynt George as moche money as there myght be nombred/but he refused all/ & cõmaũded ẏ it shold be gyuen to poore people for goddes sake/ & enioyned the kynge.iiij.thynges/that is/that he shold haue charge of the chirches/ & that he sholde honour ẏ preestes/ & here theyr seruyce dylygently/ & that he shold haue pyte on the poore people. And after kyssed the kyng & departed. ¶ Now it happed that in ẏ tyme of Dyoclesien & Maximyen whiche were emperours/ was so grete persecucyon of chrysten men/ that w̃in a moneth were martyred well.xxij. thousand/and therfore they had so grete drede that some renyed & forsoke god/ & dyd sacrefyce to the ydolles. Whan saint George sawe this/ he lefte the habyte of a knyght & solde all that he had/ & gaue it to the poore/ & toke the habyte of a chrysten man/ & went in to the myddle of the paynyms & began to crye/all the goddes of the paynyms & gentyles ben deuylles My god made the heuens & is very god Than sayd the prouost to hym/of what presumpcyon cometh this to ẏ that thou sayest ẏ our goddes ben deuylles/ & saye to vs what ẏ arte/ & what is thy name. He answered & sayd. I am named George/ I am a gentyll man a knyght of Capadoce/ & haue lefte all for to serue god of heuen. Than ẏ prouost enforced hymself to drawe hym fro ẏ fayth by fayre wordes. And whan he myght not brynge hȳ therto/he dyd do reyse hym on a gybet/ & so moche bette hym with grete staues & broches of yren/that his body was all to broken in peces. And after he dyd do take brondes of yren & ioyned them to his sydes/ & his bowelles whiche than appered he dyd do frote with salte/and so sent hym in to pryson. But our lorde appered to hym the same night with grete lyght and conforted hym moche swetely. And by this grete consolacyon he toke to hym so good a herte/that he doubted no maner of turment that they myght make

him suffre. Than whā Dacien ꝑ prouost sawe ꝑ he myght not surmount hym/he called his enchaũtour & said to hꝫ. I se ꝑ these chrysten people doubte not our turmẽtes. The enchaũtour boũde hymselfe vpon his heed to be smytten of yf he ouercame not his craftes. Thā he toke strõge venym & medled it w̃ wyne/& made inuocacyõ of ꝑ names of ꝑ fals goddes & gaue it to saynt George to drynke. Saynt George toke it & made ꝑ sygne of ꝑ crosse on it & anone dranke it wout greuynge hꝫ ony thynge. Than ꝑ enchaũtour made it more stronger than it was tofore of venym/& gaue it hym to drynke/& it greued hꝫ no thynge. Whan ꝑ enchaũtour sawe ꝑ/he kneled downe at ꝑ feet of saynt George/& prayed hym ꝑ he wold make hym chrysten. And whā Dacyen knewe ꝑ he was becomen chrystẽ/he made to smyte of his heed/& after on ꝑ morowe he made saynt George to be sette bytwene two wheles whiche were ful of swerdes sharpe & cutynge on bothe sydes. But anone ꝑ wheles were broken/& saynt George escaped wout hurte. And thā cõmaũded Dacyen that he sholde be put in a cawdron full of molten leed. And whan saynt George entred therin by the vertue of our lord hym semed ꝑ he was in a bayne well at ease. Thā Dacien seynge this/begā to swage his yre/& to flater hꝫ by fayre wordes/& sayd to hym. George the pacyence of our goddes is ouer grete vnto ꝑ whiche hast blasphemed them/& done to them grete delyte/than fayre & ryght swete sone I praye the that ꝑ returne to our lawe and make sacrefice to ꝑ ydolles & leue thy foly and I shall enhaunce ꝑ to grete honour & worshyp. Than began saynt George to smyle & sayd to hym. Wherfore saydest ꝑ not to me thus at ꝑ begynynge/I am redy to do as ꝑ sayest. Than was Dacyen glad: & made to crye ouer all ꝑ towne ꝑ all the people shold assemble for to se George make sacrefice whiche so moche had stryued agaynst it. Than was ꝑ cyte arayed & feest thrugh out all ꝑ towne/& all came to the temple for to se hym. Whan saynt George was on his knees/& they supposed that he wolde haue worshypped the ydolles/he prayed our lord god of heuen that he wold destroye ꝑ temple & ꝑ ydols in the honour of his name/for to make ꝑ people to be conuerted. And anone ꝑ fyre descended fro heuen & brent the temple & the ydolles & theyr preestes/and syth the erth opened & swalowed all the cendres & asshes ꝑ were lefte. Than Dacyen made hym to be brought tofore hym/& sayd to hym. What ben ꝑ euyll dedes that thou hast done/& also grete vntrouth. Than sayd to him saynt George. I fyr byleue it not/but come with me & se how I shal sacrefye. Than sayd Dacyen to hym. I se well thy fraude & thy barate/thou wylt make the erth to swalowe me/lyke as ꝑ hast the temple & my goddes. Thā sayd sayt George. O caytyfe tell me how may thy goddes helpe ꝑ/whan they may not helpe themselfe. Than was Dacyen so angry/that he sayd to his wyfe/I shall dye for anger/yf I may not surmount & ouercome this man. Than sayd she to hym. Euyll & cruell tyraunt ne seest thou not the grete vertue of ꝑ chrysten people I sayd to the well that thou sholdest not do them ony harme/for theyr god fyghteth for them/and knowe thou well that I wyl become chrysten. Than was Dacyen moche abasshed/& sayd to her. Wylt thou be chrysten/than he toke her by the heere/& dyd do bete her cruelly. Than demaũded she of saynt George. What may I become bycause I am not chrystened. Than answered ꝑ blysted saynt George/doubte the no thynge fayre doughter/for thou shalt be baptysed in thyn owne blode. Than began she to worshyp our lorde Jesu Chryst/and so she dyed and wente to heuen. On the morowe Dacyen gaue his sentence that saynt George sholde

be drawen through all ꝑ cite/ & after his heed shold be smytten of. Than made he his prayer to our lord/ that all they that desyred ony bone myght gete of our lorde god in his name. And a voyce came from heuen whiche sayd ꝑ it whiche he had desyred was grauted. And after he had made his oryson/ his heed was smytten of aboute the yere of our lord. ij. C. lxxxbij. Whan Dacien went homeward fro the place where he was byheded towarde his palays/ fyre fell down fro heuen vpō hym & brente hym & all his seruauntes. ¶ Gregory of Turonense telleth ꝑ there were some ꝑ bare certayn relykes of sayt George/ & came in to a certayn oratory in an hospytal/ & on ꝑ morynge whā they shold depart/ they coude not meue ꝑ dore tyll they had lefte there parte of theyr relykes. ¶ It is also foūden in ꝑ hystory of Antioche/ ꝑ whan ꝑ chrysten men went ouer see to conquere Jherusalem/ ꝑ one a fayre yonge man appered to a preest of ꝑ hoost/ & coūseyled hym ꝑ he shold bere wt hym a lytell of ꝑ relykes of saynt George for he was cōductour of ꝑ batayle/ & so he dyd so moche ꝑ he had some. And whā it so was ꝑ they had assyeged Jherusalē & durst not moūt ne go vpon ꝑ walles for ꝑ quarelles & defence of the sarasyns/ they sawe appertly saint George whiche had whyte armes wt a reed crosse ꝑ went vp tofore them on ꝑ wall/ & they folowed hym & so was Jherusalē taken by his helpe. And bytwene Jherusalē & porte Japhe by a towne called Ramys is a chapell of saynt George/ whiche is now desolate & vncouered/ & therin dwell chrystē grekes & in the sayd chapel lyeth ꝑ body of saynt George/ but not ꝑ heed/ & there lyeth his fader & moder & his vncle/ not in ꝑ chapel but vnder ꝑ wall of the chapell/ & the kepers wyll not suffre pylgrymes to come therin but yf they paye two duckettes/ & therfore come but fewe therin/ but offre wout ꝑ chapel at an awter/ & there is. bij yere & .bij. lentes of pardon/ & the body of sayt George lyeth in ꝑ myddle of ꝑ quere of ꝑ sayd chapel/ & in his tombe is a hole ꝑ a man may put in his hāde. And whā a sarasyn beynge madde is brought thyder/ & yf he put his heed in ꝑ hole he shal anone be made perfytly hole/ & haue his wytte agayne. This blyssed & holy martyr sayt George is patron of this realme of englond/ & ꝑ crye of men of warre. In the worshyp of whom is foūded ꝑ noble ordre of ꝑ garter/ & also a noble college in the castel of wyndsore by kynges of englonde/ in whiche college is ꝑ hert of saint George/ whiche Sygysmond the emperour of almayne brought & gaue it for a grete & a preeyous relyke to kyng Henry the fyfth/ & also ꝑ sayd Sygysmond was a broder of ꝑ sayd garter/ & also there is a pece of his heed. Whiche college is nobly endowed to the honour & worshyp of almyghty god & his blyssed martyr saynt George. Thā let vs praye to hym ꝑ he be specyall ꝓtecter & defēder of this realme.

## ¶ The lyfe of saynt Marke ꝑ euāgelyst. And fyrst ꝑ interpretacyon of his name.

Marke is as moche to saye as hye to cōmaūdement certayne/ declyned & bytter. He was hye of cōmaūdemēt by reason of pfeccyō in his lyf/ for he kept not onely ꝑ cōmaūdementes comyn/ but also ꝑ hye as ben coūseyles. He was certayn in ꝑ doctryne of ꝑ gospel/ lyke as he had receyued of saint Peter his mayster He was declined by reason of perfyte and grete humylite/ for bycause of grete mekenes he cutte his thombe/ to ꝑ ende ꝑ he shold not be chosen to be a preest. He was bytter by reason of ryght sharpe & bytter payne/ for he was drawen thrugh ꝑ cite & amonge ꝑ turmentes he gaue vp ꝑ spirite. Or marke is said of a grete mallet or betel which wt one stroke maketh playne yren/ & engēdreth melody & cōfermeth it.

For saynt Marke by his onely doctryne quenched ꝑ vnstedfastnes of ꝑ heretykes he engendred the grete melody of ꝑ pray synge of god & confermed the chirche.

MArke the euāgelyst was of ꝑ kynrede of ꝑ leuytes/& was a preest. And whā he was christened he was godsone of sayt Peter ꝑ apostle/& therfore he went w̄ hym to Rome. Whā saynt Peter preched there ꝑ gospell/ ꝑ good people of Rome prayed sayt Marke ꝑ he wold put the gospell in wrytyng lyke as saynt Peter had preched. Thā he at theyr requeste wrote & shewed it to his mayster sayt Peter to examyn/& Whan saynt Peter had examyned it/& sawe ꝑ it cōteyned ꝑ very trouth/he approued it/& cōmaunded ꝑ it sholde be redde at Rome. And than saynt Peter seynge saynt Marke constaūt in ꝑ fayth/he sent hym in to aquyle to preche the fayth of Chryst/ Where he preched ꝑ worde of god & dyd many myracles & conuerted innumerable multitude of people to ꝑ fayth of Chryst/& wrote also to them ꝑ gospel/lyke as he dyd to them of Rome Whiche is to this day kept in ꝑ chirche of aquylence/& w̄ grete deuocyō kept. After this it happed ꝑ saynt Marke lad w̄ him to rome a bourgeys of ꝑ same cite whom he had cōuerted to ꝑ fayth named Armogares/& brought hym to saynt Peter/& prayed hym ꝑ he wolde sacre hym bysshop of aquyle/& so he dyd. Than this Armogares whā he was bysshop he gouerned moche holyly ꝑ chirche/& at ꝑ last ꝑ paynyms martyred hym. Thā sayt Peter sent saynt Marke in to alexandry/ Where as he preched first ꝑ word of god/& as soone as he was entred a grete nombre of people assembled for to come agaynst hym. There he was of so grete pfeccyon/ ꝑ by his predicacyō & by his good ensamples the people moūted in so holy cōuersacion & in so grete deuocyon/ ꝑ at his instaunce they ledde theyr lyf lyke mōkes. He was of so grete humilite/ ꝑ he dyd cutte of his thombe bycause he wold be no preest/for he iudged hymselfe not worthy therto/but ꝑ ordinaūce of god & of saynt Peter came agaynst his wyll. For saynt Peter made & sacred hym bisshop of alexandry/& anone as he came in to Alexandry his shone were broken & torne/Whan he sawe ꝑ he sayd. Verely I se ꝑ my iourney is sped/ne ꝑ deuil may not let me/sith ꝑ god hath assoyled me of my synnes. Thā wēt sayt Marke to a shomaker for to amende his shoes/& as he sholde werke he pryeked & sore hurt his lyfte hāde w̄ his alle/& whā he felte hym hurt he cryed on hye on god Whā saynt Marke herd ꝑ/he sayd to hym Now knowe I wel ꝑ god hath made my iourney ꝓsperous. Than he toke a lytell clay & spytel & medled thē togyder & layd it on the woūde/and anone he was hole. Whan the shomaker sawe this myracle he brought hym in to his hous & demaūded hym What he was/& fro whens he came. Than sayd saint Marke ꝑ he was the seruaūt of Jesu Chryst/& he sayd. I wold fayne se hym. Thā sayd saint Marke. I shal shewe him to ꝑ. Thā he began to preche to him ꝑ fayth of Jesu chryst/& after baptised hym & all his meyny. Whā the men of the towne herde saye ꝑ there was a man comen fro galylee ꝑ despised & defended ꝑ sacrefyces of ꝑ ydolles/they began to awayte how they myght delyuer hym to deth. Whā saint Marke espyed that/he made his shomaker which was named Anien bysshop of alexandry/& he hymselfe went to Pentepolyn where as he was two yere/& after came agayne to alexandry/& foūde thā there ꝑ towne full of chrysten men/& ꝑ bisshops of ꝑ ydolles awayted for to take hym. Now it happed on ester day whā saynt Marke songe masse/they assembled all & put a corde about his necke & after drewe hym thrugh out ꝑ cyte/& sayd/let vs drawe bubale to the place of bubale/& ꝑ blode ranne vpon

the stones / & his flesshe was torne pece mele that it laye vpon ỹ pauement all be bledde. After this they put hym in prison where an aũgell came & cõforted hym / & after came our lorde for to visyte & cõforte hym sayenge. Pax tibi marce euãgelista me⁹. Peas be to ỹ Marke myn euãgelist be not in doubte / for I am w̃ the / & shall delyuer the. And on ỹ morowe they put ỹ corde aboute his necke & drewe hym lyke as they had done tofore / & cryed drawe ỹ bubale. And whan they had drawen / he thãked god & sayd. In to thy hãdes lorde I cõmende my spirite / & he thus sayenge dyed. Than ỹ paynyms wolde haue brent his body / but ỹ ayre begã sodeynly to chaũge / & to hayle / lyghten & thonder / in suche wyse ỹ euery man enforced hym to flee / & lefte there the holy body alone. Thã came ỹ chrystẽ men & bare it away & buryed it in ỹ chirche w̃ grete ioye / honour & reuerence. This was in ỹ yere of our lorde. lvij. in ỹ tyme that Nero was emperour. And it happed in ỹ yere of grace. iiij. C. lxvj. in ỹ tyme of Leon ỹ emperour ỹ the Venycyens translated ỹ body of sayt Marke fro Alexandre to Venise in this maner. there were two marchaũtes of Venyse dyd so moche what by prayer & by theyr gyftes to two preestes ỹ kepte the body of saynt Marke / ỹ they suffred it to be borne secretly & priuely vnto theyr shyppes / & as they toke it out of ỹ tombe there was so swete an odour throughout all the cite of Alexander / that all ỹ people meruaylled / ne knewe not fro whens it came / than the marchauntes brought it to the shyppe / & after hasted ỹ maryners and let the other shippes haue knowlege therof. Thã there was a man in an other shyppe ỹ iaped & sayd. Wene ye to carye away ỹ body of sayt Marke / nay ye lede with you an egyptcyen. Thã anone after this worde / the shyppe wherin ỹ holy body was turned lyghtly after hym / & so rudely borded ỹ shyppe of hym ỹ had sayd ỹ worde / that he brake one of ỹ sydes of the shyppe / & wolde neuer leue it in peas tyll they had cõfessed ỹ the body of sayt Marke was in ỹ shyppe. That done she helde her styll / thus as they sayled fast they toke no hede / & ỹ ayre begã to wexe derke & thycke / ỹ they wyst not where they were. Than saynt Marke appered to a monke to whom ỹ body of saint Marke was delyuered to kepe / & bad hỹ anone to stryke theyr sayles for they were nygh londe / & he dyd so / & anone they foũde londe in an yle / & by al ỹ ryuages where as they passed / it was sayd to them ỹ they were wel happy ỹ they ledde so noble a tresour as ỹ body of sayt Marke / & prayed them that they myght worshyp it. Yet there was a maryner ỹ myght not byleue ỹ it was ỹ body of saynt Marke / but ỹ deuyl entred in to hỹ / & turmẽted hỹ so lõge ỹ he coude not be delyuered tyl he was brought to ỹ holy body / & as soone as he confessed ỹ it was ỹ body of saynt Marke / he was delyuered of ỹ wycked spirite / & euer after he had grete deuocyon to saynt Marke.

¶ It happed after that ỹ body of saynt Marke was closed in a piller of marble & right fewe people knewe therof / bycause it shold be secretly kept. Thã it happed ỹ they ỹ knewe therof dyed / & there was none ỹ knewe where this grete treloure myght be / wherfore ỹ clerkes & the laye people were gretly dyscõforted & wepte for sorowe / & doubted moche ỹ it had ben stolen away. Than made they solempne processyons & letanyes / & ỹ people began to fast & be in prayers / & all sodeynly ỹ stones opened & shewed to all ỹ people ỹ place & stede where ỹ holy body rested. Thã rendred they thankynges to god of this that he had releued them of theyr sorowe & anguysshe. And ordeyned that on that daye they sholde feest alway for this deuoute reuelacyon. ¶ A yonge man on a tyme had a cancre in his brest / & wormes ete it / whiche were come of rottynge / &

as he was thus turmented he prayed w̄ good hert to saynt Marke & requyred hym of helpe & ayde/& after he slepte/& ỹ same tyme appered to hym sayt Marke in forme of a pylgrym/tucked & made redy for to go haskely ouer see/& whan he demaũded hym what he was/he answered ỹ he was saint Marke/whiche went haskely for to socoure a shyppe ỹ is in peryll. Than he stratched & layd his hãde on hym/& anone as he awoke he foũde hymselfe all hole. Anone after this shyppe came to ỹ porte of Uenyse/& the maryners tolde ỹ peryll where they had ben in/& how saint Marke had holpe them. Than for ỹ one myracle & for ỹ other ỹ people rendred thãkynges to our lord. The marchaũtes of Uenyse wēt on a tyme by ỹ see in a shyppe of saracyns toward Alexander/& they sawe them in peryl they hewed ỹ cordes of the shyppe/& anone ỹ shyppe began to breke by ỹ force of ỹ see/& all ỹ saracyns ỹ were therin fell in ỹ see & dyed that one after ỹ other. Than one of ỹ saracyns made his auowe to saynt Marke & pmysed him ỹ yf he delyuered hym fro this peryl he wold be baptysed. Anone a man all shynynge appered to hym whiche toke hym out of the water & remysed hym agayne in to ỹ shyppe/& anone ỹ tempest ceased. Whan he was comen in to alexandry he remembred no thynge saynt Marke which had delyuered hym fro peryll/he went not to visyte hym/ne he dyd hym not to be baptysed. Thã appered to hym saint Marke & sayd to hym ỹ he remēbred euyll ỹ boũte ỹ he dyd to hym Whã he delyuered hym fro ỹ peryll of ỹ see. And anone ỹ saracyn came agayne to his cõscyence/& he went to Uenise & was there baptised & named Marke/& byleued pfytly in god/& ended his lyf in good werkes. ¶ There was a man gone vp in ỹ steple of saynt Marke at Uenyse/& as he entended to do a werke/he was troubled ī suche wyse ỹ he fell & was lyke to haue bē all to broken in his membres/neuertheles in his fallyng he cryed saynt Marke/and anone he rested vpon a braũche ỹ sprange out/wherof he toke no hede. And after one raught & let hym downe a corde by whiche he aualed down & was saued. ¶ There was a gentyl man of puaũce whiche had a seruaũt ỹ wold fayne go on pylgrymage to saynt Marke/but he coude gete no licẽce of his lord. At ỹ last he doubted not to angre his lord/but went thyder moche deuoutly/& whã his lord knewe it/he bare it moche greuously/& as soone as he was comen agayn/his lord cõmaũded that his eyen shold be put out/& the other seruaũtes ỹ were redy to do ỹ lordes wyl/made redy sharpe brochets of yren/& enforced them with all theyr power & myght not do it. Than cõmaũded the lorde to hewe of his thyes w̄ axes/but anone ỹ yren was as softe as molten leed. Than cõmaũded he to breke his tethe w̄ yren hamers/but ỹ yren therof was so softe ỹ they coude do hym no harme. Than whan ỹ lord sawe the vertue of god so openly by ỹ miracles of saynt Marke/he demaũded pardon & wente to Uenyse to saynt Marke w̄ his seruaũt. ¶ There was a knyght on a tyme so hurt in batayle ỹ his hande henge on ỹ arme/in suche wyse ỹ his frendes & surgiens coũseyled him to cutte it of/but he ỹ was acustomed to be hole was asshamed to be maymed/& made it to be boũde in his place/& after he called moche deuoutly to saynt Marke/& anone his hande was as hole as it was tofore. And in the wytnes of this myracle/a sygne of ỹ cuttyng abode styl. ¶ An other tyme there was a knyght armed whiche ranne vpõ a brydge/and his horse & he fell in a depe water/& whã he sawe he might not escape/he cryed on saynt Marke/& anone he raught hym a spere by whiche he was saued. And for this cause he came anone in pilgrymage to Uenyse & told this myracle. ¶ There was a man takẽ by enuy

of them that hated hym and was put in
prison/& whā he had ben there.xl.dayes
& was moche greued/ he cryed on saynt
Marke. And whā saynt Marke had ap-
pered thyse/he supposed that it had ben
a fantasye. At the last he felte his yens
broken as it had ben a rotten threde/and
passed by the kepers of the prison openly
by daye/he seynge them all/ but none of
them sawe hym/& after came to the chir-
che of saynt Marke and thanked god de-
uoutly. ¶ It happed in poyle was grete
famyne/& ꝑ londe was barayne that no
thynge myght growe theron. Thā was
it shewed by reuelacyon to an holy man
that it was bycause ꝑ they halowed not
the feest of saint Marke. And whan they
knewe this/anone they halowed the feest
of saynt Marke/& anone began to growe
grete plente of goodes through out all ꝑ
coūtree. ¶ It happed at pappe in ꝑ con-
uent of the freres prechours in ꝑ yere of
our lord. M.ij.C.xlj. that a frere a moche
religyous man was seke vnto ꝑ deth na-
med Julian? whiche sent for his pryour
for to demaunde hym in what estate he
was in/& he tolde hym that he was in
peryll of deth/& ꝑ it approched fast. And
anone his face was all bryght & ioyfull/
& with gladnes he began to saye. Fayre
bretherne my soule shall departe anone/
make rome & place for my soule ioyeth in
my body for the good tydinges ꝑ I haue
herde/& lyft vp his eyen in to heuen and
sayd. Lorde god take away my soule out
of this prison/& after he sayd. Alas who
shall delyuer me fro this corrupte & mor-
tal body. Amonge these wordes he fell in
a lyght slepe/& sawe saynt Marke come
to hym/& stādyng by his beddes syde he
herde a voyce sayenge to him. O Marke
what makest ꝑ here. He answered that
he was come to visyte this frere bycause
he sholde dye. Than he demaunded hym
wherfore he came more thā another sayt
He answered bycause he had a speeyal de
uocyon to me/& bycause he hath ofte de-
uoutly vysyted my chirche/& therfore I
am come to vysyte hym in ꝑ houre of his
deth. Thā entred in to ꝑ place grete plēte
of people all whyte/of whom saint Mar
ke demaūded wherfore they were comen
And they answered ꝑ they were comen
for to present the soule of this brother to-
fore god. And whā the frere was waked
he sente for the pryour/ and tolde to hym
aduysedly all this vysyon. And after anō
ne in the presence of the pryour he dyed
with grete ioye. And all this the pryour
recounted to hym that wrote this boke
named legenda aurea.

## ¶ Here begynneth the lyfe of saynt Marcellyne the pope.

SAynt Marcellyn was pope of Ro
me by ꝑ space of.ix.yere and.viij.
monethes. In his tyme regned Dyocle-
syan & Maximyan emperours of Rome/
the whiche cōmaunded that he sholde be
taken & brought in to the temple for to do
sacrefyce to the ydolles/& whan he wold
not assent the mynystres of ꝑ emperours
menaced hym ꝑ they wolde make hym dye
by dyuerse turmētes. And whā he herde
that/he had so grete drede that he put in
theyr sacrefyce two graynes of encence
onely/wherof ꝑ paynyms had grete ioye
And ꝑ chrysten men had ryght grete so-
rowe/& reprehended hym gretly of that he
had done suche a thyng agaynst ꝑ chrystē
fayth/& anone he repented hym & put hym
selfe to ꝑ iudgement of ꝑ bysshops. But ꝑ
bysshops answered/ god forbede ꝑ it ne-
uer fall/ ꝑ the pope of the chrysten people
whiche is soueryn be iudged of ony mā
but be he iudged of hymselfe. And anone he
deposed hymselfe/& after ꝑ chrysten men
chose hym agayn to be pope as he was to-
fore. And whan this came to ꝑ knowlege
of the emperours/than they dyd do take
hym/& bycause ꝑ he wold in no wyse do

sacrefice to ꝑ ydolles/they made to smyte of his heed. And than ꝑ persecucyon and woodnesse was so grete of the paynyms agaynst ꝑ chrysten people/that within a moneth after were put to deth for the name of Jesu chryst & for to sustayne ꝑ chrysten fayth well a.xvij.M. chrystē people Marcellyn in ꝑ houre ꝑ he shold be byheded sayd to fore all ꝑ people ꝑ he was not worthy to be buryed amōge chrysten people/& therfore he cōmaūded vpon payne of cursynge ꝑ none shold bury his body. And so the body of hym abode aboue the erth.xxvb.dayes wout burynge. After saynt Peter ꝑ apostle appered to Marcel whiche was pope after Marcellyn/and sayd to him in this maner. Marcel fayre fader why buryest ꝑ not me. And he answered/syr be ye not longe sythe buryed. And saynt Peter sayd/J hold me not buryed as longe as J se Marcellyn not buryed/& ꝑ pope answered/how syr knowe not ye how he acursed all them ꝑ buryed hym. And saint Peter sayd/is it not wryten that he that meketh hymselfe shal be enhaunced/this sholdest ꝑ haue thought Go than and burye hym at my feet. And anone the pope dyd his cōmaundement/ and buryed the body of saynt Marcellyn haskely/whiche was martyred the yere of our lorde.ij.C.and.lxxx.yere. Than praye we to hym that he praye for vs.

¶ The lyfe of saynt Vytall martyr. And fyrst the interpretacyon of his name.

VJtal is as moche to say as suche one lyuynge/for he lyued wout forthy lyke as he was in his herte within Or bital is as moche to saye as lyf/or bytal is to saye fleynge w̄ wynges/or fleynge hymself with wynges of vertues. He was as one of ꝑ beestes ꝑ Ezechiel sawe haynge in hymselfe foure wynges/the wynge of hope by whiche he flewe in to heuen/the wynge of loue by whiche he flewe to god/the wynge of drede by whiche he flewe to hell/& the wynge of knowlege by whiche he flewe to hymself. And it is supposed that his passyon is foūden in the boke of Gerualse & Prothase.

SAynt Vytal was a knyght and a consull/& of Valeria his wyfe he gate saynt Gerualse & saynt Prothase/he went to Rauēne w̄ Paulyn ꝑ was iudge of ꝑ coūtree. And whan he came thyder & sawe ꝑ this Paulyne made a phisycyen named Vrsianū to suffre many turmentes bycause he wold not reny his fayth/ & at ꝑ last whā they wolde byheed hy̆/he was so afrayed ꝑ he wolde haue renyed god. Than sayd saynt Vytal to hym. Ha Vrsian do not so/thou were wont to hele other/& now wylt delyuer thyselfe to perdurable deth/ ꝑ were come to ꝑ byctory/ now ꝑ art in peryl to lose thy crowne whiche was redy for ꝑ. Whan this phisicien herde these wordes he was al recōforted & repented of his euyll purpose/& suffred gladly martyrdom. And saint Vytal dyd do bury hy̆ moche honourably/ne neuer after wold saynt Vytal go in ꝑ company of ꝑ iudge Paulyne. Thā he had so grete indignacyon of ꝑ he had defended Vrsian to make sacrefyce/& of this ꝑ he dayned not to come to hy̆/and bycause he shewed hym a chrysten man/he dyd hy̆ to be hanged by the armes on a gybet. Than sayd to hym Vytal/ꝑ art ouermoche a fole/yf thou wene to deceyue me/whiche haue alway delyuered ꝑ other. Thā sayd Paulyne/bryng hym for to do sacrefyce/& yf he do it not/make a depe pyt vnto ꝑ Water/& put his heed there vnder/& so they dyd/& there buryed hym quycke/in the yere of our lorde.lvij. And ꝑ preest of the ydolles ꝑ had gyuen this coūseyle was anone taken of the deuyll/and cryed.vij. dayes contynually & sayd. Saynt Vytal thou bzeuest me/& the seuenth daye the deuyll thzewe hym in ꝑ ryuer/and there

dyed shamefully. And ỹ wyfe of saint Vital whan she came to Myllane/she foũde there of her people sacrefyenge ỹ ydolles whiche prayed her to ete wt them of theyr sacrefyces. To whome she answered/I am a chrysten woman/& it is not lawfull to me to ete of your sacrefyces. Thã they heryng ỹ/bette her so longe & so sore that they lefte her for deed/& her men ỹ were with her brought her to Myllane halfe lyuyng/& there the thyrde daye dyed holyly. And the body of saynt Vytall nowlyeth at Coleyn in ỹ chirche of our lady.

## Here folowe the lyfe of saynt Peter of Myllane. And fyrste the interpretacyon of his name.

PEter is as moche to saye as knowyng/or vnholsyng. Or Peter is sayd of petros ỹ is constaũt & ferme/& by that ben vnderstanden thre preuileges ỹ were in sayt Peter/he was a moche noble prechour/& therfore he is sayd knowynge/for he had perfyte knowlege of scripture/and knewe in his predicacyon what was behouefull to euerychc. Secõdly he was pure & a virgyn/& therfore he was sayd vnholsyng/for he vnhosed & dyd of his wyl fro his feet/& despoyled al mortall loue/in so moche ỹ he was a virgyn/& not onely of body/but also of mynde. Thirdly he was a martyr glorious of our lord/& therin he was cõstaũt & ferme to ỹ ende ỹ he shold suffre stedfastly martyrdom for the defence of the fayth.

SAynt Peter ỹ newe martyr of the ordre of the frere prechours was borne in ỹ cite of Verone ī lombardy/his fader & moder were of ỹ secte of ỹ arriens Thã he descẽded of these people like as ỹ rose ỹ cometh of ỹ thorne/& as ỹ lyght ỹ cometh of ỹ smoke. At the age of.vij.yere whan he lerned at ỹ scole his Credo/one his eme whiche was an heretike demaũded of hym his lesson/& ỹ child sayd to hym Credo/tyl to creatorẽ celi & tte. His vncle sayd to hym ỹ he sholde no more saye so/for god hath not made tẽporal thynges. The chylde affermed ỹ he ought to saye none otherwyse but so as he had lerned. And ỹ other began to shewe hym by auctorite his purpose/but ỹ childe whiche was full of the holy ghost answered so wel & wysely that his vncle departed all cõfused & sore chafed sayd to ỹ fader that he sholde take away his sone from scole/for he doubted whan he shal be grete ỹ he shall turne agaynst theyr lawe & fayth/& ỹ he sholde cõfoũde them/& so it happed/& so he prophecyed lyke as Cayphas dyd/but god agaynst whom no man may do wold not suffre it for ỹ grete profyte ỹ he attended of hym. Thã after whã he came to more age he sawe ỹ it was not sure to dwel wt the scorpyons/he had in despyte fader & moder & lefte ỹ worlde whyles he was a clere virgyn/he entred in to ỹ ordre of the frere prechours/where as he lyued moche holyly the space of.xxx.yere/or there about ful of all vertues/& especyal in defendyng the fayth/for loue of whiche he brent/he did moche abstinẽce for to bryge his fleshe lowe/he fasted/he entended to wake by nyght in studyenge & in prayer whan he sholde haue slepte & rested/& by daye he entended to ỹ profyte of ỹ soules in prechyng/in cõfessing/& in coũselyng in disputynge agaynst ỹ heretykes & arryens/& in that he had a specyal grace of Jesu chryst/for he was ryght sore founded in humylyte/he was meruaylously pyteous & debonayr/full of cõpassyon/of grete pacience/of grete charite/& of stedfastnes/so rype & so well ordeyned in fayre maner/ỹ euery man myght behold as in a myrour in his contynence & in his cõuersacyon/he was wyse & discrete/& so imprynted in his herte ỹ all his wordes were ferme & stable. Thã he prayed many tymes to our lord ỹ he wolde not lette hym dye but by suffraũce of martyrdom

for hym & for his fayth. And thus as he prayed god he accõplysshed in ỹ ende. He dyd many myracles in his lyf. For in ỹ cite of Myllane on a tyme whã he examyned a bysshop of ỹ arriens ỹ the chrysten men had taken/ & many bysshops religyous & grete plente of people of ỹ cite were there assembled & was than ryght hote. This arryen sayd to saynt Peter tofore them all. O ỹ Peter peruerse/ yf ỹ arte so holy as this people holdeth ỹ for/ wherfore suffrest ỹ this folysshe people dye for hete/ & prayest not god ỹ he wold shadow them. Thã saint Peter answered & sayd yf ỹ wylt promyse that ỹ shalt holde the very fayth/ & wylt leue thyn heresye/ I shall praye therfore to our lord. Than all they ỹ were on the partye of the arriens cryed ỹ he sholde promyse hym/ for they supposed ỹ he sholde not gete it specyally bycause ỹ ayre was so clere/ & no clowde was seen. And ỹ chrysten men doubted ỹ theyr fayth myght therby come to confusyon. But ỹ bysshop ỹ heretyke wold not bynde hȳ therto. Saynt Peter had good fayth & truste in god/ & made his prayer openly that he wold conuey ouer them a clowde/ & he made the sygne of ỹ crosse/ & anone a clowde came & ouerspredde them lyke a pauylyon ỹ there were assembled & abode as longe as ỹ sermon endured/ & it stratched no ferder but there. ¶ There was a lame man whiche had be so lame .v. yere/ & might not go/ but was drawen in a whelebarowe and brought to saynt Peter at Myllane/ & as saynt Peter had blysshed hym wt the sygne of ỹ crosse/ anone he was hole & arose. yet other myracles god shewed for hym by his lyf. ¶ It happed that ỹ sone of a gentyll man had suche an horryble dysease in his throte ỹ he myghte neyther speke ne drawe his breth/ but saynt Peter made on hym the sygne of ỹ crosse/ & layde his cope on the place where ỹ sore was/ & anone he was all hole. The same gentyl man had after warde a greuous malady/ & supposed to haue dyed/ & made to bringe to hym the sayd cope/ whiche with grete deuocyon layd it on his brest/ & anone he cast out a worme with two heedes whiche was rough/ & after he was brought in good helth/ & anone all hole. ¶ It happed ỹ a yonge man was dombe & myght not speke a worde/ wherfore he came to saynt Peter/ & he put his fynger in his mouth/ & his speche came to hym agayn. ¶ Now it happed that tyme ỹ an heresye began moche in lombardy/ & there were moche people ỹ were fallen in errour/ & the pope sent dyuerse inquysytours thyder of the ordre of ỹ frere prechours/ & bycause ỹ at Myllane there were many in nombre of grete power and engyne/ he sente thyder saynt Peter as a man wyse/ cõstaũt & religyous whiche doubted nothynge/ & by his vertue he repreued them/ and by his wytte he vnderstode theyr malice/ & whã he had entreprysed ỹ offyce of inquisicyõ Than began he as a lyon to seche ỹ heretykes ouer all/ & lefte them not in peas/ but in al places/ tyme & al ỹ maners ỹ he myght he ouercame & confounded them. Whan ỹ heretykes sawe ỹ they myght not wtstande ỹ holy ghoost ỹ spake in ỹ/ they begã to treate how they myght bryng him to deth. Thã it happed on a tyme as he wente fro Cumis to Myllane for to seke ỹ heretykes/ he sayd openly in a predicacyon ỹ the money was delyuered for to slee hym/ & whã he approched nygh ỹ cite/ a man of ỹ heretykes whiche was hyred therto ran vpon hym & smote hym with his faucon in ỹ heed/ & gaue & made hym many cruell woundes. And he ỹ murmured not ne grutched not/ suffred pacyently ỹ cruelte of the tyraũt/ & abandoned & gaue himselfe ouer to suffre martyrdom/ & sayd his Credo. and in manus tuas. cõmendynge his spiryte vnto the handes of our lorde. And so ỹ tyraũt lefte hym in the place for dede. And thus tolde

the tyraũt that slewe hym. And frere Domynyke Whiche was his felawe Was slayne w̃ hym. And after Whan ꝑ tyraũt sawe ꝑ he remeued yet his lyppes/ ꝑ cursed & cruell tyraũt came agayne & smote hym w̃ his knyfe to ꝑ herte/ & anone his spiryte mounted in to heuen. Than Was it well knowen ꝑ he Was a very ꝓphete. For ꝑ prophecy of his deth ꝑ he had pronoũced Was accomplisshed. After he had the crowne of virginite. For as his confessours wytnes/ ꝑ in all his lyfe he had neuer done deedly synne. After he had ꝑ crowne of a doctour/ bycause he had ben a good faste ferme prechour & doctour of holy chirche. After ꝑ crowne of martyrdom/ as it appered Whan he Was slayne The renome hereof came in to the cite of Myllane/ & the freres & the clergye & the people came w̃ processyon w̃ so grete company of people ꝑ the prees Was so grete that they myght not entre in to ꝑ towne/ and therfore they lefte ꝑ body in ꝑ abbey of saynt Symplicien/ & there it abode all that nyght/ & so he sayd the day tofore to his felawe. The passyon of saynt Peter ensewed moche the passyon of our lord in many maners. For lyke as our lorde suffred for the trouth of ꝑ fayth that he preched/ so saynt Peter suffred for ꝑ trouth of the fayth that he defended/ and lyke as Chryst suffred of the iewes/ so saynt Peter suffred of the people of his owne countree & of the heretykes. Chryst suffred in ꝑ tyme of ceester/ so dyd saynt Peter. Jesu chryst Was solde for .xxx. pens/ and saynt Peter Was solde for .xl. poũde. Jesu chryst shewed his deth to his dyscyples/ & saynt Peter shewed it in playne predicacion. Jesu chryst sayd at his deth lord god in to thy handes I cõmende my spiryte/ ryght so saynt Peter sayd ꝑ same.

¶ There Was a nonne of almayne of the abbey of Combat whiche had a greuous goute in her knee/ Whiche had holdẽ her a yere longe and more/ and there Was no mayster ne physycyen that myght make her hole. She had grete deuocion to saynt Peter/ but she myght not go thyder bycause of her obedyence/ & bycause her mayster Was so greuous. Than demaũded she how many dayes iourney Was fro thens to Myllane/ & she foũde that there were .xiij. iourneys. Than purposed she to make these iourneys by her herte and good thoughtes/ & she said for euery iourney an hõdred pater nosters/ & alway as she went forth by her mynde in her iourneys she felt herselfe more eased/ & Whan she came to ꝑ last iourney in her mynde/ she foũde her selfe all guarysshed. Than she sayd ꝑ day all ꝑ sawter/ & after returned all ꝑ iourneys/ lyke as she had gone by her thoughtes in her herte/ & after ꝑ day she felt neuer ꝑ goute.

¶ There Was a man ꝑ had a vilanous malady bynethe in suche Wyse that he voyded blode lyke dayes cõtynually/ he cryed to saynt Peter deuoutely/ and as he had ended his prayer he felte hymselfe all hole. And after he fell a slepe/ & he sawe in his slepe a frere prechour Whiche had a face grete & browne/ & hym semed ꝑ he had bẽ felawe to saynt Peter/ & verily he Was of ꝑ same fourme. This frere gaue to hym a boxe of oyntment/ & sayd to hym. Haue good hope in saynt Peter/ Whiche late hath shedde his blode for ꝑ fayth/ for he hath heled the of ꝑ blode ꝑ ran fro the/ & Whan he awoke he purposed to bysyte ꝑ sepulcre of saynt Peter.

¶ There Was a countesse of ꝑ castell cassyn Whiche had a specyall deuocyon to saynt Peter/ & fasted al Waye his vigyl. Now it happed ꝑ she offred a candell to ꝑ awter of saint Peter/ & anone ꝑ preest for his couetyse quenched ꝑ candell/ but anone after ꝑ candell Was lyghted agayne by hymselfe/ & he quenched it agayne ones or twyes/ & alwaye as soone as he Was gone it lyghted anone agayn/ than he lefte that & put out another cãdell Whiche a knyght had offred

in the honoure of sayut Peter / Whiche knyght fasted also his euen / & the preest assayed.ij.tymes yf he myght put it out but he myght not. Than sayd ỹ knyght to ỹ preest / What deuyl seest ỹ not Well ỹ myracle / ỹ sayut Peter Wyl not ỹ they be quenched. Than Was ỹ preest abasshed & all ỹ clerkes ỹ Were there w̃ hym / in so moche ỹ they fled out of ỹ chirche / & tolde ỹ myracle ouer all. ¶ There Was a man called Roba Whiche had lost his goWne & all the money ỹ he had / Whan he came to his hous / & saWe hymselfe in so grete pouerte / he called ỹ deuylles & gaue hym selfe to them. Than came to hym thre deuylles Whiche cast doWne Roba vpon ỹ solyer / & after toke hym by the necke / & it semed ỹ they Wolde haue strangled hym in suche Wyse ỹ vnneth he myght speke. Whan they ỹ Were in the hous bynethe herde hym crye / they Went to hym / but the deuylles sayd to them ỹ they shold returne / & they had supposed ỹ Roba had sayd so / & returned / & after anone began to crye agayne. Than apperceyued they Well that they Were ỹ deuylles / & fette ỹ preest Whiche cõiured in ỹ name of sayut Peter the deuylles ỹ they shold go theyr Waye. Than two of them Went away / & the thyrde abode / & his frendes brought hym on ỹ mozoW to ỹ chirche of ỹ freres Thã there came a frere named Guillam of Uersel / & this frere Guyllam demaũded What Was his name / & the fende answered / I am called bathsephast. Than the frere cõmaunded ỹ he shold go out / & anone ỹ fende called hym by his name as he had knoWen hym & sayd. Guillam I shall not go out for the / for he is oures / & hath gyuen hymselfe to vs. Than he cõiured hym in the name of saint Peter the martyr / & than anone he Went his Waye & the man Was all hole / & toke penaunce for his trespace / & Was after a good man Saynt Peter Whyles he lyued / it happed that he dysputed w̃ an heretyke / but this heretyke Was sharpe / aygre / and so ful of Wordes ỹ saint Peter myght haue of hym none audyence / Whan he saWe ỹ he departed fro ỹ dysputacyon / & Went & prayed our lord ỹ he Wolde gyue to hym place & tyme to susteyne the fayth / & that the other myght be styll & speke not / and Whan he came agayne he foũde this heretyke in suche case ỹ he might not speke Than the other heretykes fledde all confused. And ỹ good chrysten men thanked our lord. The day that sayut Peter Was martyred / a nonne that Was of ỹ cyte of Florence saWe in a vysyon our lady that styed vp in to heuen / & With her tWo persones / one on the ryght syde / & that other on ỹ lyfte syde / in ỹ habyte of freres Whiche Were by her / & Whan she demaunded Who it Was / a voyce sayd to her ỹ it Was the soule of sayut Peter / & Was founden certaynly ỹ same daye he suffred deth / & therfore this nõne Whiche Was greuously seke prayed to sayut Peter for to recouer her helth / & he gate it for her entyerly. ¶ There Was a scoler that Went fro Maloygne vnto Mõpellyer / and in leppyng he Was broken that he myght not go. Than he remẽbred of a Woman that Was heled of a cancre by a lytell of ỹ erth of the sepulcre of sayut Peter / and anone he had trust in god / & cryed to sayut Peter in suche maner as she had done / and anone he Was hole. ¶ In ỹ cyte of Compostelle there Was a man that had grete legges swollẽ lyke a barel / & his Wombe lyke a Woman With childe / and his face foule and horryble / soo that he semed a monstre to loke on / and it happed that he Went With a staffe beggynge his breed / and in a place Where he demaunded on a tyme almes of a good Woman / she saWe hym so swollẽ that she sayd that it Were better for hym to haue a pyt to be buryed in / than ony other thynge / for he Was no better than deed / yet neuertheless sayd she I coũseyle the that thou go in to the

chirche of the frere prechours/and praye sayt Peter ẏ he make the hole/ & haue in hym very fayth/ & I hope he shall make the all hole. This seke man went on the morow to ẏ chirche/but he foūde it shette & closed. Thā he slept at ẏ dore/ & he sawe in his slepe ẏ a man in ẏ habyte of a frere that brought hym in to ẏ chirche/ & couered hym w̄ his cope/ & whā he awoke he foūde hymselfe in ẏ chirche & was pfytly hole. Wherof moche people meruaylled bycause they had seen so shorte tyme tofore hȳ/lyke as he shold haue dyed forthwith. ¶ There ben many moo myracles whiche were ouer grete a labour to wryte all/for they wolde occupy a grete boke Than let vs praye to this holy martyr saynt Peter/that he praye for vs.

¶ Here foloweth of saynt Phylyp the apostle. And fyrst the interpretacyon of his name.

Phylyp is as moche to saye as the mouth of handes/or ẏ mouth of a lampe. Or it is sayd of philos that is as moche to saye as loue/and of ypus that is to saye souerayne. Soo Phylyp is as moche to saye as loue of souerayne thynges. Thā it is sayd mouth of a lampe for his clere prechyng/ & mouth of hādes for his besy werke/ & loue of thynges souerayne for his celestial loue & cōtēplacion.

Saynt Phylyp whan he had preched in sychye by the space of.xx. yere/he was taken of ẏ paynyms/whiche wold constrayne hym to make sacrefyce to an ydol ẏ was called Mars theyr god/ & anone vnder the ydoll yssued out a ryght grete dragon/whiche forthw̄ dyd slee the bysshops sone ẏ appoynted ẏ fyre for to make ẏ sacrefice/ & the.ij.prouostes also/whose seruaūtes helde saynt Phylyp in yren bondes/ & ẏ dragon corrupted the people w̄ his brethe/ ẏ they all were seke. And saynt Phylyp sayd/byleue yeme & breke this ydoll/ & set in his place ẏ crosse of Jesu chryst/ & after worshyp ye it/ & they ẏ ben here deed shall reuyue/ & all ẏ seke people shal be made hole/ & they ẏ were seke cryed to saynt Philyp & sayd yf ẏ do so moche ẏ we may be guarisshed & hole/we shall gladly do it/ & anone sayt Philip cōmaūded ẏ dragon ẏ he shold go in to desert w̄out greuyng or doynge ony harme to ony psone/ & anone he departed w̄out apperyng after/ & forthw̄ sayt Philyp heled all them ẏ were seke/ & reysed ẏ thre ẏ were deed/ & were all baptysed/ & preched to them ẏ space of a yere ẏ fayth of Chryste. And whan he had ordeyned preestes & dekens/he departed & came to the cyte of Jerapolyn in asye/where he destroyed the heresye of ẏ Jheronyques whiche sayd & preched ẏ Jesu chryst had not takē very flesshe humayne/but onely ẏ semblaūce of ẏ body humayn. In this cyte were his two doughters/by whom our lorde had cōuerted moche people to ẏ chrysten fayth. Saynt Phylyp made to come tofore hȳ all ẏ bysshops.vij.dayes tofore his deth/ & also all the preestes and sayd to them. These.vij.dayes hath our lorde gyuen me respyte for to warne you to do well/ & he was of ẏ age of.lxxxvij. yere/ & after this the paynyms toke and helde hym & fastened him to ẏ crosse lyke vnto his mayster/ & so he yelded vp his soule & dyed/ & his body was worshypfully buryed there/ & his two doughters dyed longe tyme after hym & were so buryed ẏ one on ẏ ryght syde/ & ẏ other on ẏ left syde of ẏ body of theyr fader. ysodore writeth in ẏ boke of ẏ lyf & deth of saytes & saith ẏ Philip preched to ẏ frensshmen & to men ẏ were in derknes/he enlighted them in ẏ fayth. After he was taken in ẏ cite of Jerapolyn of ẏ paynyms/ & of thē stoned & crucyfyed/of whome the martiloge of holy chirche speketh not/but of an other Phylyp whiche was one of ẏ.vij. dekens/saynt Jherom sayth in the mar

tyloge that he was buryed in ỹ cite of cezayr/Where god shewed many fayre myracles for hym/besyde Whom thre of his doughters bē buryed/& ỹ fourth doughter lyeth at Ephesym. The fyrst Philyp dyfferenceth fro this Philyp/for he was apostle/& this Was a deken. The apostle resteth at Jerapolym/& the deken at cezayr/he had two doughters/& this foure Though historia ecclesiastica sayth that Philyp the apostle had foure doughters prophetesses/but it is herein more to byleue saynt Jherome. Than let vs praye deuoutly to the holy apostle saynt Philyp that he praye for vs to our lorde that We may come to his blysse. Amen.

Here foloweth the lyfe of saynt James the lesse. And fyrst the interpretacyon of his name.

JAmes is as moche to saye as supplantour or supplantyng a feest or makynge redy. Or James is sayd of Ja and cabar Whiche is as moche to say as ỹ burthen or Weyght of god. Or James may be sayd of iaculo a darte & cope smyting/Whiche is to say smytten w̄ a darte or smytten With glayues. He Was sayd a supplantour of ỹ Worlde/for he despysed it in supplantynge ỹ feest/for he supplanted ỹ deuyll/& he is sayd makynge redy/for alway he made redy his body to do Well/for as Gregory of Nycene sayd/We haue in vs thre euyll passyons/Whiche come of euyl nourysshyge/or of right false cōuersacyon/or of euyl custome of ỹ body/or of the byce of ignorauce/& they ben cured by good conuersacyon/& for to haunte studyes of good exersytacyon of doctryne. So than the blysſed James is eseryed/for he Was alway redy in his body to all good. He is sayd the burthen or weyght of good or godly maners that he vsed by exersitacyon of vertues. He Was smytten w̄ glayues by martyrdom.

JAmes the apostle is sayd the lesse/how Well that he was elder of age than saynt James ỹ more/bycause lyke as is in religyon/he ỹ entreth fyrst is called ayne & grete/& he ỹ cometh after shal be called lesse though he be the elder/& in this wyse Was this saynt James called ỹ lesse. He Was called also ỹ broder of our lorde bycause he resembled moche wel our lorde in body/in vysage/& of maner. He was called James ỹ iust for his grete holynes. For saynt Jherom recordeth ỹ he was so holy ỹ the people stroue how they myght touche ỹ hēme of his robe or mātell. He Was also called James ỹ sone of Alphey/this James Was euer holy after he yssued out of his moders Wombe/he neuer dranke Wyne/mede ne sydre/ne neuer ete fleshe/ne neuer rasour touched his heed/ne he neuer bayned/he kneled so oft in prayers that his knees Were as harde as ỹ horne of a camell/he sange in Jherusalē ỹ fyrst masse that euer Was songe therin/& he Was fyrst bysshop of Jherusalē. Joseph recordeth ỹ he had auowed at ỹ deth of our lord ỹ he Wold neuer ete tyl our lord Were rysen fro deth to lyf. Than on eester day our lord appered to hȳ & sayd/lay ỹ table fayre broder & ete for ỹ sone of ỹ virgyn is rysen fro deth to lyf. Than toke he ỹ breed & made ỹ benedicyon & gaue it to hȳ. The. vij. yere after ỹ apostles assembled in Jherusalē on eester day/there sayt James demaūded What god had done by them tofore ỹ people/ỹ they shold tell. And whā saynt James had preched. vij. dayes in ỹ tēple w̄ ỹ other apostles/Cayphas & some other Wold haue ben baptysed/& than entred a man sodeynly in ỹ temple & said cryenge O ye syrs what wyl ye do/Why suffre ye thus to be deceiued of these enchaūtours be ye ware & kepe you that they deceyue you not. He moued so moche the people ỹ they Wold haue stoned ỹ apostles. Than this felowe Went vp to ỹ lectron Where

as saynt James preched & threwe hym down backwarde/& fro thā forthon euer after he halted. And this was done ỹ seuenty yere after ỹ ascencyon of our lorde/ & he was bysshop there by ỹ space of.xxx yere/& in his.xxx.yere whan the iewes sawe ỹ they myght not slee saynt Poule bycause he had appeled to the emperour to Rome/& was sent forth to Rome/they turned all theyr prsecucyon agaynst saynt James/& sayd to hym/the people is deceyued/for they supposed ỹ your Jesus were messias/thā for as moche as ỹ art moche byleued/We praye the ỹ thou assemble ỹ people/& that ỹ stāde vp on hye & shewe to them ỹ it is not he/for ỹ art so iust ỹ we all shall byleue in ỹ. Thā saynt James went vp on ỹ fronte of ỹ tēple on eester daye/& all the people were assembled bynethe. Than sayd ỹ iewes to him with an hye voyce. Ryght iust & true mā we knowe wel that ỹ shalt not lye/shewe to vs of Jesus ỹ was hāged vpon ỹ crosse that whiche ỹ knowest/for all ỹ worlde is deceyued. Thā answered he w an hye voyce/wherfore demaūde ye me of ỹ sone of the virgyn/I saye to you ỹ he is now in heuen & sytteth on ỹ ryght syde of god the fader/& shall come deme ỹ lyuynge & the dede. Whan ỹ chrystē men had herde hym/they were moche glad. But ỹ pharisees & the maysters of ỹ lawe repented them of this ỹ they had made hȳ to say & bere this wytnes tofore ỹ people/& toke coūseyle togyder for to cast him down/for to make the people aferde/bycause they shold not byleue him/& they cryed. O the iust man hath erred at this tyme/& after they threwe hym downe/& ỹ people began to stone hȳ/but he was on his knees & sayd. Fayre lorde god pardon them/for they wote not what they do. Thā cryed one of the sones of ỹ preest named Jacob Syrs leue ye this iust man in peas/but there was a man in ỹ cōpany toke a fullers staffe/& smote hym on ỹ heed/ỹ his brayne fell all abrode. And thus by martyrdome he fynysshed his lyfe/and was there buryed nygh vnto ỹ temple. And ỹ people wolde haue slayne these malefactours/bycause they had slayne him/but they fledde. This was done in ỹ tyme of Nero/the yere of our lorde.lxij. ¶ Josephus saith ỹ for the grete synne of ỹ deth of saynt James was Jherusalem afterwarde destroyed. For tofore ỹ the destrucyon came/god shewed meruaylous sygnes/for there was a sterre ryght clere & shynynge/whiche had ỹ forme of a swerde ỹ henge ouer Jherusalē/but this token ne ỹ tokens hereafter folowyng came not onely for ỹ deth of saynt James/but for ỹ deth of our lord Jesu chrȳst prynceypally/for he sayd there shall not in the be lefte a stone vpō a stone. But bycause our lord wold not ỹ deth of synners/but ỹ he wolde ỹ they sholde do penaūce & repent them/he abode.xl.yere/& called them vnto penaūce by his apostles/and moost by saynt James broder of our lord/whiche contynually preched to them. For in this xl.yere were many sygnes and prdyges shewed to them as Josephus reherseth of whiche ỹ sterre like ỹ swerde was one whiche was seen ouer ỹ cite an hole yere duryng & brennynge with grete bryght flambes. ¶ The next yere after in a feest of eester there was a clerenes and lyght aboute the temple in the nyght/that it was lyke vnto the clere daye. In ỹ same tyme there was a cowe brought forthe to be sacrefyed/whiche anone calued/or brought forthe a lambe agaynst kynde. After this a lytell tyme aboute ỹ goynge downe of ỹ sonne there was seen in ỹ ayre cartes & waynes & grete cōpany of men of armes ỹ enuyronned ỹ cyte sodeynly. In a feest of whytsontyde whiche is callen penthecost the preestes went in to the tēple by nyght for to do theyr mysteryes/ & they herde a voyce sayenge. Let vs go hens fro this place/& foure yere after to-

foze ꝑ the destruccyō came/a man whose name was Jesus ꝑ sone of Ananye begā to crye sodeynly/the voyce of ꝑ ozient/the voyce of ꝑ occident/ꝑ voyce of foure wyndes vpon Jherusalem/woo on ꝑ husbondes/woo vpon ꝑ wyues/woo vpon all ꝑ people. The sayd mā was takē smytten & beten/turmented & brought tofoze the iudge/& he neuer wepte ne cryed mercy/but he euer perseuered & cryed howlyng the same wozdes/addynge therto/woo woo to Jherusalem. All this sayth Josephus/& yet foz all these tokens/warnynges & prodyges/ꝑ iewes were neuer aferde. Than.xl.yere after the passion of our lozd Jesu chryst came Tytus & Vaspasian agaynst Jherusalē & destroyed it. The cause & by whome it was destroyed is recozded in an hystozy though it be not autentyke. Foz Pylate whiche doubted ꝑ furour & angre of the emperour Tybere bycause he had wzongfully iudged & condempned Jesu chryst ꝑ innocent/sent one of his seruaūtes foz to excuse hym/& the seruauntes name was Albane. In this tyme Vaspasian was gouernour of Galace foz ꝑ emperour/& ꝑ messenger of Pylate ꝑ wold haue gone to Rome was constrayned by a cōtrary wynde to aryue in Galace & was brought to Vaspasian/foz the custom of ꝑ coūtree was ꝑ who was takē on ꝑ see/& so brought in agaynst his wyll/shold be at ꝑ wyll of ꝑ lozde body & goodes. And whā Vaspasian sawe hym he demaunded hym what he was/& fro whens he came. He sayd that he was of Jherusalē. Thā sayd Vaspasian. A lozd god in that coūtree were wont to be good maysters & good surgiens/my frēde said he canst ꝑ ony thynge of surgerye. This sayd he bycause he had in his nose a botche ful of wozmes fro his youth/& neuer myght man be foūden ꝑ myght hele him of it. The messenger of Pylate answered & sayd ꝑ he coude no thyge therof. Vaspasian sayd/yf ꝑ hele me not I shall slee the The messenger sayd. He ꝑ enlumyned ꝑ blynde/& chaced deuyls out of men/& reysed deed mē to lyf in our coūtree knoweth well ꝑ I can not hele the/but he can wel hele ꝑ yf he wyll. Thā demaūded Vaspasian what he was. He sayd to hym/ꝑ it was Jesus of Nazareth/whom they of Jherusalē had slayne wzongfully foz enuy/& yf ꝑ wylt byleue in hym he shall hele the. Thā sayd Vaspasian/I byleue wel that he ꝑ reyseth deed men may wel hele & make me all hole/& sayenge these wozdes ꝑ waspes fell from his nose with the botche wīn whiche they were/& forthwī he was made perfytly hole/wherof he had moche grete ioye/& sayd/I am certayne that he ꝑ hath thus made me hole was ꝑ very sone of god/I shal demaūde lycence of ꝑ emperour Tybere/& I shall go destroye the cursed traytours ꝑ haue slayne this man. And thā he let Albane ꝑ messenger of Pylate go where he wold. After this Vaspasyan wente to Rome & gate licence of ꝑ emperour foz to destroye this people & ꝑ cyte of Jherusalem/& assembled his hoost in ꝑ tyme of Nero the emperour/& came sodeynly. The iewes than beynge the mooste parte in Jherusalem on ester daye & belyeged in ꝑ towne foz on that daye all the iewes of the coūtree were comen to the feest/so that they were sodeynly enclosed. Now was it so that tofoze ꝑ Vaspasyan came/the good men of the cyte were warned by the holy ghoost that they shold go out of ꝑ cyte/& they wente to a place called Pellam/bycause that the vengeaūce shold not fall on them/but on ꝑ wycked people of ꝑ iewes There was an other cite of Jury named Jomaparā/in whiche Josephus was duke/whiche Vaspasyan fyrst assayled/but Josephus with suche men as he had resysted them manly/but at ꝑ last whan Josephus sawe ꝑ destruccyon of it/and myght noo lenger kepe it/he toke with hym.xij.iewes/& they hydde them in a

caue or an hous vnder ẏ erth/there they were foure dayes wout meet & drynke in grete anguysshe & afflyccyon. Than the iewes beynge there wout cōsent of Josephus had leuer dye than be subgette or put themselfe in seruytude to Vaspasian & wold slee themself/& offre theyr blode in sacrefyce to god. And bycause Josephus was the moost worthy & noble of them/ they wold slee hym fyrst/by whose blode god myght best be pleased. Or els as it is sayd in ẏ cronycle ẏ eche of them shold slee other rather than they shold come in to ẏ handes of ẏ romayns. Thā Josephus a prudent man/& not wyllyng to dye cōstytued & ordeyned himselfe iudge of ẏ deth & sacrefyse/& who ẏ fyrst sholde be slayne he ordeyned ẏ bytwene two & two shold be drawen lotte/& so the lotte gyuen now one was slayne now an other/tyll at the last all were deed saue Josephus and an other. Than Josephus beynge a stronge man & a lyght caught ẏ swerde to hym/ & asked his felawe whether he had leuer lyue or dye/& cōmaūded hȳ shortly wout delay to tell hym/& he sore dredyng sayd I forsake not to lyue yf I may by thy grace gete & kepe my lyfe. Than Josephus spake to a seruaūt of Vaspasian/& dyd so moche ẏ he gate his lyfe of Vaspasian/& than he was brought to Vaspasyan/& Vaspasyan sayd to hym. Thou sholdest haue dyed yf ẏ haddest not gotē grace by the prayer & request of this man. And Josephus answered/yf ony thynge be done amysse/it may turne to better. And Vaspasyan sayd/who that is boūden what may he do. Josephus answered/somwhat may I do/yf ẏ wylt gyue me audyence. Vaspasyan sayd/I wyll well ẏ thou saye/& yf thou saye ony good/thou shalte be peasybly herde. And Josephus sayd/the emperour of Rome is deed/& ẏ senate hath made ẏ emperour. And Vaspasyan answered/yf ẏ be a ꝓphete why hast ẏ not prophecyed to ẏ people of this cyte that they shold be taken by my handes. And Josephus sayd. I haue wel.xl dayes warned them. And in the meane whyle came the messengers fro Rome & affermed ẏ Vaspasyan was made emperour/& ladde hym to Rome. All this recoūteth Eusebius in his cronycle. Josephus sayd tofore to Vaspasian as wel of the deth of ẏ emperour as of his eleccion to be emperour. And Vaspasian lefte his sone Tyt⁹ at ẏ syege of Iherusalem. It is redde also in ẏ same hystory though it be apocripha/ẏ whā Tytus herde ẏ his fader was enhaūced to ẏ empire/he was so gladde & had so moche ioye/ẏ al his senewes were shronken/& was so feble ẏ he was sore turmēted w̄ the palsey. And Josephus herynge therof diligently enquyred ẏ cause of ẏ sekenes/ẏ tyme therof/& the maner/the cause ne the sekenes was not knowen/but ẏ tyme was whā he herde of the eleccyon of his fader to be emperour. Josephus as a wyse & a prudent man cōsydered ẏ tyme of ẏ comyng of the sekenes/& coniected that it came of ouermoche ioye & haboūdynge gladnes/ and remēbrynge ẏ contraryes ben cured by theyr contraryes/for that whiche cometh of loue/is cured by hate oft tymes. And began to enquyre yf there were ony man that the prynce hated moche. And it was sayd ẏ he had a seruaūt whome he helde in pryson/& hated hym so moche ẏ in no wyse he wolde loke on hym ne here hym named. Than he sayd/Tytus yf ẏ desyre to be hole/who ẏ euer come in my felawshyp must be here sure & safe. Thā Josephus made ẏ dyner to be redy & sate hymselfe agaynst hym/& the seruaunt ẏ Tytus most hated sate at his right syde whom as soone as Tytus had beholden he began to chafe and to be meruaylous angry for anguysshe. Than he whiche was infrigidate and colde for ioye/stratched out his senewes and was made all hole by the brennynge hete of angre. All

this forsayd of Josephus I rempyte it to ꝑ reders iudgement/Whether he wyll byleue it or not. But Tyt⁹ laye at ꝑ syege two yere tofore ꝑ cyte & so longe that the famyne oppressed so sore/ꝑ the faders fro the chyldren/& the chyldren fro ꝑ faders/ & ꝑ husbōdes fro ꝑ wyues/& the wyues fro the husbondes plucked ꝑ meet out of theyr mouthes. And yōge men that had ben ryght stronge fell downe deed in the stretes & wayes. They that sholde bury the deed fell downe oftētymes deed vpon them ꝑ were deed/& bycause they were not borne away/nor they myght not suffre the stenche of ꝑ deed bodyes/they ordeyned ꝑ the comyns of the towne sholde cast them ouer the walles in to ꝑ dytches bycause they might not endure ꝑ stenche to bury them. And whā Tytus whiche went aboute ꝑ cyte sawe the dytches so full of careyns whiche corrupted all the coūtree with the stenche/he helde vp his handes to heuen weppynge & sayd. Lord god now se I wel that this is not by me but by ꝑ whiche herein takest vengeaūce For than they of ꝑ towne within had so grete defaute that they ete theyr shoes & latthettes. ¶There was a gentyll woman in ꝑ towne whiche had a chylde to whom she gaue souke/& for hungre that she had she strangled & sleWe this chylde & rosted ꝑ one halfe/& kepte ꝑ other for to ete. It happed that ꝑ gouernours of the towne whiche went to serche/smelled ꝑ sauour of this roste/& brake vp ꝑ doze/& threetened to slee the woman yf she gaue not to them of her meet. Thā she shewed to them that other dele of her chylde that she had kepte/& sayd/yf ye wyll I shall gladly gyue you parte. Thā had they so grete horroure hereof/ꝑ they myght not speke. Than sayd she/this was my sone the synne is myn/come on & ete hardyly for I haue eten parte tofore/for ye loued hym not so well as I dyd that was his moder/& yf pite meue you that ye leue to ete of hym/I that haue eten ꝑ one halfe knowe ye for certayne ꝑ I shal well ete ꝑ other halfe. They than beynge abhorred of this inhumanyte went theyr waye. After this than whā Uaspasian had ben emperour two yere/Tytus toke Jherusalem & destroyed all/and the temple also And lyke as the Iewes had bought our lord for .xxx. pens/so gaue he .xxx. Iewes for one peny. And lyke as Josephus recorderh/he solde so foure score .xbij. M. And .xj. hondred thousande were perysshed by famyne and by swerde. ¶It is redde that whā Tytus entred Jherusalem he sawe a thycke walle/whiche he dyd do perysshe and breke. And whan an hole was made therin/they sawe there a fayre olde mā hore & venerable of chere whome they demaūded longe what he was. At ꝑ last he answered and sayd he was Joseph of Arymathia a cyte of Judee/& that ꝑ Iewes had mured hym ther in/bycause he had buryed Chryst. And sayenge more/that fro that tyme vntyll this now/I haue ben fedde w̄ heuenly breed & drynke/& cōforted w̄ dyuyne lyght Neuertheles in the gospell of Nychodemus it is sayd that whan the Iewes had shette hym vp/Chryst in his resurrecyō toke him thens & ledde hym in to Arymathye. It may well be after whan he ceased not to preche of Chryst/that ꝑ Iewes so mured hym vp. After this whan Uaspasyan was deed/Tytus his sone was made emperour after hym/& was so debonayr/so lyberall/& of so grete boūte/ꝑ there had none ben lyke hym. For as saynt Jherom sayth/that day that he had not gyuen a gyfte/ne had done no good/at euen he sayd to his frendes. O my frendes this day haue I lost. After this lōge tyme it happed that some Iewes wolde reedyfye Jherusalem/& on the fyrst morynge ꝑ they went to werke/they foūde crosses on the dewe/& than they sledde. And after they came agayne & began to

reedyfye agayn/ & than they foũde blody crosses/ & than they fledde away agayn. And the thyrde tyme they came agayne and out of ỹ erth yssued a grete fyre whi che brente and wasted them all.

¶Thus endeth the lyfe of saynt James the lesse/ with the hystory of Josephus/ and the destruccyon of Jherusalem.

¶Of the inuencyon of the holy crosse And fyrst of this worde inuencyon.

The inuencyon of ỹ holy cros is said bycause ỹ this day ỹ holy crosse was foũden/ for tofore it was foũden of Seth ī paradyse terrestre: lyke as it shal be sayd here after. And also it was founden of Salomon in the moũt of Lybane/ and of the quene of Saba in ỹ temple of Salomon And of the iewes in the water of pyscyne And on this daye it was founden of Helayne in the mounte of Caluarye.

The holy crosse was foũden. ij. C. yere after the resurrecyon of our lord. Jt is redde in ỹ gospell of Nichodemus/ that whā Adam wexed seke/ Seth his sone went to the gate of paradyse terrestre for to gete ỹ oyle of mercy for to enoynte wt all his faders body. Than appered to hym saynt Myghell the aungell & sayd to hym. Trauayle the not in vayne for this oyle/ for thou mayst not haue it tyll fyue thousande & fyue hondred yere ben passed/ how be it that fro Adam vnto the passyon of our lorde were but fyue thousande an hondred and. xxxiij. yeres. ¶In an other place it is redde ỹ the aũgell brought hym a braunche & cõmaunded hym to plante it in ỹ moũt of Lybanye. Yet fynde we in an other place/ that he gaue to hym of the tree ỹ Adam ete of and sayd to hym that whā ỹ bare fruyte he shold be guarysshed & all hole. Whan Seth came agayne he founde his fader deed/ & planted this tree vpon his graue and it endured there vnto ỹ tyme of Salomon/ & bycause he sawe ỹ it was fayre he dyd do hewe it downe/ & set it in his hous named saltus. And whā the quene of Saba came to vysyte Salomon/ she worshypped this tree bycause she sayd ỹ sauyour of all ỹ worlde shold be hanged theron/ by whome ỹ realme of the iewes shall be defaced and seace. Salomon for this cause made it to be takē vp & doluen depe in the groũde. Now it happed after that they of Jherusalem dyd do make a grete pyt for a pyscyne/ where as ỹ mynystres of the temple shold washe their beestes that they shold sacrefyse/ & there foũde this tree/ & this pyscyne had suche vertue that ỹ aũgels descended & meued the water/ & the fyrst seke man ỹ descended in to the water after ỹ meuyng was made hole of what someuer sekenes he was seke of. And whan the tyme approched of the passyon of our lorde/ this tree arose out of the water & floted aboue the water. And of this pece of tymbre made the iewes the crosse of our lord. Than after this hystory/ the crosse by whiche we ben saued/ came of ỹ tree by whiche we were dampned. And the water of that pyscyne had not his vertue onely of the aũgel/ but of ỹ tree. With this tree wher of ỹ crosse was made/ there was a tree ỹ went ouerthwart on whiche ỹ armes of our lord were nayled. And an other pece aboue whiche was ỹ table wherin ỹ tytell was wryten/ & another pece wherin the soket or morteys was made that the body of ỹ crosse stode in. So ỹ there were foure maner of trees/ that is of palme/

of cypres/of cedre/& of olyue. So eche of these.iiij.peces was of one of these trees This blysſed crosse was put in ỹ erthe & hyd by ỹ space of an.C.yere & more.But ỹ moder of ỹ emperour Whiche was named Helayne foũde it in this maner.For Cõſtantyn came wt a grete multytude of barbaryns nygh to ỹ ryuer of the dunoe Whiche wold haue gone ouer for to haue destroyed all ỹ coũtree.And whã Cõſtantyn had assembled his hooſt/he Wente & set them agaynſt ỹ other partye/but as ſoone as he began to paſſe the ryuer/he Was moche aferde bycauſe he ſhold on ỹ morowe haue batayle/& in ỹ night as he ſlepte in his bedde an aũgell awoke hym & ſhewed to hym ỹ ſigne of ỹ croſſe in heuen & ſayd to hym.Beholde on hye in heuen.Thã ſawe he ỹ croſſe made of ryght clere lyght/& Was wryten there vpon wt lettres of gold.In this ſigne ỹ ſhalt ouercome ỹ batayle. Than Was he all cõforted of this viſyon/& on ỹ morowe he put in his baner ỹ croſſe/& made it to be borne tofore hym & his hooſt/& after ſmote in ỹ hooſt of his enemyes/and ſlewe & chaced grete plente.After this he dyd do call the byſſhops of ỹ ydolles/& demaũded them to What god ỹ ſygne of ỹ croſſe apperteyned. And Whan they coude not anſWere ſome chryſten men ỹ Were there tolde to hym the myſtery of ỹ croſſe/& enformed hym in ỹ fayth of ỹ trinite. Than anone he byleued perfytly in god/& dyd do baptyſe hym.And after it happed ỹ Cõſtantyn his ſone remembred ỹ victory of his fader/ſente to Helayne his moder for to fynde ỹ holy croſſe.Than Helayne Went in to Jheruſalem/& dyd do aſſemble all the Wyſe men of ỹ coũtree/& Whan they Were aſſembled/they Wold fayne knowe Wherfore they Were called.Thã one Judas ſayd to them/I Wote Well ỹ ſhe wyl knowe of vs where ỹ croſſe of Jeſu chryſt Was layde/but beWare you all ỹ none of you tell her.For I Wote Well than ſhall our laWe be deſtroyed.For zacheus myn olde fader ſayd to Simon my fader/and my fader ſayd to me at his deth.Be well Ware that for no turmẽt ỹ ye may ſuffre tell not where ỹ croſſe of Jeſu chryſt was layde/for after that it ſhall be foũden the iewes ſhal regne no more/but ỹ chryſten men ỹ Worſhyp ỹ croſſe ſhal than regne/& verily this Jeſus Was the ſone of god Than demaũded I my fader/Wherfore had they hanged hym on the croſſe/ſyth it Was knowen ỹ he Was the ſone of god Than he ſayd to me/fayre ſone I neuer accorded therto/but gaynſayd it alwaye but ỹ phariſees dyd it bycauſe he repreued theyr vices/but he aroſe on ỹ thyrde daye/& his diſcyples ſeynge he aſcended in to heuen. Than bycauſe that Steuen thy broder byleued in hym/the iewes ſtoned hym to deth.Than Whan Judas had ſayd theſe Wordes to his felaWes/they anſWered/We neuer herd of ſuche thynges/neuertheleſſe kepe the Well/yf the quene demaũde the therof/that ỹ ſaye no thynge to her. Whan ỹ quene had called them & demaũded them the place Where our lorde Jeſu chryſt had ben crucyfyed/they Wolde neuer tell ne enſeygne her. Than cõmaũded ſhe to brenne them all/but than they doubted & Were aferde/& delyuered Judas to her and ſayd.Lady this man is ỹ ſone of a prophete and of a iuſt man/& knoweth ryght Well ỹ laWe and can tell to you all thyng that ye ſhall demaũde hym.Than the quene let al the other go and reteyned Judas Wout moo Than ſhe ſhewed to hym his lyfe & deth and badde hym choſe Whiche he Wolde/ Shewe to me ſayd ſhe the place named golgata Where our lorde Was crucyfyed bycauſe & to the ende that we may fynde the croſſe.Than ſayd Judas/It is two hondred yere paſſed & more/& I Was not than yet borne. Than ſayd to hym ỹ lady/by hym that Was crucyfyed I ſhall make ỹ perylle for hungre/yf thou tell

not to me ỹ trouth. Than made she hym to be cast in to a dyrke pyt/ & there turmented hym by hungre & cuyl rest. Whan he had ben. vj. dayes in that pyt/ than sayd he/ yf I myght be drawen out/ I sholde saye the trouth. Than he was drawen out/ & whan he came to the place/ anone ỹ erth moued & a fume of grete wetnes was felte/ in suche wyse ỹ Judas smote his handes togyder for ioye and sayd/ in trouth Jesu chryst thou art the sauyour of the worlde. It was so that Adryan ỹ emperour had do make in the same place where ỹ crosse lay a temple of a goddesse bycause that all they ỹ came in that place sholde adoure ỹ goddesse. But ỹ quene dyd do destroye the temple. Thã Judas made hȳ redy & began to dygge/ & whan he came to. xx. pace depe/ he founde thre crosses & brought them to ỹ quene/ & bycause he knewe not whiche was ỹ crosse of our lorde he layde them in ỹ myddle of the cyte/ & abode ỹ demonstraũce of god/ and aboute the houre of none there was the corps of a yonge man brought to be buryed/ Judas reteyned ỹ byere & layde vpon it one of ỹ crosses/ & after ỹ seconde and whan he layde on it ỹ thyrde/ anone the body ỹ was deed came agayn to lyfe Than cryed the deuyll in ỹ ayre/ Judas what hast thou done/ thou hast done the contrary that ỹ other Judas dyd/ for by him I haue wonne many soules/ & by ỹ I shall lose many/ by hym I regned on ỹ people/ & by the I haue lost my realme/ neuertheless I shall yelde to ỹ this boũte/ for I shall sende one ỹ shal punysshe ỹ And that was accomplisshed by Julyan the apostata/ whiche turmented hym afterwarde whan he was bysshop of Jherusalem. And whan Judas herde hym he cursed the deuyll & sayd to hym. Jesu chryst dampne the in fyre perdurable. After this Judas was baptysed & was named Quyriache/ & after was made bysshop of Jherusalem. Whan Helayn had the crosse of Jesu chryst/ & sawe ỹ she had not the nayles/ than she sent to ỹ bysshop Quyriache ỹ he shold go to ỹ place & seke the nayles. Than dygged he in ỹ erth so longe/ that he founde them shynynge as golde/ than bare he them to the quene/ & anone as she sawe them she worshypped them w̄ grete reuerẽce. Than gaue saint Helayn a parte of the crosse to her sone/ & that other parte she lefte in Jherusalem closed in golde/ syluer & precyous stones. And her sone bare ỹ nayles to the emperour. And the emperour dyd do set them in his brydell and in his helme whan he went to batayle. This reherceth Eusebe whiche was bysshop of Cezayr/ how be it ỹ other saye otherwyse. ¶ Now it happed that Julyan the apostata dyd do slee Quyriache ỹ was bysshop of Jherusalẽ bycause he had foũde the crosse/ for he hated it so moche ỹ where someuer he foũde the crosse/ he dyd it to be destroyed. For whan he went in batayle agaynst them of perse/ he sent & cõmaũded Quyriache to make sacrefyce to the ydolles/ & whan he wold not do it/ he dyd do smyte of his right hande/ & sayd/ With this hãde hast thou wryten many lettres/ by whiche ỹ hast repelled moche folke fro doynge sacrefyce to our goddes. Quyriache sayd ỹ wood houde ỹ hast done to me grete profyte/ for ỹ hast cutte of the hande w̄ whiche I haue many tymes wryten to ỹ synagoges ỹ they shold not byleue in Jesu chryst/ & now syth I am chrysten ỹ hast taken fro me ỹ whiche noyed me. Than dyd Julyan do melte leed & cast it in his mouth/ & after dyd do brynge a bedde of yren/ & made Quyriache to be layde and stratched theron/ & after layd vnder bren nynge coles/ & threwe therin grece & salt for to turment hym ỹ more/ & whã Quyriache moued not/ Julyan the emperour sayd to hym/ eyther ỹ shalte sacrefye our goddes/ or ỹ shalt saye at ỹ leest ỹ art not chrysten. And whan he sawe ỹ he wolde

do neyther/he did do make a depe pyt ful of sepētes & venymous beestes/& cast hȳ therin/& whan he entred/anone ẏ serpentes were all deed. Thā Julyan put hym in a cawdron full of boylyng oyle/& whā he shold entre in to it/he blyssed it & sayd. Fayre lorde turne this bayne to baptym of martyrdom. Thā was Julyan moche angry/& cōmaūded ẏ he sholde be ryuen through his herte w̄ a swerde/& in this maner he fynisshed his lyfe. The vertue of ẏ crosse is declared to vs by many myracles. For it happed on a tyme that an enchaūtour had deceyued a notary/and brought hym in to a place where he had assembled a grete company of deuyls/& promysed to hym ẏ he wolde make hym to haue moche rychesses/& whā he came there he sawe a persone blacke syttynge on a grete chayre/& all about hym full of horryble people & blacke whiche had speres & swerdes. Thā demaūded this grete deuyl of ẏ enchaūtour who was ẏ clerke The enchauntour sayd to hym/syr he is oures. Than sayd ẏ deuyll to hym/yf ẏ wylt worshyp me & be my seruaūt/& reny Jesu chryst/ẏ shalte syt on my ryght syde. The clerke anone blyssed hym with the sygne of ẏ crosse/& sayd ẏ he was the seruaūt of Jesu chryst his sauyour. And anone as he had made the crosse/ẏ grete multytude of deuylles vanysshed away. It happed ẏ this notary after this on a tyme entred w̄ his lorde in to ẏ chirche of saynt Sophye/and kneled downe on his knees tofore ẏ ymage of ẏ crucyfyxe/the whiche crucifixe as it semed loked moche openly & sharply on hym. Than his lord made hȳ to go aparte on another syde/& alway ẏ crucifyxe turned his eyen towarde hym. Than he made hym go on ẏ left syde/& yet ẏ crucifyxe loked on hȳ. Than was ẏ lord moche ameruayled & charged hym & cōmaūded hym ẏ he shold tel him wherof he had so deserued ẏ the crucifixe so behelde & loked on hym. Than sayd ẏ notary that he coude not remembre hym of no good thynge ẏ he had done/saue ẏ on a tyme he wolde not reny ne forsake ẏ crucyfyxe tofore ẏ deuyll. Than let vs so blysse vs w̄ the sygne of the blyssed crosse that we may therby be kepte fro ẏ power of our ghoostly & deedly enemy ẏ deuyll/and by the merytes of the gloryous passyō that our sauyour Jesu chryst suffred on the crosse after this lyf we may come to his euerlastynge blysse. Amen.

¶ Here foloweth the hystory of saynt John porte latyne.

Whan the holy saint John ẏ apostle and euangelyst preched in a cite of Grece named Ephesim/he was taken of the iudge/whiche cōmaunded hym ẏ he sholde make sacrefyce to the false ydolles And whan he wold not do it/he put hym in prison/& after he sent a lettre to Domycyen ẏ emperour whiche sayd ẏ he helde an enchaūtour in pryson whiche had despysed theyr goddes/& worshypped hȳ ẏ was crucifyed. Than cōmaūded Domycyen ẏ he shold be brought to Rome. And whan he was there they dyd do shaue of all ẏ heeres of his heed in derisyō/& after they brought hym tofore the gate called port latyn/& put hȳ in a tonne full of brennynge oyle/but he neuer felte harme ne payne/& w̄out suffrynge ony harme he yssued out. In ẏ place chrysten men dyd do make a fayre chirche/& this day made a solempne feest/as it were ẏ daye of his martyrdom. And whā ẏ emperour sawe that he ceased not of prechynge for ẏ commaūdement ẏ he had made/he sent hym in exyle in to an yle named pathmos. It ought not to be byleued that ẏ emperour dyd these persecucyons to chrystē people bycause they byleued in god/for they refused none. But it was a dyspleasure to them ẏ they worshypped god w̄out auctorite of ẏ senatours. Another reason there was/& ẏ was ẏ the seruyce of theyr other

goddes was lessed & mynysshed therby. The thyrde reason was ꝑ he preched to despyse ꝑ Worshyp/ꝑ honour/& ꝑ hauoyr of ꝑ Worlde/& ꝑ was ꝑ thynge pryncypal that ꝑ Romayns loued. But Jesu chryst Wolde no thynge/bycause they helde ꝑ it was done by puyssaunce humayne. An other cause there was as mayster Johñ beleth sayth/Why ꝑ the emperour & ꝑ senate pursewed Chryst & his apostles/& ꝑ was ꝑ them semed ꝑ god was ouer prou de & enuyous / bycause he dayned not to haue a felawe. An other cause alegeth Orosi⁹ & sayth / ꝑ the senate had despyte of this ꝑ Pylate had wryten ꝑ myracles of Jesu chryst to ꝑ emperour onely/& not to ꝑ senatours/Wherfore they Wolde not accorde ꝑ he shold be amytted to be Wor shypped among ꝑ goddes/Wherfore Ty bere ꝑ emperour dyd do slee som of ꝑ sena tours/& some he sent in exyle. The moder of saynt Johñ heryng ꝑ her sone was pri soner meued w̃ moderly cõpassyon came to Rome/& whan she came she foũde that he was sent in exyle/she Went than in to the champeyn to a cite named Verulana & there dyed/& yelded her soule to Chryst Whose body was buryed in a caue where it longe rested/but after by saynt James her other sone it Was shewed / Whiche than Was taken vp & foũde swete smel lyng/and many myracles shewed in her translacyon in the sayd cite. Than let vs praye to saynt Johñ ꝑ he praye for vs.

## Of the lyfe of saynt Gordyan.

Gordyan ꝑ Was bycayr vnto Ju lian ꝑ emperour cõstrayned a chri sten man named January for to do sacre fyce/ but by ꝑ grace of god he Was cõuer ted by the prechynge of ꝑ same January vnto ꝑ chrysten fayth w̃ his Wyfe & .lüj. men. And whã this came to ꝑ knoWlege of ꝑ emperour/ he cõmaũded ꝑ January sholde be put & sent in exyle/ & yf so Were that Gordyan Wolde not do sacrefyce to



the goddes he sholde be byheded/& so his heed Was smytten of/& the body cast vn to the hoũdes/Whiche laye so by ꝑ space of .vij. dayes vntouched/& at the last his seruaũtes toke & stale it aWay/& With ꝑ body of the blyssed Epymathe / Whome the sayd Julyan had slayne a lytel tofore they buryed it/not ferre fro ꝑ cyte of Ro me aboute a myle. And this Was done a boute the yere of our lorde. .iij. C. and. lx.

Here foloWeth the lyues of saynt Nereus & saint Achilleus/and fyrst the interpretacyon of theyr names.

Nereus is as moche to saye as coũ seyle of lyght. Or Nereus is sayd of nereth/that is a lanterne/& vs that is hastyng. Or Nereus is sayd of ne & reus Whiche is to say no thyng gylty. He Was than coũseyle of light in prechyng of vir gynite/a lanterne in honest cõuersacyon/ hasty in seruoure of loue to gete heuen/& neuer gylty in his cõscience. Achilleus is sayd of achi/that is to saye my broder and lesa ꝑ is helth/as Who sayth ꝑ helth of brethern. The passion of these twayne Wrote Entyches/ Victoryne/ and Maro seruauntes of Chryst dylygently.

Nereus & Achilleus Were gheldeo & chamberlayns of one Domycel nece of Domicien the emperour/Whome saynt Peter the apostle baptysed/& this Domycel had to husbonde a man ꝑ Was called Aurelyan/& Was sone of one of the coũseyllours of ꝑ emperour. And Whan she Was curyously cladde & arayed in ro bes of pourpre & precyous stones / these two gloryous sayntes preched to her the fayth of Chryst/& the bertue of virginite They prayled it moche in shewyng that it Was nygh vnto god and neyghbour / lyster vnto aũgels/colyn vnto sayntes/& of nature borne With creature humayne And the woman ꝑ is maryed is subgecte

to mā/& is beten with staues & fystes/in suche wyse ꝑ they be delyuered of theyr chyldren or theyr tyme/dyffourmed & lame & where in her youth she myght vnneth suffre techyȝges & admonestynges of her moder whiche were softe & ampable/she sholde now by ꝑ cōtrary suffre of her husbōde grete shames/repreues & vylanyes And she amōge all other thynges answered/I know wel ꝑ my fader was ialous ouer my moder/& moche sorowe suffred my moder/& my husbōde shal he be suche one here after. Therto they answered/ whan they ben newe wedded they seme moche debonayr/but after whā they fele thēselfe maryed/they regne moche cruelly/& somtyme they make theyr maidens maystresses greter than theyr wyues/& thus all holynesse may be lost/but by penaūce may it be recouered/and virginite may not come agayn to his pfectiō/how well ꝑ the culpe of synne may well be defaced/but ꝑ virgynite may not be had agayn. Thā this damoysell whiche was named Flauye byleued in god & auowed to hym her virginite/& receyued ꝑ veyle of ꝑ hande of saynt Clement. And whan her husbonde herde this/he gate lycence of the emperour ꝑ he myght do what he wold w̄ his wyfe/& also of them ꝑ had cō uerted her/& he sent them all thre in to an yle called Puinciana/& by this he supposed to do ꝑ the forsayd saintes/that is to saye Nerey & Achilley shold turne ꝑ purpose of his wyfe touchynge ꝑ vowe of ꝑ virgynite ꝑ she had made. And after ꝑ a lytel tyme he went to ꝑ virgyn & also to ꝑ sayntes/to the ende ꝑ they sholde chaūge theyr purpose/& they in no wyse wolde not/but yet more strongly thā tofore were they cōfermed & cōforted/& sayd playnly they wolde in no wyse do ne make sacrefice to ꝑ ydolles/for they had be baptysed of sayt Peter ꝑ apostle whiche so had confermed them in ꝑ lawe & fayth ꝑ they myght make no sacrefyce but onely vnto god/& therfore theyr heedes were smytten of/& so suffred martyrdom/about the yere of our lorde.lxxx. Of whome the bodyes were buryed by ꝑ sepulcre of saynt Pernell. And ꝑ other sayntes ꝑ is to saye saynt Victoryn/Entiche/& Maron whiche were aboute them seruauntes were put to labour all daye in ꝑ gardyns/& at euen was gyuen to them browne breed black & rough ꝑ was made of grete mele & bran. Fynably he made Entiche to dye by force of famyne & to gyue vp his spyryte. ¶ He dyd do cast saynt Victoryne in to foule & stynkynge water/and there was drowned. And he made saynt Maron to be layde vnder a stone the whiche.lxx.of his seruaūtes might vnneth moue. And the glorious saynt cast ꝑ stone vpon his sholdres as lyghtly as it had ben a lytell strawe & bare it two myle ferre fro thens For whiche cause many were conuerted and byleued in god. For whiche cause the maysters counseyllours dyd hym to be slayne. And after this Aurelyan dyd do brynge the damoysell fro ꝑ place of exyle & sent to her two birgyns named Eufrosyne and Theodore/whiche had bē nourysshed w̄ her/to the ende that they shold turne & chaūge her vowe. But she cōuerted these two birgyns to ꝑ fayth by her exortacyon. Than Aurelyan toke ꝑ husbondes of ꝑ two maydens & thre enchaūtours w̄ hym/& came to Dompcell for to wedde and accomplysshe ꝑ maryage by force agaynst her wyll. But Dompcel as god wold cōuerted the ponge men to the fayth of Jesu Chryst. But whan Aurelyan sawe that she had cōuerted the two ponge men & the two birgyns aforesayd he ledde her in to his chambre/& made ꝑ enchaūtours to synge/& cōmaunded the other to daūce w̄ hym/as he that wolde defoule Dompcell/but the enchaūtours lefte syngyng/& the other daūcynge/and he hymselfe ceased not to daūce two dayes contynually/vnto the tyme ꝑ he exspired

and dyed tofore them all. Than Luxurius whiche was his broder gate leue to see all them that byleued in Jesu chryst. And he dyd so moche ꝑ in ꝑ place where they dwelled he dyd do set a fyre / & they beynge in theyr prayers / rendred theyr soules vnto god / whose bodyes sayut Cezayre on ꝑ morowe fyndynge no thynge hurte / buryed. Than let vs praye vnto them that we may come to euerlastynge blysse in heuen. Amen.

Here folowth ꝑ lyf of saint Pancrace And fyrst ꝑ interpretacyon of his name.

Pancrace is said of pan / that is as moche to say as all / & gratus & cius whiche is as moche to saye as curtoys in his ponge age. Or other wyse as it is said in ꝑ boke called glosayr / Pancrace is sayd rappyne / or Pancrace is subget to betyges & turmētes. Pancrace is said also of dyuers colours / & so it appered by hym. He bled rappyne / in rauysshynge by his exortacyon ꝑ praye of caytyues myshyleuyng in bryngynge them to ꝑ fayth He was also subget to betynges and turmentes in suffryng them / also in dyuers colours and full of all vertues.

Pancrace was of ryght noble lygnage / & was borne in ꝑ coūtree of frige. Whā his fader & moder were deed he was put to be gouerned in the hādes of Denys his vncle / whiche was broder of his fader / & they bothe came to Rome where they had of theyr patrymony grete rentes. In theyr strete ꝑ pope Cornelius held hym prively / of whiche pope Pancrace and Denys had receyued the chrysten fayth. Fynably Denys dyed in the countree / & Pancrace was presented to Cesar. And thā was Pancrace about xiiij. yere of age. To whome the emperour Dyoclesyan sayd. My lytell chylde I warne & counseyle the ꝑ thou aduyse the well to the ende that thou dye not an euyll deth. For as a chylde ꝑ art lyghtly deceyued / and bycause thou art noble of blode & of lignage / & sone of one my right dere frende / I praye the that ꝑ leue this madnes that thou hast entreprysed / and that I may haue the wt me as my sone. To whom Pancrace answered / yf I be a chylde of body / yet myn herte is olde / & by ꝑ vertue of my god Jesu chryst your thretenynges and menaces make me no more to meue than dothe the paynynge that I se vpon ꝑ wall. And these goddes that thou woldest that I shold worshyp ben but deceyuers of creatures / & haue ben as germayns in fornicacyons made agaynst god theyr creatour / & haue yet spared kynne ne other. And yf ꝑ haddest knowlege that thy seruaūtes were suche thou sholdest cōmaūde that they shold be slayne / & I moche meruayle ꝑ ye adoure suche goddes. Whan ꝑ emperour herde this chylde thus speke / he doubted to be ouercomen of hym / & cōmaūded ꝑ his heed shold be smytten of / & so he was martyred about ꝑ yere of our lorde. ij. C. lxxxv. Whose body a worshyppfull lady named Octouilla whiche was of ꝑ senate with grete dilygence buryed honourably. And of him sayd Gregory of Turone doctour that yf there be a man ꝑ wyl make a false othe in the place of his sepulcre tofore or he come to the chaūcel of ꝑ quere / he shall be trauayled wt an euyll spyryte & out of his mynde / or he shal fall on ꝑ pauement all deed. It happed on a tyme ꝑ there was a grete altercacyon byt wene two men / & ꝑ iudge wyst not who had wrōge for the ialousye of iustyce that he had / & brought them bothe to ꝑ awter of saynt Peter for to swere / prayenge the apostle that he wolde declare who had ryght / & whan he that had wronge had swore & had none harme / the iudge thāt knewe the malyce of hym sayd all on hye. This olde Peter here is eyther mercyful / or he

is propyce to this yonge man/but let vs go to Pancrace/& demaũde we of hym ẏ trouth. And whan they came to ẏ sepulcre/he ẏ was culpable sware & stratched forth his hande/but he myght not with drawe his hande agayn to hym/& anone after he dyed there. And therfore vnto this daye of moche people it is vsed ẏ for grete & notable causes men make theyr othes vpon ẏ relykes of saynt Pancrace.

¶ Here foloweth the lyf of saynt Urban And fyrst ẏ interpretacyon of his name.

Urbanꝰ is sayd of vrbanyte/ẏ is curtoysye/or it is said of vr/ẏ is to saye fyre or lyght/& bona that is to saye responce or answere. he was lyght by honest conuersacyon/fyre by charyte/& answere by doctryne. Or he was lyght/for the lyght is good to behold/& it is immateryall in essence/in settynge celestyall/& profytable in werkynge. And thus this saynt was amyable in cõuersacyon/immateryall in despysynge the worlde/celestyall in the loue of god/and profytable in predicacyon.

Saynt Urban was pope after sayt Calixt/& the christen people were in his tyme in ouer grete psecucyon/but the moder of the emperour whom Orygene had cõuerted/prayed so moche her sone ẏ he lefte ẏ chrysten people in peas/neuerthelesse there was one Almachius prouost of Rome/& was there princypall gouernour of the cite/& had cruelly smytten of ẏ heed of saynt Cecyle. This man was meruaylously cruell agaynst chrysten men/& dylygently enquyred where saint Urban was/& by one of his seruaũtes named Carpase he was foũden in a derke place & a secrete w̃ thre preestes & thre dekens. He cõmaũded to put hym in pryson/& after he dyd hym to be brought tofore hym/& accused him ẏ he had deceyued. v. M. people with saynt Cecyle/& ẏ noble men Tyburce & Valeryan/& made all them do sacrylege/& aboue this he demaũded hym the tresour of saynt Cecyle and of ẏ chirche. To whom Urban sayd I se now ẏ couetyse moueth the more to persecute the chrystẽ men/than doth the sacrefyce of thy goddes. The tresoure of saynt Cecyle is ascended in to heuen by ẏ handes of poore people. Than dyd he do bete sayt Urban w̃ plũmettes/& also his felawes with hym/& he praysed ẏ name of god elyon. And the tyraunt smylynge sayd/this olde felawe wolde be reputed wyse/for he speketh & sayth wordes ẏ he vnderstandeth not/& whan he sawe ẏ he myght not ouercome hym/he cõmaunded hym & sente hym to pryson agayne/where as saynt Urban cõuerted thre captayns of the towne w̃ the keper of ẏ pryson whiche was named Anolyn/& baptysed them. Whan the tyraũt herde ẏ Anolyn was become christen/he dyd do brynge hym tofore hym/& bycause he wolde do no sacrefyce to his goddes/he dyd do smyte of his heed. And whan saynt Urban & his felowes were brought tofore ẏ ydolles/to the ende ẏ they shold sacrefye & sence tofore the goddes. Saynt Urban began to make his oreyson to god/& anone the ydolles fell downe and slewe. xxij. preestes of the lawe that helde fyre for to make sacrefyce. Than were they beten cruelly/& after brought for to make sacrefyce/& than they spytte on ẏ ydolles/& after made ẏ sygne of ẏ crosse in theyr forehedes & kyssed eche other/& receyued capytal sentence/that is to saye/they were

byheded/& so suffred deth vnder Alysaũder ỹ emperour/Whiche began to regne the yere of our lorde.ij.C.and.xx.And anone after Carpasius was taken of the fende in blasphemynge his goddes/and in magnifyenge ỹ chrysten men agaynst his Wyll/he was strangled of the fende/ Whiche thynge his Wyfe seynge called Marmenye w̃ her doughter Lucye & all her housholde receyued baptym of saynt Fortune preest/& after ỹ the bodyes of ỹ sayntes were ryght honourably buryed.

¶Here folowyth ỹ lyf of saynt Pernell. And fyrst ỹ interpretacyon of her name.

PEtronilla is sayd of petens/that is demaũdynge/& of thronus ỹ is a trone or a seet/as Who sayth she Was demaũdynge ỹ trone or seet of virgyns.

SAynt Pernel Whose lyf sayt Marcel Wryteth was doughter of sayt Peter ỹ apostle/Whiche was right fayre and beauteous/& by the Wyl of her fader she Was vexed With the feuers and axes ¶It happed on a tyme that ỹ dysceples dyned w̃ saynt Peter/& one Tytus sayd to hym.Peter how is it ỹ all seke people ben heled of the/& thou suffrest Pernell thy doughter lye seke.To Whome saynt Peter sayd/for it is expedyent to her for to be seke. Neuertheleſſe byeause it shall not be imputed impossibilite of her helth for to be excused by my Wordes/he sayd to her/aryse Pernell hastely & serue vs/ Whiche anone arose all hole & mynystred & serued them.And Whan ỹ seruyce was all done & accõplysshed/Peter sayd to her Pernell go agayne to thy bedde.Shye anone Went agayne to her bed/& ỹ feuers vexed her as they dyd tofore.And where as she began to be perfyte in ỹ loue of god so he heled her perfytly.Thã Was there an erle called Flaccus Which came to her and for her beaute he Wolde haue her to his Wyfe.To Whome she answered/yf



thou desyrest to haue me vnto thy Wyfe/ cõmaũde thou certayne virgyns to come to me for to accõpany me vnto thyn hous And whyles he was besy to make redy ỹ sayd maydens/saynt Pernel set her selfe in fastynges & prayers/& receyued ỹ holy body of our lorde and reclyned in to her bedde/& after ỹ thyrde daye she dyed and passed out of this Worlde/rendrynge her soule vnto our lord.Thã Flaccus seynge hymselfe dyspoynted & mocked/turned hymselfe vnto Felicilam felowe of saynt Pernell/& sayd that she sholde Wedde hỹ or offre to the ydolles.Whiche bothe two she refused.Than ỹ prefecte set her in prison/& there kepte her.vij.dayes and.vij. nyghtes Wout meet & drynke/& after he dyd do hange her body on a gybet & there slewe her/& threwe her body in to a foule preuy/Whiche the holy Nicodemus toke vp & buryed/Wherfore Nicodemus Was called of Flaccus/& byeause he wolde not do sacrefyce to the ydolles/he Was beten With plũmettes/& his body cast in to tybre.But it Was taken vp of Justyne his clerke and honourably buryed.

¶Here folowyth ỹ lyf of saynt Dunston.

SAynt Dunston was borne in englond/& our lord shewed myracles for hym or he Was borne.It was so that on a candelmas day as all ỹ people Were in the chirche w̃ tapres in theyr handes/ sodeynly all ỹ lyghtes of ỹ chirche Were quenched at ones/saue onely the tapre Whiche saynt Dunstons moder bare/for that brenned styll fayre/Wherof all ỹ people meruayled gretely/how be it her tapre Was out/but by ỹ power of our lorde it lyghted agayn by it selfe/and brenned full bryght/so that all the other came & lighted theyr tapres at the tapre of saynt Dunstons moder/Wherfore all ỹ people gaue laude & thankynges vnto our lorde god for this grete myracle. Than there

was an holy man that sayd that ỹ chylde that she than bare shold gyue lyght to all englonde by his holy lyuynge. This holy childe Dunston was borne in ỹ yere of our lorde.ix.hondred & .xxv. that tyme regnynge in this londe kyng Athelston. And saynt Dunstons fader hyght Herston/ and his moder hyght Quyndrede/ and they set theyr sone Dunston to scole in ỹ abbey of Glastenbury/Where as after he was abbot for his holy lyuynge/& within shorte tyme after he went to his vncle Ethelwold/that thã was bysshop of Caũterbury/to whome he was welcome/& was gladde of his conuersacyon of holy lyuyng. And than he brought hỹ to kyng Athelston/the whiche made full moche of hym also for his good lyuynge and than he was made abbot of Glastenbury by consent of the kyng and his broder Edmond/and in that place ruled full well and relygyously ỹ monkes his bretherne/& drewe them to holy lyuynge by good ensample gyuynge. Saynt Dunston and saynt Ethelwolde were bothe made preestes in one daye/& he was holy in contemplacyon/& whan it so was ỹ sayd Dunston was wery of prayer/than vsed he to werke in goldsmythes werke with his owne handes/for to eschewe ydelnes. And he gaue alwaye almes to poore people for ỹ loue of god. ¶ And on a tyme as he sate at his werke/his herte was on Jesu chryst/his mouth occupyed with holy prayers/& his handes bely on his werke. But the deuyll whiche euer had grete enuy at hỹ/came to hym in an euen tyde in lykenes of a woman/as he was bely to make a chalys/& with smylynge sayd that she had grete thynges to tell him. And than he bad her saye what she wolde. And than she began to tell many nyce tryfles/& no maner vertue therin. And than he supposed that she was a wycked spyryte/& anone caught her by the nose with a payre of tonges of yren brennynge hote/& than the deuyll began to rore & crye and fall drewe awaye. But sayt Dunston helde fast/tyll it was ferre within the nyght/& than he let her go/& the fende departed wt an horryble noyse & crye/& sayd that all ỹ people myght here Alas what shame hath this carle done to me/how may I best quyte hym agayn. But neuer after ỹ deuyl had lust to tẽpte hym in that crafte. And in shorte tyme after dyed kyng Athelston/& Edmond his broder regned kyng after hỹ/to whome saynt Dunston was cheke of coũseyle/for he gaue to hym ryght good counseyle to his lyues ende. And than dyed Edmond the kyng. And after hym regned his sone Edwyn. And soone after saynt Dunston & he fell at stryfe for his synfull lyuynge. For saynt Dunston rebuked the kynge sharply therfore/but there was none amendment/but alwaye worse & worse. Wherfore saynt Dunston was ryght sory/and dyd all the payne that he myght to brynge the kynge to amendment/but it wolde not be. But the kynge within a whyle after exyled saynt Dunston out of this londe. And than he sayled ouer ỹ see and came to the abbey of saint Amand in fraũce/& there he dwelled longe tyme in full holy lyf/tyll kyng Edwyn was deed And after hym regned Edgar kynge/a full holy man/& than he herde of the holynes of saynt Dunston/& sente for hym to be of his counseyle/& receyued hym wt grete reuerence/and made hym agayne abbot of Glastenburye. And soone after the bysshop of Worcettre dyed/and than saynt Dunston was made bysshop there by the wyll of kynge Edgar. And within a lytell whyle after the see of London was voyde/to the whiche kyng Edgar promoted saynt Dunston also/and so he helde bothe bysshoprykes in his hande/ that is to wyte bothe the bisshoprykhe of Worcettre & the bysshoprykhe of London And after this dyed the archebysshop of

Cauterbury/ & than kynge Edgar made saynt Dunston archebysshop of Cauterbury/Whiche he guyded well & holyly to the pleasure of god/so that in that tyme of kyng Edgar & Dunston archebysshop was ioye & myrth throughe the realme of englonde/and euery man praysed gretly saint Dunston for his holy lyf/good rule and guydyng/& in dyuers places where as he vysyted & sawe curates that were not good ne proppre for the wele of ỹ soules ỹ they had cure of/he wold dyscharge them & put them out of theyr benefyces/ and set in suche as wold entende & were good men/as ye shal fynde more playnly of this mater in ỹ lyfe of saynt Oswolde ¶And on a tyme as he sate at a prynces table/he loked vp & sawe his fader & moder aboue in heuen/& thã he thanked our lorde god of his grete mercy & goodnes ỹ it pleased hym to shewe him that syght. ¶And an other tyme as he laye in his bedde he sawe the bryghtnes of heuen & herde aũgels syngynge Kyrieleyson/after the note of Kyrie rex splendens/Whiche was to hym a ful grete cõforte. ¶An other tyme he was in his medytacyons he had hangynge on ỹ wall in his chambre an harpe/on whiche other whyle he wolde harpe Anthemes of our lady & of other sayntes & holy ympnes/& it was so that the harpe sowned ful melodiously without touchynge of ony hande that he coude se/this Antheme was Gaudent in celis anime sanctorũ. Wherin this holy Dunston had grete ioye. He had a specyall grace of our lorde that suche heuenly ioyes & thynges were shewed to hym in this wretched world for his grete cõfort And after this he became all seke & feble. And vpon holy thursdaye he sente for all his bretherne/& asked of them forgyuenes/& also forgaue them all trespaces/& assoyled them of all theyr synnes/and ỹ thyrde daye after he passed out of this worlde to god full of vertues the yere of our lorde. ix. C. lxxxviij. & his soule was borne vp to heuẽ w̃ mery songe of aũgels all ỹ people herynge ỹ were at his deth/ and his body lyeth at Caunterbury in a worshypfull shryne/where as our lorde sheweth for his seruaũt saynt Dunston many fayre myracles/wherfore our lord be praysed worlde without ende. Amen.

¶Here folowyth the lyfe of saynt Aldelme the bysshop.

SAynt Aldelme the confessour was borne in englond/his fader hyght Kenton he was broder vnto yue kyng of this londe/& whã kynge yue was deed/ Kenton was made kynge after hym And than this holy chylde Aldelme was set to scole in the hous of Malmesbury/where afterwarde he was abbot. And than he dyd there grete cost in buyldyng/& dyd do make there a full ryal abbey. And whan ỹ pope herd of his grete holynes he sent for him to come to Rome And whã he was there/the pope welcomed hym/& was moche glad of his goodly vyng/& there he abode longe tyme w̃ the pope/& gate full grete preuyleges & liberties to ỹ hous of Malmesbury/in suche wyse ỹ no bysshop in englonde sholde vysyte ne haue to do there/ne ỹ kynge to let them of theyr free electiõ/but chese theyr abbot amonge the couent themselfe. And whan he had goten all this of ỹ pope/he was full gladde & ioyfull/& lyued there full holyly longe tyme. And on a daye as he sayd masse in ỹ chirche of saynt Johñ latrans/& whan masse was done/there was no man ỹ wolde take his chesyble

fro hym at the ende of ẏ masse/ & than he sawe the sonne beme shyne through the glasse wyndowe/and henge his chesyble theron/wherof all the people meruayled gretly of ẏ myracle/ & ẏ same chesyble is yet at Malmesbury/the colour therof is purple/ & win shorte tyme after he came agayne in to englonde & brought w̄ hym many preuyleges vnder the popes seale/ whiche after kyng yue cōfermed all that the pope had graūted to ẏ hous of Malmesbury. This was about ẏ yere of our lorde. vij. C. and. vj. And that tyme there fell a grete varyaūce amonge ẏ bysshops of this londe/for ẏ holdyng of eester daye But saynt Aldelme made a boke that all men shold knowe for euer whā eester day shall fall/the whiche boke is yet at Malmesbury/ & ẏ abbey he dyd do make in ẏ worship of our blyssed lady. And Brightwold ẏ was archebysshop herde of Aldelmes holy lyuyng/ & he sent for hym to be his coūseyllour/ & they lyued togyder ful holyly longe tyme/ & eche was ful glad & ioyfull of other. And on a day as they stode at ẏ see syde by douer castel/they sawe a shyppe laden w̄ marchaūdyse not ferre fro them/ & saynt Aldelme called to them to wyte yf they had ony ornamēt longynge to holy chirche within theyr shyppe to sell. But ẏ marchaūtes had dysdayne of hym & thought he was not of power to bye suche thynges as they had to sell/ & departed fro ẏ holy man/but anone fel on them so grete a tēpest ẏ they were in peryll for to perysshe. And than one of them sayd/ we suffre this trouble bycause we had dysdayne of ẏ wordes of yonder holy man/ & therfore let vs all mekely desyre hȳ to praye for vs to our lord Jesu chryst They dyd so/ & anone ẏ tempest ceased/ & thā they came to this holy mā: & brought to hym a full fayre byble/ ẏ whiche is yet at Malmesbury vnto this daye. And. iiij yere before his deth he was made bisshop of dorset by ẏ archebysshop of Caūterbury & by other bysshops/but within shorte tyme after he dyed/and lyeth buryed at Malmesbury there as he was abbot/ & after that saint Egewyn came to offre at his tombe fettred w̄ chaynes of yren fast locked/ & fro thens he went so to Rome to the pope alway weryng ẏ fettres/whiche was to hȳ grete payne/god rewarde hym his mede. And saynt Aldelme or he dyed cursed al them ẏ dyd ony wronge in brekyng of ẏ preuyleges of ẏ sayd abbey of Malmesbury/ & them ẏ helpe ẏ hous to mayntayne goddes seruyce shall haue goddes blessynge & his. And whā he had layen longe tyme in ẏ erth he was translated & layd in a full ryche shryne/where as our lorde sheweth dayly for his holy seruaūt many fayre myracles. Than let vs praye saȳt Aldelme to praye for vs to our lord god/ ẏ we may in this wretched vale of this worlde so bewayle our synnes & amende our lyuyng/that we may come to euerlastyng lyf in heuen. Amen.

¶ The lyf of saynt Austyn that brought the chrysten fayth in to Englonde.

Saynt Austin was an holy monke & sent in to englonde to preche the fayth of our lord Jesu chryst by saȳt Gregory than beynge pope of Rome/the whiche had a grete zele & loue vnto englonde as is reherced all alonge in his legende how ẏ he sawe chyldren of englonde in ẏ market of rome for to be sold whiche were fayre of visage/for whiche cause he demaūded licence & obteyned to go in to englonde for to cōuert ẏ people therof to chrysten fayth. And he beynge on ẏ waye the pope dyed/ & he was chosen pope/ & was contremaūded & came agayn to Rome/ & after whan he was sacred in to ẏ papacye/he remembred the realme of englonde/ & sente saynt Austyn as heed & chefe/ and other holy monkes & preestes with hym to the nombre of. xl. persones vn-

to the realme of englond/ & as they came to warde englonde/ they came in to ỹ prouynce of Andegauence/ purposyng to haue rested all nyght at a place called ponte Saya myle fro ỹ cite & ryuer of ligerym but the women scorned & were so noyous to them ỹ they droue them out of ỹ town and they came to a fayre brode elme/ and purposed to haue rested there ỹ nyght/ but one of the women whiche was more cruell than the other/ purposed to dryue them thens/ & came so nygh them ỹ they myght not rest there ỹ nyght. And than sayt Austyn toke his staffe for to remeue fro ỹ place/ & sodeynly his staffe sprange out of his hande with a grete vyolence ỹ space of thre furlonges thens/ and there stycked fast in the erth/ & whan sayut Austyn came to his staffe & pulled it out of ỹ erth/ incõtynent by ỹ myght of our lorde sourded & sprange there a fayre welle or fountayne of clere water/ whiche refresshed hym well & all his felawshyp/ and aboute ỹ welle they rested all ỹ nyght/ & they that dwelled there by sawe all the nyght ouer that place a grete light come fro heuen whiche couered all that place where these holy men lay. And on ỹ morowe sayut Austyn wrote in ỹ erth with his staffe besyde the welle these wordes folowyng. Here had Austyn the seruaũt of ỹ seruaũtes of god hospytalite/ whom sayut Gregory the pope hath sent to conuerte englonde. On ỹ morowe whan the holy men the dwellers of ỹ coostes therby whiche sawe the lyght in ỹ nyght tofore/ came thyder and foũde there a fayre welle/ of ỹ whiche they meruayled gretly. And whan they sawe ỹ scripture wryten in ỹ erth/ than they were gretly abasshed bycause of theyr vnkyndnes/ and repented them full sore of ỹ they had mocked them ỹ daye before/ & after they edyfyed there a fayre chirche in ỹ same place in the worshyp of sayt Austyn/ ỹ whiche the byshop of Andegauence halowed/ & to the halowynge therof came so grete a multitude of people ỹ they tradde ỹ corne in ỹ feldes down all playne lyke to a flore clene swepte/ for there was no sparynge of it. Notwithstandyng at ỹ tyme of repỹge that groũde soo troden bare more corne & better thã ony other feldes besyde not troden dyd. And the hye awter of ỹ chirche standeth ouer the place where sayut Austyn wrote wt his staffe by ỹ welle/ & yet vnto this daye may no woman come in ỹ chirche. But there was a noble woman that sayd that she was not gylty in offendyng sayut Austyn/ & toke a tapre in her hande and went for to offre it in the sayd chirche. But ỹ sentence of almyghty god may not be reuoked/ for as soone as she entred in to the chirche her bowelles and seneWes began to shrynke & she fell down deed/ in ensample of all other women. Wherby we may vnderstande ỹ iniurye done agaynst a sayut/ dysplaseth gretly almyghty god/ & fro thens sayut Austyn and his felawshyp came in to englond/ & arryued in ỹ yle of Thanet in eest kent/ & kynge Athelberte regned ỹ tyme in kent whiche was a noble man & a myghty. To whom sayut Austyn sent shewynge the entent of his comynge from ỹ courte of Rome/ & sayd ỹ he had brought him ryght ioyfull & plesaũt tydynges/ & sayd that yf he wolde obey & do after his prechynge/ that he sholde haue euerlastyng ioye in the blysse of heuen/ & sholde regne with almighty god in his kyngdom. And than kyng Adelston heryng this/ cõmaũded ỹ they shold abyde & tary in the same yle/ & ỹ al thynges shold be mynystred to them that were necessary/ vnto ỹ tyme ỹ he were otherwyse aduised. And soone after ỹ kyng came to them in ỹ same yle/ & he beynge in ỹ felde sayut Austyn wt his felawshyp came & spake wt hym haupng tofore them ỹ sygne of ỹ crosse syngynge by the waye ỹ letany beseechynge god deuoutly to helpe & strengthen them/ & ỹ kyn

ge receyued hym & his felawshyp/& in ỹ same place saynt Austyn preched a glory ous sermon/& declared there to ỹ kyng ỹ chrysten fayth openly/& the grete meryte & auayle ỹ sholde come therof in tyme co= mynge/& whā he had ended his sermon the kyng sayd to hym/your ꝓmyses ben full fayre ỹ ye bryngе/but bycause they be newe & haue not ben herde here before/ we may not yet giue cōsent therto/neuer theles bycause ye be come as pylgryms fro ferre countrees/ we wyll not be gre= uous ne hard to you/but we wyll receyue you mekely/& mynystre to you suche thynges as be necessary/neyther we wyll forbede you/but as many as ye can con= uerte to your fayth & religyō by your pre chynge/ye shall haue lycence to baptyse them/& to accōpany them to your lawe. And than ỹ kyng gaue to them a māsion in ỹ cite of dorobernence/whiche now is called Caūterbury. And whā they drewe nygh ỹ cite/they came in w̄ a crosse of syl= uer & with ꝓcessyon syngynge ỹ letanye prayenge almighty god of socour & helpe that he wold take away his wrath fro ỹ cite/& to enflambe ỹ hertes of ỹ people to receyue his doctryne. And thā saynt Au= stryn & his felawshyp begā to preche there the worde of god/& about there in ỹ pro= uynce/& suche people as were well dispo sed/anone were cōuerted & folowed this holy man/& by ỹ holy cōuersacyon & my= racles ỹ they dyd/moche people were cō= uerted/& grete fame arose in ỹ countree/ And whā it came to ỹ kynges ere/anone he came to the presence of saynt Austyn & desyred hym to preche agayne/& thā the worde of god so enflambed hym ỹ incōty nent as soone as ỹ sermon was ended the kyng fell downe at ỹ feet of saynt Austyn & sayd sorowfully. Alas woo is me ỹ I haue erred so longe/& knowe not of hym that ỹ spekest of. Thy ꝓmesses ben so de= lectable ỹ I thynke it all to longe tyll I be chrystened/wherfore holy fader I re= quyre ỹ to mynystre to me ỹ sacramēt of baptym. And thā saynt Austyn seynge ỹ grete mekenes & obedyence of ỹ kynge ỹ he had to be chrystened/he toke hym vp w̄ wepyng teeres & baptysed hym w̄ all his housholde & meyny/& enformed them diligētly in ỹ chrysten fayth w̄ grete ioye & gladnes. And whan all this was done saynt Austyn desyrynge ỹ helth of ỹ peo= ple of englond went forth on fote to yorke And whan he came nygh the cyte/there mette w̄ hym a blynde man whiche sayd to hym. O ỹ holy Austyn helpe me ỹ am full nedy. To whome saynt Austyn sayd I haue no syluer/but suche as I haue I gyue the/in ỹ name of Jesu chryst aryse & be all hole/& with ỹ worde he receyued his syght/& byleued in our lorde & was baptysed/& on chrystmas daye he bapty sed in ỹ ryuer named Swale. x. M. men without women & chyldren/& there was a grete multytude of people resortyng to the sayd ryuer/whiche was so depe that no man myght passe ouer on fote/& yet by myracle of our lord there was neyther man/woman/ne chylde drowned/but they ỹ were seke were made hole bothe in body & in soule. And in ỹ same place they buylded a chirche in the worshyp of god & saynt Austyn. And whan saynt Austin had preched the fayth to ỹ people/& had confermed them stedfastly therin/he re= turned agayne fro yorke/& by the waye he mette a lepre askynge helpe/& whan saynt Austyn had sayd these wordes to hym. In ỹ name of Jesu chryst be thou clensed from all thy lepre/anone all his fylth fell awaye/& a fayre newe skynne appered on his body/so ỹ he semed all a newe man. Also as saynt Austyn came in to Oxford shyre to a towne that is called Comton to preche the worde of god. To whome the curate sayd/holy fader the lord of this lordshyp hath ben oftētymes warned of me to paye his tythes to god/ and yet he wholdeth them/& therfore I

haue cursed hym/ & I fynde hym ẏ more obstynate. To whom saynt Austyn sayd Sone why payest ẏ not thy tythes to almyghty god & to the chirche/ knowest ẏ not that ẏ tythes be not thyne but belongen to god. And than the knyght sayd to hym. I knowe well ẏ I tylle the groūde wherfore I ought as wel to haue ẏ tenth sheef as the. ix. And whan saynt Austyn coude not turne ẏ knyghtes entent/ than he departed from hym & went to masse/ & or he began he charged that all they ẏ there were accursed shold go out of ẏ chirche. And than arose a deed body & wente out in to ẏ chircheyerde w̄ a whyte cloth on his heed/ & stode styll there tyll masse was done. And than saynt Austyn went to hym & demaūded hym what he was. And he answered & sayd. I was somtyme lord of this towne/ & bycause I wold not paye my tythes to my curate/ he accursed me/ & so I dyed & wēt to hell. And than saynt Austyn badde hym to brynge hym to the place where his curate was buryed. And than ẏ caryon brought him thyder to ẏ graue/ & bycause that all men sholde knowe that lyfe & deth ben in the power of god/ saynt Austyn sayd/ I commaūde the in ẏ name of god to aryse/ for we haue nede of the. And than he arose anone and stode before all the people. To whom saynt Austyn sayd/ thou knowest well that our lorde is mercyfull/ & I demaūde the broder yf ẏ knowest this man And he sayd ye/ wolde god I had neuer knowen hym/ for he was a w̄holder of his tythes/ & in all his lyfe an euyll doer/ thou knowest ẏ our lorde is mercyfull/ & as longe as the paynes of hell endure let vs also be mercyful to all chrysten people And than saynt Austyn delyuered to the curate a rodde/ & there ẏ knight knelyng on his knees was assoyled/ & than he cōmaūded hym to go agayne to his graue & there to abyde tyll ẏ daye of dome/ & he entred anone in to his graue and forthw̄ fell to asshes & poudre. And thā saynt Austyn sayd to the preest/ how longe hast ẏ layen here. And he said an hōdred & fyfty yere. And thā he asked how it stode with hym. And he sayd/ well holy fader/ for I am in euerlastyng blysse. And than sayd saynt Austyn/ wylt ẏ that I praye to almyghty god that thou abyde here w̄ vs to conferme the hertes of men in very byleue. And thā he sayd/ nay holy fader/ for I am in a place of rest. And thā sayd sayt Austyn/ go in peas/ & praye for me & for al holy chirche. And he thā entred agayn in to his graue/ & anone ẏ body was turned in to erth. Of this syght ẏ lorde was sore aferde/ & came all quakyng to saynt Austyn & to his curate & demaunded forgyuenes of his trespace/ & promysed to make amendes/ & euer after to paye his tythes & to folowe ẏ doctryne of saint Austyn. After this saynt Austyn entred in to dorsetshyre/ & came in to a towne where as were wycked people & refused his doctryne & prechynge vtterly/ & droue hym out of ẏ towne casting on him ẏ tayles of thornbacke or lyke fysshes/ wherfore he besought god to shewe his iudgemēt on them/ & god sent to them a shamefull token/ for ẏ children ẏ were borne after in ẏ place had tayles/ as it is sayd/ tyll they had repented them. It is sayd comynly that this fell at strode in kent/ but blyssed be god at this day is no suche deformite.

¶ Also in an other place there were certayn people whiche wold in no wyse gyue fayth to his prechyng ne his doctryne but scorned & mocked hym/ wherfore god toke suche vengeaūce that they brenned with fyre inuisyble/ so that theyr skynne was reed as blode/ and suffred so grete payne ẏ they were cōstrayned to come & aske forgyuenes of sayt Austyn. And thā he prayed god for them ẏ they myght be acceptable to hym and receyue baptym/ & that he wolde relece theyr payne. And than he chrystened them/ and that bren-

nynge hete was quenched/ & they were made pfytly hole/ & felt neuer after moze therof. ¶ On a tyme as sayt Austin was in his prayers/our lozd appered to hym/ & cõfoztyng him w a gentyl & familyer spe che said. O y my good seruaũt & true be y confozted & do manly/ foz I thy lozd god am w the in al thyn affeccyõ/ & myn eres ben open to thy prayers/ & foz whome y demaũdest ony petition y shalt haue thy delyze/ & y gate of euerlasting lyf is open to y/ where y shalt ioye w me wout ende And in y same place where our lozd sayd these wozdes he fyxed his staffe in to the groũde/ & a well of clere water sourded & spzãge vp in y same place/ y whiche well is called cerne/ & it is in y coũtre of dozset where as now is buylded a fayze abbey & is named cerne after y well. And y chir che is buylded in y same place where as our lozd appered to saynt Austyn. ¶ Also in the same coũtreé was a ponge man y was lame/ dombe & deef/ & by y prayers of saynt Austyn he was made hole. And than soone after he was dyssolute & wan ton/ & noyed & greued y people w ianglyn ge & talkynge in y chirche. And than god sent to hym his olde infirmite agayn by cause of his mysgupdynge/ & at y last he fell to repẽtaũce/ & asked god fozgyuenes & saynt Austyn/ & sayt Austyn prayed foz hym/ & he was made hole agayne y se conde tyme/ & after y he cõtinued in good and vertuous lyuyng to his lyues ende. And after this saynt Austyn full of ver tues departed out of this wozld vnto our lozde god/ & lyeth buryed at Caũterbury in y abbey y he foũded there in y wozshyp and rule/ where as our lozd god sheweth yet dayly many myzacles. And y thyzde daye befoze y natyuite of our lady is ha lowed the translacion of saynt Austyn/ in whiche nyght a citezyn of Caunterbury beynge y tyme at Wynchestre sawe heuẽ open ouer y chirche of saynt Austyn/ & a bzẽynge ladder shynynge full bzyght/ & aũgels comyng downe to y same chirche And thã hym thought y the chirche had bzẽned of y grete lyght & bzyghtnes that came downe on the ladder/ & meruayled gretly what this shold mene/ foz he knew no thynge of y trãslacion of saynt Austyn And whan he knewe y trouth that on y tyme the body of y glozyous saynt was translated/ he gaue laude & thankynges vnto almyghty god/ and we may veryly knowe by that euydent bysyon y it is an holy & a deuout place/ & as it is sayd y of olde tyme aũcyent holy men that bled to come thyder/ wold at the entre of it do of theyz hosen & shoon & durst not pzesume to go in to y holy monastery but bare fote bycause so many holy sayntes ben there shzyned & buryed/ & god hath shewed so many myzacles in y place foz his blyssed sayne/ sayne Austyn/ that yf I sholde all wzyte them here/ it shold occupy a grete boke. Thã let vs pzaye vnto sayt Austyn fader & apostle of Englonde/ by whome this londe was cõuerted vnto y chzysten fayth/ & by his ozdinaũce byssshops were ozdeyned to mynystre y sacramẽtes that he be moyen vnto our lozde Jesu chzyst/ y we may here so lyue accozdynge to his doctryne/ y after this lyfe we may come to euerlastynge blysse in heuen. Amen.

¶ Here foloweth y lyf of saint Germayn And fyrst y interpzetacyon of his name.

GErmain is said of ger me/ & of ana that is hye/ y is y there was foũden in the sede of Germayn thze soueray ns thy ges/ y is hete na turall/ humour/ & nourysshyng/ & rea son of semence oz sede. Germayn is sayd sede bourge=

vynge/for he had in hym hete by ardour of grete dylecyon/humour by eygrenes of deuocyon/& sede by vertue of his predicacyon/by whiche he engendred moche people to the chrysten fayth. And Cõstancyen the preest wrote his lyfe vnto saynt Seueryn bysshop of Aucerre.

SAynt Germayn was of moche noble lygnage borne in ỹ cyte of Aucerre/& was well lerned in the artes liberall/& after he went to Rome for to lerne the scyence of dropt & of the lawe/& there receyued he so moche dignite that the senate sente hym to the frenshe men for to haue the rule & dignite of burgoyn. And thus as he gouerned the cyte of Aucerre more dylygently than the other. There was in the myddle of ỹ cite a tree called a pynapple tree/on whiche were hanged on ỹ braũches of this tree for ỹ meruayle of chace & huntynge the heedes of wylde beestes ỹ had ben slayne. But whã saint Amadour whiche was bysshop of this cyte repreued them of suche vanytees/& warned them to hewe downe this tree/ they wold not cõsent therto in no maner. And on a tyme whã Germayn was not in the cyte ỹ bysshop dyd do hewe downe this tree/& dyd do brenne it. And whan Germayn knewe it he was moche angry and forgate chrystẽ religyon/& came w̃ a grete multytude of knyghtes for to haue slayne the bysshop. And than the bysshop knewe by reuelacyon diuyne that saynt Germayn sholde be his successour/& forbare & gaue place to his hastynes/& wẽt to saynt Austyn/& after whã he came agayn to Aucerre/he enclosed moche subtylly Germayn w̃in the chirche & sacred hym there/& sayd to hym that he sholde be his successour in ỹ bysshoprycye/& so he was/for a lytel after saynt Amadour dyed/& all ỹ people requyred saynt Germayn to be bysshop/& than he gaue all his rychesses to poore people/& chaũged his wyfe in to his syster/& turmẽted his body by the space of .xxx. yere/ỹ he neuer ete breed of whete/ne dranke wyne/ne vsed no potage/& wold neuer haue salte to make his meet saucry/& two tymes in the yere he wolde drynke wyne/that was at ester & at chrystmas/& yet for to take awaye the sauour of the wyne/he wold put therin grete plente of water/& in his refeccion he wold take barly breed with asshes/& fasted euery daye/& neuer ete but in the euen/in wynter & in somer he had but one clothyng/& that was the hayre nexte his body/a cote & a gowne/& yf it happed so ỹ he gaue not his vesture to some poore body/he wolde were it tyll it were broken and torne/his bedde was enuyronned w̃ asshes/hayre & sacke cloth And his heed laye no hyer than his sholders/but al day wepte/& bare about his necke dyuerse relykes of sayntes/he ware none other clothynge/& he went oft bare fote/& selde ware ony gyrdle/the lyf that he ladde was aboue mannes power/his lyfe was so strayte & harde ỹ it was meruayle & pyte to se his flesshe/& was lyke a thynge not credyble/& he dyd so many myracles/ỹ yf his merytes had not gone before they sholde haue ben trowed fantasmes. ¶ On a tyme he was lodged in a place where alwaye after souper ỹ tables were couered whã all men had souped/wherof he merueyled & demaũded ỹ hooste wherfore they couered ỹ tables agayn after souper/& ỹ hooste sayd it was for his neyghbours ỹ came to dryke eche w̃ other. And ỹ night sayt Germayn concluded to watche for to se what it sholde be. It was not longe after ỹ there came in a grete multytude of deuyls/& sate at the table in lykenes of men & womẽ. And whan ỹ holy man sawe them he cõmaũded them that they sholde not departe/& than sent to awake ỹ hooste & the neyghbours and ghestes on all sydes/in suche wyse ỹ euery man & womã were foũden

in theyr houses/and he made all them to come and se yf they knewe ony of them. And they sayd nay. And than he shewed to them ỹ they were deuyls. Of whome the people were moche abasshed/bycause the deuylles mocked them so. And than saynt Germayn conjured them & wente theyr way/& neuer after returned. ¶ On a tyme saynt Lowe bysshop of Troyes was besyeged by the kynge Actylle/and saynt Lowe went vpon ỹ gate & demaũded who he was ỹ assyeged and assayled them. And the kyng sayd to hym/I am Actille the scourge and rodde of god. And than the meke bysshop sayd to hym sore weppynge. I am Lowe ỹ haue wasted ỹ flocke of god/& haue nede of ỹ scourgyng of god. And than saynt Lowe cõmaũded to open the gates/& all ỹ people of Actille were by the wyl of god so blynded ỹ they passed thzough the towne & sawe no men of ỹ cyte/noz dyd no hurt to no body. And than the blysshed saynt Lowe toke saynt Germayn w̃ hym & went in to Bzytayn where as there were herelyes. But whã they were on the see there arose a ryght grete tempest/whiche by the merytes of saynt Germayn was anone appeased. Than they were honestly receyued of ỹ people of the coũtree/whose comyng the deuyls that saynt Germayn had dzyuen out of suche bodyes as were besyttẽ had tolde theyr compnge. And whã they had ben a whyle in englonde/and had baynquysshed the heretykes/they returned in to theyr coũtrees & pzopze places. ¶ On a tyme it happed ỹ saynt Germayn laye seke of a malady in a strete/and the strete was taken with fyze/& men counseyled hym to be bozne thens foz peryll of ỹ fyze And than he put himselfe agaynst ỹ fyze & the flambe bzente all aboute/& touched no thynge that saynt Germayn laye in. ¶ An other tyme he returned in to Bzytayne foz the herelyes/& one of his dysceyples folowed hym hastely & fell seke/and laye downe in a towne & there dyed. And whan saynt Germayn returned therby he demaũded to se ỹ sepulcre of his disceyple whiche there was deed/and dyd do open his sepulcre/& he called hym by his name/& demaũded hym what he dyd/& yf he wold no lenger go w̃ him. And that other answered & sayd that he was well & all thynges were to hym softe & swete/& wold no moze come here. And the holy man graũted it hym ỹ he sholde abyde in rest. And he remysed hỹselfe in his graue & slepte in our lozde. ¶ He pzeched on a tyme in ỹ coũtree of bzitayne in suche wyse that ỹ kyng of bzytayne forbad hym his hous & his people also. Thã it happed ỹ the kynges cowherde went to ỹ pasture with his kyen/& receyued his porcion at the kynges palays/& bare it to his lytell hous. Than went saynt Germayn & his felawshyp foz to se where they myght be lodged. And the cowherde bzought them to his hous/& sawe that they had grete hungre/but he had not meet foz them & hym. This cowherde had but one calfe/he slewe it & gaue it to them/& they toke it debonayrly of the lytell good ỹ he had. And whã they had souped & sayd graces saint Germayn dyd do gader togyder all the bones of ỹ calfe/& layd them vnder ỹ skynne/& after made his prayers to god And anone than ỹ calfe arose all alyue & hole as he was tofoze. And ỹ nexte daye after saynt Germayn demaũded ỹ kyng why he had forbode him his hous/& the kynge was moche abasshed/& coude not answere. Than sayd saynt Germayn to hym/ỹ shalt no moze regne/but ỹ shalte leue thy realme to one better than thou. And as they of saxon sholde fight agaynst the bzytons/& they sawe that they were but fewe/and sawe ỹ holy man passe by they called hỹ. And than saint Germayn & his felowes pzeched so longe to them ỹ they came to grace of baptym/& on eester daye they cast of theyr armures/and by

grete desyre of faythe purposed them to fyght. And whan the other herde ẏ/they purposed to go agaȳst them hardyly/for they were dysseuered/& saynt Germayn hydde hym alway with his people/and warned them whan he cryed alleluya/ they shold answere w̄ one voyce/& whan the sayntes had cryed alleluya/and the other had answered/theyr enemyes had so grete drede/that they threwe all theyr harneys & armures away/& wende certaynly that all the moūtayns sholde fall on them/& also heuen/& so they fledde all afrayd. ¶ On a tyme as saint Germayn passed by Augustynence/& wente to the tombe of saȳt Cassyen/he enquyred how it stode with hym. He answered to hym out of the tombe wherin he laye & sayd. I am in swete rest/& abyde the comynge of the redemer. And he sayd to hym/rest in peas in the name of our lorde/& praye for vs deuoutly/that we may deserue ẏ holy ioyes of ẏ resurreccyon. And whan saynt Germayn came in to Rauenne/he was receyued moche honourably of Placyde the quene/and of Valentynyen her sone. And at souper she sent to hȳ a grete vessel of syluer full of delicyous meet/the whiche he receyued/& gaue the meet to his seruauntes/& reteyned the vessell of syluer for to gyue to ẏ poore. And in stede of this gyfte he sent to the quene a dysshe of wood or of tree/& a barly lofe/the whiche she receyued gladly/and after dyd do couer that dysshe with syluer/and kepte it longe with grete deuocion. On a tyme that the sayd quene had desyred hym to dyne with her. He accorded therto gladly/& bycause he was wery of trauayle/ of fastynge and of watchynge/he came vpon an asse fro his hous vnto ẏ palays And anone as he was at dyner his asse dyed. And whan the quene knewe that his asse was deed/she was moche sorow full/& dyd do present hym a ryght fayre and good hors. And whā the saynt sawe hym so rychely aourned and apparayled he wolde in no wyse take it/but sayd/ shewe to me where myn asse is/for he ẏ brought me hyther shall brȳge me home agayne. And than he wente to his asse ẏ lay deed/and sayd to hym/let vs returne home agayn. And anone the asse arose & shoke hym as he had rysen fro slepe and that he had no harme/& than Germayn remounted on his asse & rode home. But tofore or he departed fro Rauēne/he sayd that he sholde not be longe in this worlde And anone after he became seke of the feuers/and the seuenth daye after he passed vnto our lorde/& his body was borne in to fraunce as he had requyred of the quene. And he dyed aboute ẏ yere of our lorde foure hondred & twenty. ¶ Saynt Germayne had promysed by his lyfe to saynt Eusebe bysshop of Versayll/that whan he returned he sholde halowe his chirche that he had founded. And whan saynt Eusebe bysshop of Versayll vnderstode that he was deed/he wolde hym selfe halowe his chirche/& made to lyght the candelles and tapres. But the more they lyght them/the more were they extyncte & put out. And whā Eusebe sawe that/he apperceyued that the dedicacion was made/or he wolde come and do it/ or elles of some other bisshop. And whan the body of saȳt Germayn was brought to Versayll/as soone as it was entred in to the chirche/all the tapres were lyght dyuynely. Than saynt Eusebe remembred the promesses of saynt Germayn/& that whiche he promysed lyuynge/he wolde do it beynge deed. But it is not to be vnderstande of ẏ grete Eusebe of Versayl/that this was done in his tyme/for he dyed vnder Valente the emperour/& fro the deth of hym vnto ẏ deth of saynt Germayn was more than fyfty yere fro that one to that other. But this was an other Eusebe/vnder whome this sayd thynge was done.

Here foloweth the lyfe of saynt Peter therorcyste or deken.

Saynt Peter the deken was boũde w̃ chaynes of yren in prison of one Archenne/whose doughter was vexed of a fende/Wherfore he was moche sorowfull. Than sayd saint Peter to hym/that Jesu chryst shold wel hele her yf he wold byleue in hym. To whome Archenne answered. J meruayle moche of ỹ bycause thou suffrest so moche for thy god/& J se that he may not delyuer the. Saynt Peter sayd. He wyl well that J suffre for to deserue the glory ỹ alwaye shall endure/but he can well delyuer me yf he wolde/& also hele thy doughter. To whome Archenne sayd. J shall double thy chaynes and yf than thy god may delyuer the & also make my doughter hole/J shal byleue in hym. And whan ỹ was done saint Peter cladde in whyte clothes holdynge the sygne of ỹ crosse appered to hym̃. And than anone Archenne fell downe to his feet/& his doughter was made al hole. He than with all his hous receyued baptym/& let out of prison all ỹ chrystẽ men/& all them that wolde be chrysten. And he w̃ many other ỹ byleued were baptysed of saynt Marcellyn preest. Whan the prouost of Rome herde this/he made all ỹ chrysten men come tofore hym/Whome Archenne gadred togyder kyssynge theyr handes & sayd/ỹ Who wolde come to be martyred shold come hardyly wout drede/& he that dare not come let hym go in peas where he wyll. And whan ỹ prouost knewe for certayn ỹ saynt Peter & saint Marcellyn had baptysed them/he made them come tofore hym/& departed ỹ one fro ỹ other/& put them so in prison/& saynt Marcellyn was layde naked vpon broken glasse wout lyght or water/& saynt Peter was enpryssoned in a strayte place/wherin he was strayned. Than came an aũgell fro heuen & vnbounde saynt Marcellyn and cladde hym & brought hym w̃ Peter in to the hous of Archenne/bycause they shold bij. dayes confort ỹ people besyly. After whan he foũde not Marcellyn in prison where as he had set hym/he sent for Archenne/& cõmaũded hym & his housholde to do sacrefice/& they wold not obey to hym̃ He put hym than & his wyfe in to a pyt in ỹ erth. Than whã saynt Marcellyn & saynt Peter herde tell ỹ auenture of Archenne/they came to hym & songe masse in ỹ same pyt with. bij. chrystẽ men ỹ defended them/& after they sayd to ỹ paynyms/We myght well yf we wold delyuer Archẽne & hyde our selfe/but we wyl do neyther. Than ỹ paynyms smote Archẽne w̃ a swerde through ỹ body & slewe him/& after stoned to deth his wyf & his doughter. Than brought they sayt Marcellin & sayt Peter to ỹ blacke yle/& there byheded them/whiche place is now called candida for theyr martyrdom/& thus they suffred martyrdom ỹ yere of grace bij. C. lxxbij. And they ỹ smote of theyr heedes sawe theyr soules aourned w̃ roses & precyous stones borne vp to heuen by aungels. One Dorotheus ỹ was one of them ỹ byheeded them sawe it/Wherfore he became chrysten/& lyued after an holy lyfe/and after rested in our lorde.

Here foloweth of saynt Prime & saynt Felicyan. And fyrst the interpretacyon of theyr names.

Primus is as moche to saye as soueraine & grete. And Felicyan is as moche to saye as blessed or happy olde man. Primus is sayd soueraine & grete in dignite for suffrỹge of his martyrdom and puyssaũt for the operacyon of myracles/holy for the perfeccyon of his lyfe/& blyssed for his glorious fruycyon. Felicyan is sayd happy olde man not onely for the aũcyente of tyme/but for ỹ reuerence of dignite/for the rypenes of wysdome/& for ỹ weyght of his maners.

Pryme & Felicyan were accused to the emperoures Dyoclesyan and Maximyan of the preestes & bysshops of the ydolles/to the ende that they shold do sacrefyce/& they sayd but yf they so dyd theyr goddes wold do no thyͤge for them. Than by the cōmaūdement of the emperours they were shette in pryson & boūde with chaynes of yren. But anone after ẏ aungell vnboūde them & presented them tofore the emperour. And whā he foūde them fast & ferme in the fayth/he dyd do bete them/and after that departed that one of them fro that other. And thā sayd the prouost to saynt Felicyan/ẏ he sholde haue pite on his olde age/& that he shold do sacrefyce to theyr goddes. Than answered he/loo I am foure score yere olde and it is thyrty yere syth I knewe the trouth/& that I haue purposed to serue god/whiche may well delyuer me from thyn hādes. Than ẏ prouost dyd hym to be bounden/& made nayles to be dryuen in to his feet & handes/and sayd to hym Thou shalt be in this poynt so longe tyll thou consent to vs & shalt do our wylles. And whan the prouost sawe that he suffred his martyrdom so gladly & so ioyously/he dyd hym to be turmented agayne/& cōmaūded that no thynge shold be mynystred to him to ete. After this he made saynt Pryme to come tofore hym/& sayd to hym. Loo thy broder hath cōsented to the sayenge of the emperour/& therfore he is worshypped gretly in his palays/do ẏ in the same wyse. To whom he said Though thou be the sone of ẏ deuyll/yet in partye ẏ sayest ẏ my broder hath consented to the decree of thy heuenly emperour. Than the emperour was angry/& cōmaūded to set fyre & brenne his sydes/& boylynge leed to poure in to his mouth in the presence of Felicyan to fere hym wͤ all. And he drāke it as swetely as it had ben colde water. Than ẏ prouost beynge all angry & enraged/cōmaunded two lyons to be put to them/whiche anone as they were put to them fell down to theyr feet/and stode afore them lyke meke lambes. Than after he sent two cruell beres whiche anone became as mylde & debonayr as the lyons. There were in ẏ place that sawe this well seuen. M. men/of whome. v. C. byleued in Jesu Chryste. Than the prouost dyd the sayntes to be byheded/& threwe theyr bodyes to dogges & to byrdes/but they neuer touched them. And after the christen men buryed them. And the blissed saintes were thus martyred the yere of our lorde two hondred foure score and seuen. Than let vs praye to these sayntes ẏ we may come to euerlastynge blysse in heuen. Amen.

Here foloweth the lyfe of saynt Barnabe the apostle. And fyrst ẏ interpretacyon of his name.

Barnabe is as moche to say as the sone of hym ẏ cometh/or the sone of consolacyon/or the sone of a prophete/or a sone concludynge. He is foure tymes sayd a sone by foure maners of exposycyons. He is sayd sone in scripture by reason of generacyon/of erudycyon/of imytacyon/and of adopcyon. He was regenerate of Jesu chryst by baptym/and he was taught by the gospell/and folowed hym by martyrdom/and adopted by heuenly rewarde/and this was touchyng hymselfe as touchyng other. He was comynge/confortynge/prophecyenge/and concludyng. Comynge in rennyng & prechynge ouer all/& that appereth/for he was felowe to saynt Poule confortynge poore people & desolate to poore people in gyuynge almes. To desolate in sendyng epystles in ẏ name of ẏ apostles/prophecyenge/for he floured by ẏ spiryte of prophecye in concludyng/for he concluded a grete multytude of people & cōuerted thē to the fayth as it appereth whā he was sente to Antyoche/& that sayth the boke

called thactes of ỹ apostles. As to ỹ fyrst he was a man & manly/as to the second good/as to ỹ thyrde full of ỹ holy ghoost/ and as to ỹ fourth true. His passyon Bede compyled out of greke in to latyn.

SAynt Barnabe was a deken and was borne in cyprc/& was one of the.lxxij.disciples of our lord/& is gretly praysed i thystory of ỹ actes of ỹ apostles of many good thynges ỹ were in hỹ. For he was ryght well enformed & ordynate as wel to hỹself as to god & to his neygh bour/he was well ordynate in hỹselfe after thre vertues ỹ bē in ỹ soule/ỹ is to say reason/delyre/& strength. He had reason enlumyned wt the clerenes of very knowlege/herof is sayd in ỹ actes of ỹ apostles the.xiiij.chapitre/it is sayd there ỹ there were in ỹ chirche of Antyoche doctours/ prophetes & grete maysters in holy scripture/amōge whom were Barnabe/Symon & many other grete clerkes/yet had he delyre well ordynate & expurged fro ỹ dust of all worldly affeccyon/& therof is fōūde in ỹ actes of apostles ỹ fourth chapytre/ỹ he solde a felde ỹ he had/& the balewe & pryce therof he layde at ỹ feet of ỹ apostles/& ỹ glose sayth saynt Barnabe shewed to vs herein ỹ we ought to leue ỹ thynge ỹ men shold not put theron theyr delyre ne theyr herte/& taught vs to despyse golde & syluer/by that ỹ he layd the syluer at ỹ feet of ỹ apostles. yet had he ỹ vertue of ỹ soule whiche is called strēgth well affermed wt prowesse of pacyence/& ỹ may we se on ỹ grete thynges & hye ỹ he entreprysed/& on ỹ grete penaunces ỹ he dyd/& on ỹ grete turmentes & paynes that he suffred. Grete thyges than he entreprysed/& that may we se whā he toke vpon hỹ to cōuerte so grete a cite as was Antyoche. For whā saynt Poule came in to Jherusalē anone after his cōuersion & wold accōpany him wt the disciples they fled all away lyke as shepe do fro wolues But Barnabe went anone to him & toke & brought hym in to the company of the apostles. After he enforced his body with grete penaūce ỹ he dyd/for he turmented it with asprc & harde fastyges/ yet was saynt Barnabe a man enforced to suffre paynes & turmētes. For he & sayt Poule abandoned theyr lyues ouer all for ỹ loue of our lord Jesu chryst. Secōdly he was ordeyned as touchynge to god in beryng auctorite/maieste/& bounte. He bare honour & reuerence to the grete auctorite of god/after ỹ we fynde in ỹ actes of the apostles the.xiij.chapitre/whan the holy ghoost sayd. Take ye to me a parte Barnabe & Poule for to do ỹ offyce ỹ I haue chosen them to. yet saynt Barnabe bare honour to the grete maieste of god. For whan there sholde be done reuerence to hym & sacrefice as to a god/& was called Juppyter as he ỹ went before/& they called Poule Mercury/as a fayre and wyse speker. Anone Barnabe & Poule rente & tare theyr clothes & cryed on hye. Ye people what do ye/we ben mortall as ye be whiche warne you to turne & cōuert to ỹ very god lyuyng Jesu chryst. After sayt Barnabe bare reuerence to the bounte of god after ỹ is fōūdē in ỹ actes of apostles the.xv.chapytre. Some cōuerses of the iewes wold mynysshe ỹ boūte of ỹ grace of god/& sayd ỹ this grace ỹ our lord had done in his passyō suffised not to saue vs without circūcisyō. Agaynst this errour Poule & Barnabe wōstode bygorously/& shewed to them apperely that ỹ grace & boūte ỹ god hath done/is suffycyent wout the lawe to our saluacyon. After they sent to the apostles this questyon/ỹ whiche they sente anone through the worlde epystles agaynst this folysshe errour. After sayt Barnabe was ryght strongly well ordeyned agaynst his neyghbours for all them ỹ were cōmysed in his cure he nourysshed & fedde in worde/in example/& in benefaytes. Jn worde for he pro

nounced to them the holy Worde of god & the gospell. Hereof is sayd in ỹ actes of ỹ apostles that Poule & Barnabe abode in Antyoche prechynge the Worde of god/ ỹ may be seen by ỹ grete multytude of people ỹ they cõuerted in ỹ cyte of Antyoche for they cõuerted so moche people there ỹ the dysceples lost theyr speeyall name/ & Were called chrysten men as ỹ other/ yet nourysshed he them ỹ he had charge of by good ensample/ for his lyfe Was to all them ỹ sawe hym as a myrrour of holynes/ & the exampler of all religyon/ for he Was in all his Werkes noble & hardy/ & Well embellysshed of all good Werkes/ & Was full of ỹ holy ghoost & enlumyned & lyght in ỹ fayth of our lord. All these .iiij. thynges ben touched of hym in the actes of ỹ apostles/ yet nourysshed he them by benefaytes in two maners/ ỹ is in almes temporal in admynystrynge to the poore theyr necessite/ & in other almes spirytuall/ in forgyuyng all rancour & cuyl Wyll The fyrst almes dyd saynt Barnabe/ for he bare to suche as Were in ryght grete pouerte & mysery/ ỹ as Was nedefull for them to lyue. For after ỹ We fynde in the actes of ỹ apostles/ there was a grete famine in ỹ tyme of Claudius ỹ emperour Whiche famyne Agabus had pphecyed and bycause ỹ dysceples ỹ Wolde returne to theyr bretherne in to Judee/ sent vnto the moost aũcyent theyr almesses by the handes of Barnabe & Poule. The secõde almes dyd saynt Barnabe Whan he pardoned his angre to Johñ surnamed marke. For Whan ỹ sayd Johñ Whiche Was one of ỹ dysceples Was departed from ỹ company of Barnabe & of Poule/ he repented hym & Wolde returne to them/ & Barnabe forgaue it hym/ & toke hym agayn to his disciple/ but Poule Wold not receyue hym w̃ hym. Neuertheles that Whiche Was done byt Wene them bothe was by good intencyon/ for in this ỹ Barnabe toke hym agayn/ We may se ỹ Wetenes of his pyte/ & in this ỹ saint Poule Wold not receyue hym is shewed ỹ grete fauour of ryght ỹ Was in hym. After ỹ the glose sayth Actu. xv. bycause this Johñ had ben tofore ỹ mayster of ỹ lawe to defende the lawe of Jesu chryst/ & had not conteyned hym vigorously for to reprcue them/ but had bẽ negligent. For this reason saynt Poule Wolde not accorde to receyue hym in to the company of ỹ other. Neuertheles this departyng that Johñ was thus departed fro ỹ cõpany of saint Poule & fro ỹ other Was for no vyce that Was in hym/ but for ỹ sharpnes & enspyrynge of ỹ holy ghoost/ to the ende ỹ they myght preche in dyuerse places. After ỹ it happed that Whã Barnabe Was on a tyme in ỹ cyte of ycome/ a man w̃ a clere shynyñge visage appered by night to this Johñ aforesayd his colyn/ & sayd to him thus. Johñ haue in ỹ no doubtaũce/ but be stronge & bygorous/ for fro hens forth thou shalt no more be called Johñ/ but ỹ shalt be called ryght hye enhaũced. And Whã he had tolde this to his colyn saynt Barnabe he answered & sayd to hym/ kepe the Well that ỹ tell this vysyon to no man For in the same forme he appered to me. The nyght after Whã saynt Barnabe & saynt Poule had longe preched in ỹ cyte of Antyoche/ the aũgel of god appered to saynt Poule & sayd to him. Go hastely in to Jherusalẽ/ for ỹ shalt fynde there some of thy bretherne ỹ abyde the. Than Barnabe Wolde goo in to cypre to vysyte his frendes & kynne that Were there/ & saint Poule wold go to Jherusalẽ/ thus departed ỹ one fro ỹ other by entysement of the holy ghoost ỹ so had ordeyned it/ & Whan saint Poule had shewed to sayt Barnabe this ỹ the aũgell sayd. Saynt Barnabe answered to hym/ ỹ Wyll of god be done lyke as he hath ordeyned it/ I go now in to cypre/ & more here after shall I not se the/ for there shall I ende my lyfe. Than he humbly kneled downe & fell to his feet

weppynge. And saynt Poule whiche had compassion on hym sayd vnto hym these wordes by cõsolacion. Barnabe wepe no more/for our lord wyll ꝑ it be so/our lord hath appered to me this nyght & hathe sayd to me/lette not ne gyue none empeschement to Barnabe for to go in to cypre for he shal there enlumyne many folke/& shall suffre there martyrdome. ¶ On a tyme ꝑ Barnabe & John yssued out of cypre & foũde an enchaũtour named Helias whiche by his enchaũtement had taken away ꝑ syght fro some/& after gyuen it to them agayne/he was moche cõtrary to them/& wolde not suffre them entre in to the temple. After this Barnabe sawe on a day men & women beynge all naked rennyng thrꝛough ꝑ towne/& made than grete feest/wherof he was moche angry & gaue his malediccyon & curse to ꝑ tẽple & sodeynly a grete parte therof fell down & slewe a grete parte of ꝑ people. At ꝑ last saynt Barnabe came in to ꝑ cite of Salamyne/but this enchaũtour afore said moued ꝑ people gretly agaynst hym/so moche ꝑ the iewes came & toke hym & ladde hym thrꝛough ꝑ cite with grete shame/& wolde haue delyuered hym to ꝑ iudge of the cite for to punysshe hym & to put him to deth/but whã they herde say ꝑ a grete & a puyssaũt man was come in to ꝑ cyte whiche was named Eusebius/& was of the lignage of ꝑ emperour nero/ꝑ iewes had doubt ꝑ he wold take hꝫ out of theyr handes & let hꝫ go/& therfore anone they bounde a corde aboute his necke & drewe hym out of ꝑ cite/& there anone brent hꝫ But yet ꝑ felon iewes were not satysfyed to martyr hym so/for they toke ꝑ bones of hym & put them in a vessell of leed and wold haue cast them in to ꝑ see/but John his disciple w̃ two other of his disciples wente by nyght in to the place & toke the holy bones & buryed them in an holy place. Than after ꝑ Sychilbert sayth they abode in ꝑ place vnto the tyme of ꝑ emperour zenom & Gelase the pope ꝑ was the pere of our lorde. v. C. After that than as saynt Dorathe sayth they were founden by the reuelacion of saynt Barnabe hym selfe/& were fro thens translated in to an other place/and saynt Doratheus sayth thus. Barnabe preched fyrst at Rome of Chrꝛyst/& was made bysshop of Mylan.

¶ Here foloweth the lyues of saynt Vyte and saynt Modeste. And fyrst the interpretacyon of theyr names.

MOdeste is as moche to saye as attemperate/whiche is one of ꝑ cardynal vertues/& two extremytees gone roũde about euery vertue/& ꝑ vertue abydeth in the myddes/& the extremytees of wysdom ben trychery & foly/ꝑ extremytees of attemperaũce ben ꝑ accomplisshement of all flesshely desyres & to do after his wyll. The extremytees of strengthes ben feble courage & folysshe/& the extremytees of iustice ben cruelte & defaute/& therfore Modeste was attemperate by ꝑ meane of vertues ꝑ was in hym. Vyte is sayd of vita ꝑ is lyf. Saynt Austyn in libro de trinitate deuiseth of thre maner of lyues/ꝑ is ꝑ lyf doynge ꝑ appertayneth to actyfe lyfe/a lyfe ydle ꝑ appertayneth to ydelnes/& a lyf spirytual whiche appertayneth to lyf cõtẽplatyf/& this grete maner lyuynge was in hym. Or Vite is as moche to say as vertue or right vertuous.

SAynt Vite was a childe moche noble ꝑ suffred martyrdom in ꝑ age of. xij. yere/his fader bette hꝫ oft bycause he despysed ꝑ ydolles/but for betynge ne smytynge he wold neuer worshyp them Whã Valeryen ꝑ prouost of lukes herde saye hereof/he made hym to come tofore hym/& whan saynt Vyte wold not do sacrefyce for hym ne for his wordes he dyd do bete hym w̃ grete staues/but the handes of them ꝑ bette hym became drye/&

the hãdes of ỹ prouost also/in suche wyse that they might not bewelde them. Thã sayd ỹ prouost/alas alas I haue lost my handes. Thã sayd to hym ỹ childe Vyte Call thy goddes & praye them that they helpe the yf they may. Than sayd ỹ prouost/mayst ỹ hele me. The childe answered/I may Well hele the in the name of our lord Jesu chryst. And anone he made his prayer & heled hym. Than sayd the prouost to his fader. Chastyse thy sone to the ende ỹ he dye not an euyl deth. Than his fader brought hym agayne vnto his owne hous/& made come to him harpes pypes/& all maner of instrumentes that he myght haue/& after he dyd do come maydens for to playe With hym/& made hym to haue all maner of delices that he myght gete to mollyfye and chaũge his herte. And Whan he had ben shette and enclosed in a chambre one daye/there issued a meruayllous odour and swete sauoure/Wherof his fader and the meyny meruaylled. And Whan ỹ fader loked in to the chambre he sawe two aũgels syttynge by his sone. And than sayd he/the goddes ben comen in to myn hous. And anone after these Wordes he was blynde Than assembled all the cyte of Lukes at the crye of the fader/and the prouost Valeryen came also/and demaũded What it Was that Was happed to hym. And he sayd to him/I haue seen in my hous the goddes as shynynge & bryght as fyre/& bycause I myght not suffre the clerenes I am becomen blynde. Than ledde they hym to the temple of Jouys & promysed vnto him a bull With hornes of golde for to haue agayne his syght. But Whan he sawe that it auayled hym no thynge/he requyred his sone ỹ he Wold praye for hym And anone he made his prayer vnto god and anone he Was al hole. yet for all that he Wolde not byleue in god/but thought how he might put his sone to deth. Thã appered ỹ aũgell to a seruaũt that kepte hym Whose name Was Modeste/& sayd to hym. Take this chylde & lede hym to a straunge londe. And anone he founde a shyppe redy & entred therin/& so Wente out of the countree. An aungell brought meet to them/& he dyd many myracles in the coũtree Where he Was. ¶ Now it happed that Dyocleſyan sone of the emperour had a wycked spiryte in his body and sayd openly that he Wold not go out tyll ỹ childe of Lukes named Vyte Were comen. Anone he Was sought all aboute the coũtree/& after Whan he was foũden he Was brought to the emperour. Than the emperour demaunded yf he myght hele his sone. He answered/I shall not hele hym/but our lorde shall. And anone he layde his hande on hym/and he Was all hole/so that ỹ deuyll lefte hym. Than sayd Dyocleſyan. My chylde take counseyle in thy Werkes/& do sacrefyce to our goddes/to the ende that thou dye not an euyll deth. And Vyte answered that he Wolde neuer do sacrefice to theyr goddes And anone he Was taken & put in prison With Modeste his seruaũt/& layde myll stones vpon theyr bodyes. And anone ỹ myll stones fell of/& the pryson began to shyne of grete lyght. And Whan it Was told to ỹ emperour/they Were taken out of prison. And after saynt Vyte Was cast in to a fyre brennynge/but by ỹ myght of god he yssued out hole & safe Without suf fryng of ony harme. Than Was there brought a terryble lyon for to deuour hỹ But anone by the vertue of the fayth he became meke & debonayr. After ỹ emperour made hym to be hanged on a gybet With Modeste & Cresencia his nourryce/ Whiche alWaye folowed hym. Than anone the ayre began to trouble & thonder the erthe to tremble/the temples of the ydolles fell downe and slewe many. The emperour Was aferde & smote hymselfe on the brest With his fyst sayenge/alas alas a childe hath ouercomen me. Than

came an aūgell that vnboūde them / and
foūde themself by a ryuer / & there restyn
ge & prayenge rendred theyr soules vnto
our lorde god / Whose bodyes were kepte
of egles. And afterward by ỹ reuelacyon
of saynt Uyte / a noble lady named Flo-
rencia toke ỹ bodyes & buryed them wor
shypfully. They suffred martyrdom vn-
der Dyoclesyan aboute ỹ yere of our lord
ij.C.lxxxvij. It happed afterwarde ỹ a
gentylman of fraūce bare away ỹ hedes
& put them in a chirche whiche is a myle
fro Lusarches named Folles / and closed
them in a wall vnto ỹ tyme ỹ he myght
set them more honourably. But he dyed
or he myght perfourme it / so ỹ the hedes
were there where as no man lyuynge
knewe where they were. It happed so
after ỹ there was certayne werke in the
chirche / and whan the wall was broken
where ỹ heedes laye / & were dyscouered
the belles of ỹ chirche began to sowne by
themselfe. Than assembled ỹ people to ỹ
chirche & foūde a wrytyng whiche deuy-
sed how they had ben brought thyder / &
than they were layd more honourably &
set than they were tofore. And there thā
were shewed many myracles. Than let
vs praye to these gloryous sayntes that
it may please them to praye to god for vs
in suche wyse that we may by theyr me-
rytes & prayers come to ỹ glory of heuen
to the whiche brynge vs the fader & the
sone / and the holy ghoost. Amen.

¶ Here folowyth the lyfe of saynt
Quyryne and saynt Julyte.

QUyryne was sone of a noble lady
of yconye / whiche lady wold flee
the persecucyon / & she wente vō her sone
Quiryne / whiche than was but. iij. yere
olde in to ỹ cyte of Tharse in celisye / & she
was there presented to Alysaūder ỹ pro-
uost / & bare her childe in her armes / whi
che whā her two chamberers sawe that
anone they fled & lefte her alone. Than ỹ
prouost toke ỹ childe in his armes / & Ju-
lyte his moder refusynge to do sacrefyce
made her to be scourged vō rawe senewes
And whan ỹ childe sawe his moder betē
he wepte bytterly & made a lamentable
noyse / but the prouost toke it in his armes
& daūced it vpon his knees & wold fayne
please the childe with kyssynges & with
fayre wordes. The chylde alway behol-
dynge his moder / abhorred ỹ kyssynges
of the prouost / & turned his heed awaye
from hym vō grete indygnacyon & scrat-
ched his face vō his nayles / and gaue his
cryes consonaunt vnto his moder / as he
wolde haue sayd / & I am also chrysten.
Than he bote ỹ prouost & wrastlynge vō
hym all to scratched hỹ. Than ỹ prouost
hauyng indignacyon hereof & in a grete
angre threwe down ỹ childe of ỹ steppes
where as he sate in iudgemēt / ỹ the tēdre
brayne fell abrode out of his heed vpon ỹ
steppes. Thā Julyte seynge her sone go
to heuen tofore her / gaue thākynge vnto
god / & she was therof ryght glad. Than
it was cōmaunded that Julyte sholde be
slayne / & brennynge pytche cast on her / &
at ỹ last her heed to be smytten of. ¶ And
it is founden in an other legende ỹ Quy-
ryne despysed ỹ tyraūt as well whan he
gloſed hym as whan he blamed hym / &
confessed hym to be chrysten / how be it ỹ
he was ouer yonge to speke / but the holy
ghost spake in hỹ. Whan than ỹ prouost
demaūded of him who had so taught hỹ
He answered & sayd. O ỹ prouost I mer-
uayle moche thy folye whiche seest me so
yonge of age not beynge yet thre yere old
& demaūdest who hath taught me this
diuyne wysdom / ỹ mayst clerely se ỹ it co
meth fro god / Whan ỹ chylde was beten
he cryed I am chrystē / & ỹ more ỹ he cried
the more strength amonge ỹ turmentes
he receyued / & the iudge dyd do dysmem
bre ỹ moder vō the chylde / & all to hewed
them in peces. And bycause theyr mem-

bres sholde not be buryed of the chrysten people/ he cõmaũded that they sholde be cast & dysperpled abrode. But notwtstandyng they were of an aũgel gadred togyder/ & in the nyght buryed by ꝑ chrysten people/ whose bodyes were shewed in ꝑ tyme of Constantyn ꝑ grete whan peas was in the chirche by a mayde whiche had bẽ one of theyr chamberers that tho yet lyued/ & were had of all the people in grete deuocyõ. They suffred martyrdom aboute the yere of our lord. CCC. & .xxx. vnder Alysaunder.

There foloweth ꝑ lyf of saynt Maryne.

MAryne was a noble virgin & was one onely doughter to her fader/ wout brodet or syster. And after the deth of her moder her fader entred in to a monastery of religyon & chaunged ꝑ habyte of his doughter/ so that she semed & was taken for his sone & not a woman. Than the fader prayed ꝑ abbot & his bretherne that they wolde receyue his onely sone/ whome at his instaũce they receyued for to be a monke/ and was called of them al broder Maryne. She begã to lyue right religyously & to be moche obedyent whã she was .xv. bij. yere/ & her fader approched to ward ꝑ deth/ he called his doughter to hym confermynge her in her good purpose/ cõmaundynge her ꝑ in no wyse she sholde shewe ne do be knowen that she were a woman/ & thã her fader dyed/ she went oftentymes to ꝑ wood w̃ the carte to fetche home wode/ & bycause it was ferre fro ꝑ monastery/ other whyle she lodged in a good mãnes hous/ whose doughter had cõceyued a chylde by a knyght/ & whan it was perceyued/ she was therof examyned who had begoten ꝑ chylde/ & she sayd ꝑ it was ꝑ mõke Maryne ꝑ had layen by her & goten it. And thã anone ꝑ fader & moder went to the abbey/ & made a grete complaynte & a grete clamour to the abbot for his monke Maryne. Than ꝑ abbot beynge therof sore abasshed sent for Maryne & demaũded of hym why he had done so horryble a synne/ & he mekely answered & sayd/ holy fader I aske of our lord mercy for I haue synned. Than the abbot herꝯge this was moche angry for ꝑ sorowe & shame/ & cõmaũded anone that he sholde be put out of the hous. And than this Maryne full pacyently wente out of the monastery & dwelled at ꝑ gate thre yere/ & lyued straytly w̃ a morsell of breed a daye/ & whan ꝑ chylde was wened fro the moders pappe/ it was sent to the abbot/ & he sent it to Marine/ & badde hꝑ kepe suche tresour as he had brought forth. And thã he toke mekely & pacyently ꝑ childe & kept it w̃ hꝑ there two yere. All these thynges he toke in grete pacience/ & in al thynges gaue to our lord thankynges/ & at ꝑ last ꝑ bretherne had pyte on hym & consydered his humylyte & pacyence/ & dyd so moche to ꝑ abbot that he was taken in to ꝑ monastery & all ꝑ offyces ꝑ were moost foule were enioyned to hym for to do/ he toke it all gladly/ & all thynges he dyd pacyently & deuoutly/ & at the last beynge full of vertuous lyf she dyed & departed out of this world. Whã they sholde take vp ꝑ body & washe it for to dispose it to be buryed/ they sawe ꝑ she was a woman/ al they were astonyed & aferd/ & knowleged ꝑ they had trespaced gretly to the seruaũt of god. Than they ranne all for to se the syght & asked forgyuenes of theyr ignorannce and trespace. Than bare they ꝑ body of her in to ꝑ chirche/ & there honourably they buryed it. Than she that enfamed ꝑ seruaũt of god was taken & vexed w̃ a deuyll & knowlegynge her synne came to the sepulture of the blyssed virgin/ & there was deliuered and made all hole. To whose tombe the people ouer all there came & assembled & there our lord shewed many myracles for his blyssed virgyn Maryne/ she dyed the

xiiij.kalendes of Juyll.

Here foloweth the lyues of saynt Geruase & saynt Protha-se / & fyrst the interpretacion of theyr names.

Geruase is sayd of gerar / Whiche is as moche to saye as a vessell / or holy / or of gena that is to saye straũge / & of syor that is lytell. For he was holy by meryte of his lyfe / a vessell for to receyue vertue as in hymselfe / straũge by despysyng of ỹ worlde / & he was lytel by despysynge of hymselfe. Protha-se is sayd of prothos / Whiche is as moche to saye as fyrst / & of syon that is diuyne. Or pthas may be sayd of peul / ỹ is ferre / & of stasis that is set / ỹ to saye he was fyrst by dignite / he was diuyne by dilecciõ / & ferre set fro worldly affecciõ. And saynt Ambrose foũde theyr passyon wryten in a boke foũden in the sepulture at theyr heed.

Saynt Geruase and sayt Protha-se were bretherne of one burthen of fader & moder / theyr fader was saint Vital / & theyr moder the blyssed Valeryne / Whiche gaue all theyr goodes to ỹ poore for the loue of god / & dwelled with saynt Nazaryen / Whiche made a ryght fayre oratory in ỹ cite of Ebredune. And a childe named Celsus bare to hym the stones and yf Nazaryen had than ỹ chylde Celsus or none I wote not. For the hystory of Nazaryen reherceth ỹ Celsus was offred to hym longe after / and whan they were offred & ladde to Nero ỹ emperour this chylde Celsus folowed them moche sore wepyng / & one of ỹ knyghtes buffeted & smote hym / & Nazaryen than blamed hym. Than the knyghtes in a grete angre bette & defouled Nazaryen vnder theyr feet / & after they put this Celsus with ỹ other in pryson / & after that they threwe him in to ỹ see / & ladde Geruase & Protha-se to Mylan. And Nazarien was delyuered by myracle & came to Mylan. In that tyme there came thyder the erle Astase whiche went in batayle agaynst them of marcomannos / Whiche came agaynst hym. Than ỹ kepers of ỹ ydolles came to hym & sayd ỹ theyr goddes wold gyue none answere / but yf Geruase and Protha-se shold fyrst offre to them & do sacrefyce. Than anone were they brought and ledde for to sacrefye / & than Geruase sayd ỹ all ỹ ydolles were defe & dombe / & ỹ he shold requyre helpe of almighty god Than ỹ erle was wroth / & cõmaũded hỹ to be beten w̃ scourges of leed so longe tyl he gaue vp his spiryte / & so suffred deth. Than cõmaũded he to bryngе Protha-se to hym / to whome he sayd. Thou cursed wretche now thynke to saue thy lyf / and dye not an euyll dethe w̃ thy broder. To whom Protha-se sayd / who is a wretche I ỹ drede not ỹ / or ỹ that dredest me. To whom Astase sayd / how shold I drede ỹ wretche. To whome Protha-se sayd / in ỹ thou dredest me that ỹ sholdest be hurt by me yf I made not sacrefice to thy goddes yf ỹ dredest not to be hurte of me / ỹ woldest neuer compell me to the sacrefyce of ydolles. Than ỹ prouost cõmaũded hỹ to be hãged on a gybet. Thã said Protha-se to hym. I am not angry w̃ the / for I se ỹ eyen of thyn hert blynded / & I haue grete pyte on the bycause ỹ seest not what ỹ doest / but do that ỹ hast begon ỹ this day the benignite of our sauyour may bryngе me to my broder. Than ỹ erle cõmaũded hym ỹ his heed shold be smytten of. And thus he suffred martyrdom for our lord. Philip a seruaũt of Jesu chryst w̃ his sone toke ỹ bodyes & buryed thẽ secretly in his hous in a tombe of stone / & layd a boke at theyr hedes cõteynynge theyr natiuite / theyr lyf / & theyr ende. And they suffred deth vnder Nero / about ỹ yere of our lorde. lxj. These bodyes were hyd there many yeres / but in ỹ tyme of sayt ãbrose they were foũden in this maner. Saynt ambrose was ĩ prayer in ỹ chirche of sayt

Felyce & saint Nabor/in suche wyse ẏ he neyther slepte ne woke hooly there appered to hȳ two yōge men cladde in whyte vestemētes with a cote & mantel & hosed & they appered prayeng w̄ hym w̄ theyr handes holden vp. Than saint Ambrose prayed ẏ yf it were illusyon ẏ it shold appere no more/& yf it were trouth ẏ it shol de be shewed hym. Than whan ẏ cocke crewe the yonglynges appered to hym adourynge w̄ hym in semblable maner. And at the thirde tyme they appered the thyrde nyght/whā he had fasted & slepte not/& with them appered saynt Peter ẏ apostle after ẏ he had seen hym in paynture. Than ẏ yonglynges sayd no thȳge but ẏ apostle spake. These ben they ẏ desyre none erthly thȳge/but haue folowed myn admonestementes/& these ben they of whome ẏ shalte fynde ẏ bodyes in suche a place/& there thou shalte fynde an arche of stones couered w̄.xij.feet of erth and ẏ shalt fynde at theyr heedes a lytell boke wherin is conteyned theyr byrth & theyr ende. Than saynt Ambrose called all his neyghbours/and began fyrste to dygge the erth/& foūde lyke as ẏ apostle had sayd to hym/and they had layen in that place wel a.iij.hondred yere/& they were as fresshe as they had bē layd there that same houre/& a ryght swete sauour yssued out of theyr tombe/& incontynent a blynde man touched the byere/& anone he had his syght agayne/& many other seke people were heled by the merytes of them. And in theyr solempnytees peas was reformed bytwene the lombardes & the emperour of Rome. And thā saynt Gregory the pope establysshed for ẏ Introyte of the masse of them. Loquetur dn̄s pacē. And this office apperteyned in partye to the sayntes/& in partye to the grete aduentures that were that tyme. And saynt Austyn reherceth in ẏ boke of the cite of god/that he was present & the emperour & moche grete company that a blynde mā receyued his syght at Mylan at the bodyes of Geruase & Prothase But it is not knowen whether it was ẏ same blynde man or no. Also he telleth in the same boke ẏ there was a yonge man in a towne named Victoryan rode his hors in to a ryuer that lay there by/& as soone as he was therin/ẏ deuyll strangled hym/& threwe hym in the water all deed/& whyles they songe euensonge in a chirche of saynt Geruase and Prothase whiche was there by/he was smytten with the voyces of them ẏ songe/that he stert vp alyue/& in grete haste he entred in to the chirche in a grete drede/& helde fast the awter lyke as he had ben boūden therto. Than the deuyll menaced hym & sayd/yf he wold not come thens he wold breke all his mēbres. And a lytell whyle after by the merites of the holy martyrs he was playnly heled. And saynt Ambrose sayth in his preface. These bē they that by the heuenly baner toke ẏ armes of the apostles and vaynquisshed & haue the vyctory/& ben assoyled fro the snares of the worlde/they destroyed the felawshyp of ẏ fende/& folowed frely without ony empesshement our lorde Jesu chryst lyke vnto a debonayr fraternyte/that so lerned ẏ holy wordes that no fylth was medled amonge them. O how gloryous a stryfe was this that caused them both to be crowned in heuen/lyke as they yssued out of one bely.

## Here foloweth the lyfe of saynt Edwarde kynge and martyr.

Saynt Edward the yonge kyng & martyr was ẏ sone of kynge Edgar/& he was kyng but.iij.yere & seuen monethes/& whā his owne moder was deed his fader ẏ kynge wedded an other wyfe whiche was full wycked/& by her he had a sone named Etheldrede. This quene laboured sore for to destroy ẏ yōge

kyng Edward for to make her owne sone Etheldrede kyng/& lytell loued kyng Edwarde. For than kyng Edgar was deed whiche had ben a good iustycer in chasty syng rebelles/& cherysshyng good & well disposed people/for he had a blysshed & an holy man saynt Dunston whiche was cheefe of his coũseyle & was moche ruled by hym/& in ỹ tyme was ioye & myrth in all englonde. And ỹ quene through entycyng of ỹ fende our enemy laboured euer & awayted for to destroy this yõge kyng Edwarde. And so it happed ỹ this sayd ponge kyng Edwarde rode on hũtyng w̃ his knyghtes in ỹ wode of dorset beside the towne of Warham/& there in ỹ chace it happed ỹ kyng to departe away from his men/& rode forth alone to se his broder etheldrede whiche was therby w̃ the quene his moder in the castel named corf But whã ỹ quene sawe hỹ there beynge alone/she was ioyful & glad in her herte hoppynge than to accomplysshe ỹ whiche she fore had laboured fore/& wente to the kynge & welcomed hym w̃ fayre & blaundysshynge wordes/& cõmaũded to fetche breed & wyne to ỹ kynge. And whyles ỹ kyng dranke the butler toke a knyfe and roue the kyng through ỹ body to ỹ herte in suche wyse ỹ the kyng fell downe deed And anone than ỹ quenes seruaũtes buryed ỹ body in a desolate place of ỹ wode to ỹ ende ỹ no man sholde knowe where he were become. And whan saynt Dunston knewe ỹ the kynge was so murdred he made moche grete sorowe/& in shorte tyme after yet a parte agaynst his wyll he crowned her sone Etheldrede kyng/& than he sayd to ỹ kyng. For as moche as by manslaughter & wronge ỹ art comen to be kynge/ỹ shalte therfore haue grete sorowe & trouble to thy lyues ende/& all shal fall for ỹ deth of thy broder Edward Who that wyll knowe the sorowe ỹ fell may se it in ỹ lyf of saint Alphey/& there he shall se what sorowe there fell/and all was for the deth of this saynt Edwarde And all the poore people of this londe sorowed gretly for this good kyges deth/& in especial bycause they coude not knowe where he was buryed. For they wolde burye hym moche worshypfully yf they myght fynde him. And on a tyme as god wolde men of Warham & of the countree began for to seke this holy body of saynt Edward w̃ grete deuocion prayenge our lord ỹ they might haue knowlege where the holy body was/and soone after one of them ỹ so sought sawe a grete lyght in a desolate place of the wood in lykenes of a pyller of fyre stratchyng fro heuẽ vnto ỹ graue where ỹ holy body lay in. And thã the people ful reuerently dygged vp ỹ body/& brought it w̃ solempne processyon to the chyrche of Warham/& they buryed this holy body in ỹ chircheyerde at ỹ eest ende of the chirche/for they durst not do otherwyse for displeasure of ỹ quene/but now ouer ỹ graue is buylded a fayre chapel of our lady/& in ỹ place wher he was first buryed is now a right fayr well whiche is now called saynt Edwardes well where our lord sheweth many myracles for his holy martyr saynt Edwarde/& in lyke wyse in ỹ chapell at Warham where as his holy body laye longe. Our lord shewed also myracles but longe tyme after by ỹ labour of ỹ erle Alphere whiche moche loued sayt Edward/the byssshops & clergye by ỹ coũseyle of saint Wylfryde & saynt Edythe systers of saynt Edward & nonnes at Wylton/the holy body was taken out of the chapell of Warham/and brought with grete solempnite vnto the nonnerye of Shaftesbury. And by ỹ waye as men bare this holy body two treples were made all hole & folowed ỹ holy body with grete ioye & myrthe thankynge god & the holy saynt of theyr helth. And whan they came to Shaftesbury/they layd this holy body in the wall by ỹ hye awter ryght worshypfully/where our

lorde shewed many myracles for hym/& whan the quene his stepmoder herd tell what myracles god shewed for hȳ/than she repẽted her full sore/& cryed god mercy & the holy saint for her trespace/& purposed to ryde thyder to do worshyp to the holy body/& there to aske forgyuenes of the deth ꝑ she had cõmysed to be done in hym. But whan she wolde haue ryden thyderward her horse wold not go forth in no wyse for betyng ne drawynge. And than she lyght downe & went thyder full mekely on her feet/& ofte in her iourney she repented her of ꝑ cursed dede that she had caused to be done to this holy sayut Edward. And whan she came to shaftesbury where as this holy body was buryed/she dyd full grete reuerẽce therto/& cryed god mercy & the holy sayut for her grete offence/& after this she became a full good womã/& had grete repentaũce therof to her lyues ende. And after whan the holy body had rested in the wall certayne yeres/sayut Edwarde appered to an holy relygyous man & bad hym go to dame Althrede abbesse of ꝑ place & say to her ꝑ she puruey ꝑ his body shold be layd in a more worshypfull place. And thã she went to sayut Dunston to praye hym of his helpe in this mater. And soone after sayut Dũston came with a multitude of bysshops/abbottes/pryours/& of ꝑ clergye/& toke vp this holy body & layd it in a worshypful shryne/whiche ꝑ abbesse & other well dysposed people had ordeyned for it. And whã his body was taken out of the wall/there came out of the graue a sauoure lyke a smoke of frankencence smellynge so swete ꝑ all the people were gretly cõforted therby. And thus this holy kynge & martyr was translated in the yere of our lorde a thousande & somwhat more. And whan kyng Ethelrede was deed/Edwarde his sone regned after hȳ whiche was an holy & gloryous kyng & confessour/& lyeth buryed at westmester and worshipfully shryned/where as our lord hath shewed many a grete myracle for hym. Than let vs praye to this holy martyr sayut Edwarde kyng/& to sayut Edwarde kynge & confessour/that they praye to our lord for vs/that we may in this wretched worlde so amende & repẽt vs of our wretched lyfe/that whan we shall departe hens/we may come to his euerlastynge lyfe in heuen. Amen.

## Here folowyth the lyfe of sayut Albon/& of sayut Amphyabell.

After that Julius Cezar the fyrst emperour of Rome had deuyded the londe of fraũce/he made a shyppyng in to grete brytayne/whiche now is called englonde/in the tyme of Cassybelan kyng of ꝑ brytons/& wyes he was dryuen out/& the thyrde tyme by ꝑ helpe of one Androgeus duke of kent he had victory & conquered ꝑ realme/& subdued it to Rome/& made it to paye yerely trybute/& ordeyned & stablisshed certayn statutes in this lõde whiche were longe obserued & kepte. Amonge whiche he ordeyned ꝑ none of this lõde shold receyue ꝑ ordre of knyghthode but onely at Rome by ꝑ handes of ꝑ emperour/lest perauenture the rude people & vnworthy wold take vpon them that ordre vnworthely which is of grete dignite. And also they sholde make an othe neuer to rebell ne bere armes agaynst the Emperour/whiche statutes were vsed in all places obedient to Rome & vnder theyr subiecyon. Than regned in the londe of brytayne whiche now is called englonde a kyng named Seuerus whiche for to please the emperour Dyoclesian sent his sone ꝑ hyght Bassyan/w̃ many other lordes sones of cornewayle/wales/scotlonde/& yrlonde vnto ꝑ nõbre of a thousande. v. C. and. xl. Amõge whiche was a princes sone of wales in grete aray whiche hyght Amphiabel a goodly

ponge mā & Wel lerned in latyn/frenſſhe greke & hebrewe. Alſo there Was in his felawſhyp a lordes ſone of ỹ cite of Uerolampe named Albon Whiche Was a Wel dyſpoſed & ſemely ponge man & dyſcrete in his gouernaūce/ & all this felaWſhyp came proſperouſly to Rome/in the tyme Whā Zephirus Was pope of Rome/Whiche ſaWe the grete beaute of this ponge company/ & had cōpaſſyon ỹ they Were not chriſten/ & laboured as moche as he myght to cōuerte them to ỹ fayth of Jeſu chriſt/ & amonge all other he cōuerted the prynces ſone of Wales Amphyabel & baptyſed hym/ & enformed hym ſecretly in ỹ fayth. And than this holy Amphiabell forſoke ỹ pompe & glory of ỹ Worlde/ and toke on hym Wylfull pouerte for the loue of Jeſu chriſt/ & euer after cōtynued his lyfe in preeeyon. Alſo there Were many other conuerted at that tyme/Whom Dyocleſyan dyd do ſeke/ but none coude he fynde. ¶ Than he ordeyned a daye in Whiche theſe ponge men ſhold receyue ỹ ordre of knighthode of ỹ emperours hande/ & he hymſelfe gyrded theyr ſWerdes about them/ & enformed them the rule & eſtate of the ordre. And Whā all the ceremonyes Were done longyng to the ordre & the othe ſWorne/ Baſſyan ſone of kyng Seuerus deſyred of ỹ emperour that he myght preue the faytes of knyghthode there in iuſtyng & tourneyenge/ Whiche Was graūted to hym & gretly alowed for his māly deſyre & noble requeſt. Jn Whiche tourney & iuſtes Baſſyan and his felawſhyp had ỹ price & victory/ & amonge all other Albon Was the beſt knight and mooſt beſt preued in ſtrength/ Wherfore he had a ſouerayne name tofore all other Whoſe armes Was of aſure/ Wā a ſautyre of golde/ Whiche armes afterWard bare the noble kyng Offa fyrſt foūder of ỹ monaſtery called ſaynt Albons/ & he beryng theſe armes had euer glorious victory. And after his deth he left thoſe armes in the monaſtery of ſaynt Albons. ¶ Than Whā Baſſian & his felawſhyp had longe ſoiourned in Rome they aſked leeee of ỹ emperour to returne home in to brytayn Whiche ỹ emperour graūted to them all ſaue to Albon/Whome for his maulynes & proWeſſe he Wolde reteyne to be in his ſeruyce aboute his perſone/ & ſo he abode With hym there ſeuen yere. And after for dyuers cauſes Maxymyan Whiche Was feloWe to Dyocleſyan Was ſent in to brytayne Wā a grete armye for to ſubdue the rebelles/ Wā Whome Albon came/ & Was ordeyned prīce of his knyghtes/ & ſo entred in to brytayne agayn. Jn that tyme ſaynt Poncian ſate in ỹ ſee at Rome Whiche by hyſelfe & vertuous men ỹ preched & by ſheWynge of myracles cōuerted vnto ỹ fayth of Jeſu chriſt/ & chriſtened in the cite of Rome. lxbj. M. men. And Whā the emperour herde hereof he aſſembled all ỹ ſenatours & kīges/prīces & lordes of euery londe beynge vnder ỹ obeyſaūce of Rome/to haue aduyce hoW he myght deſtroye ỹ chriſtē fayth. And thā it Was cōcluded ỹ the pope ſhold be dampned Wā all his chriſten people/ & he punyſſhed Wā dyuers turmentes. And that all ỹ bokes of chriſtē laWe ſhold be brent/ & chirches throWen doWn/ & all men of holy chirche to be ſlayne in euery place. Whiche ordynaūce Whan it Was knoWen among the chriſten people of Rome of dyuerſe partyes of ỹ Worlde. Than they Went & departed in to theyr oWne coūtree/amonge Whome ſaynt Amphiabel Whiche longe had dWelled at Rome departed and came home in to Brytayne agayne Where he Was borne/and ſo came vnto Uerolampe Where as none Wolde receyue hym in to his hous/ & Walked aboute in the ſtretes abydynge the cōforte of god. And than it happed he mette Wā Albon Whiche Was lord of ỹ cite & prynce of ỹ knyghtes & ſteWarde of ỹ londe/haupnge about hym a grete multytude of ſeruaūtes/ & at that

tyme Albon was rychely arayed w̄ clothes frenged with golde/to whome all ꝑ people dyd grete worshyp. ¶ Than Amphyabel whiche had lefte the armes of a knyght and was arayed lyke a clerke/knewe well Albon/but Albon knewe not hym/how be it they had ben tofore bothe in one felawshyp/& desyred & prayed Albon of lodgynge for ꝑ loue of god/whiche Albon wout faynynge as he ꝑ alway loued to do hospytalite graunted hym lodgyng/& well receyued hym/& gaue hym meet & drynke necessary for hym. And after whan his seruaūtes were departed/he went secretly to this pylgrym/& sayd to hym in this wyse. How is it sayd he ꝑ thou art a chrysten man and comest in to these partyes vnhurte of ꝑ gentyles. To whom saynt Amphyabel sayd. My lord Jesu chryst ꝑ sone of ꝑ lyuynge god hath surely conduyted me & hath kepte me by his power fro all perylles/& ꝑ same lord hath sente me in to this londe to preche & denoūce to ꝑ people ꝑ fayth of Jesu chryst to the ende ꝑ they sholde be made people acceptable to hym. To whome Albon sayd what is he that is ꝑ sone of god/whome ye afferme to be Jesu chryst & sone of the virgyn/these ben newe thynges to me/for I haue not herde of them/I wolde fayne knowe what chrystē men fele ther of. Than Amphyabel expowned to hym & declared our faith & byleue. In whiche anone Albon disputed agayn & sayd ꝑ by reason it myght not be/& so departed fro hym. And the next nyght after saynt Albon sawe in his dreme all the mystery of our fayth/as wel how ꝑ seconde persone of ꝑ trinite came downe & toke our nature & became man & suffred deth/and of his resurrecyon & his ascencyon/wherof he was gretly troubled/& came on ꝑ morow to Amphiabel/& tolde hym what he had dremed. And thā saynt Amphiabel thanked our lord/& so enformed him in ꝑ fayth that sayt Albon was stedfast in ꝑ byleue of Jesu chryst/& thus kepte his mayster Amphiabel in his hous. vj. wekes & more/& alwaye in a place named tygurriū they helde theyr holy comynycacyon so longe tyll at ꝑ last they were espyed/& cō playned on vnto the iudge/wherfore the iudge sent for Albon & for the clerke. And bycause ꝑ Amphiabel sholde go in to Wales/saynt Albon dyd do clothe him lyke a knyght/& ladde hym out of ꝑ towne/& departed w̄ many teeres/& cōmaūded eche other to our lorde. And after saynt Albon was sent fore/whiche came hauyng on hym ꝑ clerkes araye & clothynge beryng a crosse/& an ymage of our lord hangyng theron/to ꝑ ende that they sholde knowe beryly ꝑ he was a chrysten man/& ꝑ men that came for hym drewe hym cruelly to the iudge Askepodot. And whan ꝑ paynyms sawe hym bere ꝑ sygne of ꝑ crosse/whiche was vnknowen to them/they were sore troubled & aferde. Thā ꝑ cruell iudge demaūded hym whose seruaūt he had ben/& of what kynrede/& bycause he wolde not tell he was moche wroth/but amonge many questions he tolde hym ꝑ his name was Albon/& ꝑ he was a very chrysten man. Than ꝑ iudge demaūded hym where the clerke was ꝑ entred in to the cite now late spekyng of Chryst/he is come for to begyle & deceyue our citezyns knowe ye wel he wold haue comen vnto our presence but ꝑ his cōscyence hath remeued hym/& hath mistrust in his cause and gyle and falsnes is hydde vnder his doctryne. Thou mayst well knowe and euydently vnderstand that ꝑ hast gyuen thy consent to a folysshe man/wherfore forsake his doctryne & repent the & make satysfaccyon for thy trespace/in doynge sacrefyce to our goddes/& that done thou shalte not onely haue forgyuenes of thy synne/but thou shalt haue townes & prouynces/men/golde & power. Than sayd Albon to ꝑ iudge. O ꝑ iudge the wordes & menaces that thou hast spoken ben but

vayne & superflue. It is openly knowen that this clerke yf it had thought hym good & pfytable/ & also yf our bothe hertes had accorded therto he had come to thyne audyence/ but I Wolde not assent therto/ knowynge ỹ this people is euer redy to do euyl/ I knowlege ỹ I haue receyued his doctryne & repēt me no thyge therof. For ỹ fayth ỹ I haue receyued restoreth ỹ feble & sicke to theyr hele/ for the dede preueth it. This fayth is more dere to me thā all ỹ rychesse that ỹ promysest me/ & more precyous than all ỹ Worshyp that ỹ purposest to gyue me. For shortly your goddes bē fals & faylyng. For they that moost besyly serue them ben moost wretchedly deceyued. Than came anone forth a grete multitude of paynyms & w̄ force & strength Wold cōpell hym to do sacrefyce/ & cōmaunded hym to offre to the goddes/ but in no Wyse he Wold consent to theyr cursed rytes. And by the cōmaū-dement of ỹ iudge he Was taken & stratched abrode to be scourged/ & as he Was greuously beten/ he turned hym to our lorde w̄ a gladde bysage & sayd/ my lorde Jesu chryst I beseche ỹ kepe my mynde that it meue not/ ne ỹ it fall fro the estate that ỹ hast set it in. For lorde With all my herte I offre my soule to ỹ in very sacrefyce/ & I desyre to be made thy Wytnes by shedynge of my blode. These Wordes sowned he amonge his betynges/ & the turmentours bette hym so longe ỹ theyr handes Wexed Wery/ & the people hoped that saynt Albon Wolde chaūge his purpose/ & therfore he Was kepte vnder the gouernaūce of ỹ iudge. vj. Wekes & more and all ỹ tyme ỹ elementes bare Wytnes of the iniury done to the holy Albon. For fro the tyme of his takyng to the tyme ỹ he Was delyuered fro the bandes of his flesshe/ there came neuer deWe ne rayne vpon the erth/ but brennynge hete of the sonne/ & also in the nightes all that tyme Was vnsuffrable hete/ soo that neyther trees ne feldes brought forth no fruyte/ And thus ỹ elementes foughten for this holy man agaynst ỹ wycked men. And ỹ iudge Asklepodot dredde for to slee hym by-cause of the grete loue ỹ themperour had to hym/ and for reuerence of his dygnite and power of his kynrede/ vnto ỹ tyme that he had enformed Dyocleſyan of his cōuersacion. And Whan ỹ emperour had seen the lettres/ anone Maximyan came in to brytayne for to destroye the fayth of Jesu chryst/ & Was cōmaunded that no chrysten men sholde be spared saue onely Albon/ whome they shold entreate to peruerte hym by fayre promesses/ & to fere hym by menaces/ & so to compell hym to turne agayne to theyr secte/ & yf he Wold in no Wyse leue ỹ chrysten fayth/ than he to haue cappytal sentence & be byheded by some knyght for the Worshyp of the ordre of knyghthode. And the clerke ỹ conuer-ted hym to suffre the foulest deth ỹ coude be ymagyned/ that the beholders therof may haue drede & horroure of semblable paynes. And Whan Maximyan came in to brytayne he toke With hym the kynge Asklepodot/ & Went strayght to the cite of Verolampe for to fulfyl ỹ cōmaūdement of the emperour. And than saynt Albon Was brought forth tofore them out of pri-son/ & by all ỹ Wayes ỹ they coude ymagyn they tempted to peruerte hym. But the holy man Was cōstaūt & ferme in the fayth/ Wherof they hauyng indignacion ordeyned a daye of iustyce/ Whiche daye comen they gaue sentence fyrst on Am-phiabel/ that where euer he were foūden he sholde be scourged/ & after boūden to a stake all naked/ and than his nauell to be opened & his bowelles to be fastened by ỹ one ende to ỹ stake/ & he than to be driuen to go roūde aboute ỹ stake tyll all his bo-Welles Were Woūden out aboute ỹ stake And after to haue his heed smytten of/ & as touchynge saynt Albon they gaue sen-tence ỹ he shold be byheded/ Whiche sen-

tences were gyuen vnder Writyng. Thã all ỹ burgeyses of Uerolamye/of Londõ & other townes aboute Were somoned to come ỹ nexte thursdaye folowynge for to here the iudgement/and se the execucion vpon Albon prynce of knyghtes and stewarde of brytayne. At Whiche day came people wout nõbre for to se this sayd execucion. And thã Was Albon brought out of prison/Whom they desyred to make sacrefyce to Jupyter & Appollyn/Whiche vtterly refused it/but preched ỹ fayth of Chryst/ỹ he cõuerted moche people to be chrystened. Than Maximyan and Alkepodot gaue fynall sentence on hym thus sayenge. Jn ỹ tyme of ỹ emperour Dyocleſyan/Albon lord of Uerolamye prynce of knyghtes & stewarde of all Brytayne duryng his lyfe hath despysed Jupyter & Appollyn our goddes/& to them hath done derogacion & dishonour/Wherfore by ỹ lawe he is Judged to be deed by the hande of some knyght/& ỹ body to be buryed in ỹ same place Where his heed shal be smytten of/& his sepulture to be made worshypfully for the honour of knyghthode/Wherof he Was prynce/& also the crosse ỹ he bare/& shlauyn ỹ he Ware shold be buryed wt hym/& his body to be closed in a chest of leed & so layd in his sepulture. This sentẽce hath ỹ lawe ordeyned bycause he hathe renyed our prynceypall goddes. Than arose a grete murmure amonge ỹ people & sayd ỹ they ought not to suffre suche iniury done to so noble & so good a man/and specyally his kynrede & frendes Whiche laboured full sore for his delyueraũce/Wherof Albon Was aferde to be delyuered from his passion at theyr requeſt & instaũce/& stode vp holdynge ỹ crosse lokynge towarde heuen & sayenge Lorde Jesu chryst J beseche ỹ that thou suffre not ỹ fende to preuayle agaynſt me by his deceytes/& ỹ the people let not my martyrdome. And than he turned to the people sayenge/Wherfore tary ye & lose ỹ tyme/and Why execute not ye on me the sentẽce/for J let you wyte J am a grete enemy to your goddes/Whiche haue no power ne may do no thynge/ne here ne se ne vnderstande/to Whome none of you Wolde be lyke. O What vanyte & What blyndnes is amõge you to worshyp suche ydolles/& Wyll not knowe Jesu chryst ỹ onely sone of god and his very true lawe Than the paynyms spake togyder/and assented ỹ he shold be put to deth/& they chose a place where he shold be executed named Holmeherst. But thã arose a contencyon amõge the people What deth he shold suffre. Some wold haue hym crucifyed lyke as Chryst Was/& other wold haue hym buryed quycke/but ỹ iudge & the people of ỹ cyte Wolde haue hym byheded accordyng to the cõmaũdement of the emperour/and so he Was ladde forth ward his martyrdom/& all the people to the place folowynge this holy man wt despytous wordes & rebukes. Wherto ỹ blyssed man Albon answered no wordes but mekely & pacyently suffred all theyr repreues/and the people Were so grete a multytude that they occupyed all ỹ place Whiche Was large & grete. And the hete of the sonne Was so grete that it brente & scalded theyr feet as they went/& so they ladde hym tyl they came to a swyfte rennyge riuer/Where they might not lyghtly passe for the prees of people/for many Were shyfte ouer ỹ brydge into ỹ water & Were drowned/and many bycause they myght not go ouer the brydge for prees vnclothed them for to swymme ouer the ryuer/& some ỹ coude not swymme presumed to do the same & Were wretchedly drowned/Wherof was a grete rumour & noyse pyteously amonge the people. And whan saynt Albon perceyued this thynge he wayled & wepte for ỹ harme & deth of his enemyes ỹ so Were perysshed/& kneled downe holdyng his hãdes vp to god besechynge hym that the Water myght

be lessed & the flode wdrawen ẏ the people myght be wͭ hȳ at his passyon/ & forthwͭ god shewed at ẏ request of saynt Albon a fayre myracle/ for ẏ water wdrewe & the ryuer dryed vp in suche wise ẏ the people myght safely go drye fote ouer the ryuer And also by the prayer of this holy man they ẏ tofore had be drowned were restored agayn to lyfe/ & were foūden alyue in the depnes of ẏ ryuer. And than one of ẏ knyghtes ẏ drewe saynt Albon towarde his martyrdome sawe these myracles ẏ god shewed for hȳ/ & anone threwe away his swerde & fell downe at ẏ feet of saynt Albon sayenge/ I knowlege to god myn errour & demaūde forgyuenes/ & wepte sore & sayd. O Albon seruaūt of god/ very ly thy god is almighty/ & there is no god but he/ & therfore I knowlege me to be his seruaūt duryng my lyfe/ for this ryuer by thy prayers is made drye/ Wherfore I bere wytnes ẏ there is no god but thy god whiche dothe suche myracles/ & whā he had sayd thus theyr fury & woodnes encreaced & sayd to hym/ ẏ arte false for it is not as ẏ sayst ne as ẏ affermest/ for this ryuer is thus dryed by ẏ benignite of our goddes/ & therfore we worshyp Jupyter & Appolyn/ whiche for our ease haue take vp this water by ẏ grete hete & bycause ẏ takest away the worshyp of our goddes/ and rewardest it to other by euyll interpretacyon ẏ hast deserued the payne whiche longeth to a blasphemer. And thā forthwͭ they drewe out his teeth of his heed/ & ẏ holy mouth ẏ had borne wytnes of trouth was greuously beten with so many of them/ ẏ or they left they tare all ẏ membres of his body & to brake all his bones/ & all to rent his body/ & left hȳ lyenge vpō ẏ sonde. But who myght without wepyng of teeres expresse how this holy mā Albon was drawen & ledde thrugh breres & thornes & sharpe stones ẏ the blode of his feet coloured ẏ way as they went/ & ẏ stones were blody. Than at the last they came to a hyll where this holy Albon shold fynysshe & ende his lyf/ In whiche place laye a grete multytude of people nygh deed for hete of ẏ sonne & for thurst/ & whan they sawe Albon they grynted wͭ theyr teeth on hym for anger sayenge. O thou moost wycked mā how grete is thy wyckednesse ẏ makest vs to dye wͭ thy sorcery & wytchecrafte in this grete mysery & hete. Thā Albon hauyng pyte on them sorowed by grete affeccyon for them & sayd. Lord ẏ madest mannes body of erth/ & his soule vnto thy likenes suffre not these creatures to perysshe for ony cause cōmysed in me/ & blyssed lorde make the ayre attemperate/ & send them water to refresshe them. And than anone the wynde blewe a fresshe cole/ & also at ẏ feet of this holy man Albon sprange vp a fayre well/ wherof all ẏ people meruayled to se the cold water sprynge vp in the hote sondy groūde/ & so hygh on ẏ toppe of an hyll/ whiche water flowed al about and in large stremes rennynge downe ẏ hyll. And than the people ranne to ẏ water & drāke so ẏ they were well refresshed And thus by the merytes of saynt Albon theyr thurst was clene quenched/ but yet for all the grete goodnes ẏ was shewed they thursted strongly ẏ blode of this holy man & his deth/ & gaue the praysynge & laude to theyr goddes/ & toke this holy man & boūde hym fyrst to a stake/ & after henge hym on a bough by ẏ heere of his heed/ & sought amonge the people one to smyte of his heed/ and than a cruell man was redy/ & in an angre toke his swerde and smote of the heed of this holy man at one stroke/ that the body fell to ẏ groūde/ and the heed henge styll on the bough/ & the turmētour as he had smytten of his heed/ bothe his eyen stert out of his heed and the wretche myght in no wyse be restored agayne to his syght. Than many of the paynyms sayd ẏ this vengeaunce came of grete ryght wysnesse. Than the

knyght Whiche Was lefte for deed vpon the sonde a lytel before/enforced hymselfe as moche as he might & crepte vpon his handes vnto the toppe of the hyll Where as sayt Albon Was byheded/& the iudge seynge hym began to scorne hym & al the myracles that had ben shewed by saynt Albon/& sayd to hym. O thou lame & croked now praye to thyn Albon/that he restore ꝑ to thy fyrst helth/renne & hye the and take the heed by Whiche ꝑ mayst receyue thyn hele/Why taryest ꝑ so longe/go and bury his body & do hym seruyce. Than this knyght bremynge in charite sayd/I byleue fermely ꝑ the blyssed Albon by his merytes may gete to me perfyte helth/& gete to me of our lord ꝑ Whiche ye saye in scorne. And Whan he had thus sayd/he toke and enbraced the holy heed in his armes/& reuerently losed it fro the bough/& set it fayre to the body/& by the myracle of our lord he was forthw̄ restored to his fyrst helth/and forthWith began to preche the grete poWer of our lord Jesu chryst/& of ꝑ merytes of saynt Albon/& than he Was stronger to labour than euer he was tofore. Wherof he gaue thankynges & laude to god & to this holy martyr saynt Albon. And there in ꝑ same place he buryed the holy body/& layde a fayre tombe ouer hym. And afterward ꝑ paynyms toke this knyght & bounde him to a stake/& after smote of his heed that same day/& after the iudge gaue lycence to the people to departe & go home. And the nyght after was seen a fayre beme comynge doWne fro heuen to ꝑ sepulcre of saint Albon by Whiche aūgels descended and ascended all the nyght durynge/syngynge heuenly songes/amonge Whiche this songe Was herde. Albon ꝑ glorious mā is a noble martyr of Jesu chryst. And all the people came to beholde this syght Wherfore many Were turned from theyr false byleue & byleued in Jesu chryst. And many of them soone after went in to Wales for to seche Amphiabel for to be baptysed & enformed in ꝑ fayth of Jesu chryst/and there they foūde hym prechynge the Worde of god/& thā they tolde hym how that Albon Was martyred/& for a token they brought ꝑ crosse Whiche he helde in his hande/& was yet blody of his blode/Wherby he myght cuydētly knoWe that he had suffred deth. Wherfore this holy man gaue laude & thākynges to our lord & made than vnto them a noble sermon/in suche Wyse that all the people ꝑ came fro Uerolampe Were baptysed and receyued the fayth. And soone after the iudge had knoWlege of the departyng of ꝑ people fro the cyte/& Were gone in to Wales to receyue the fayth of Amphiabel saynt Albons mayster/Wherof he Was moche angry & sore moued/and enquyred of the nombre of them ꝑ Were gone/& founde a thousande and moo Whose names Were wryten/& than he ordeyned a multytude of people Wel armed and in defence for to seche Amphiabell & those people ꝑ Were gone to hym/Whiche Wente in to Wales & there foūde all these people aWaytyng on Amphiabel/& heryng him preche the Worde of god/to Whom one of them that Were so sent sayd to Amphiabel. O thou deceyuer & moost Wycked of all mē/Why hast ꝑ deceyued this people With thy deceyuable prechynge/steryng them to forsake our true lawes & goddes/cōmaūde them to leue theyr errour/and to returne home agayn to our cyte/& yf thou do not We shall slee them all/and bringe the to our cyte there to be turmented to ꝑ deth. To Whome one of the chrysten men sayd Certaynly this man is the very true seruaunt of god/for Whome god dothe and sheWeth dayly myracles/& We all knoWlege vs to be very true chrysten men/& be redy for ꝑ loue of ꝑ fayth of our lord Jesu chryst to suffre deth/for to haue therfore our reWarde in heuen euerlastyng ioye & blysse/& We cōseyle you to be baptysed

and to receyue the fayth of Chryst. And whan the paynyms herde this they in a grete fury ranne vpon all ỹ blyssed cõpany & cruelly slewe/ Whiche gladly offred theselfe to suffre deth for our lord. There the fader slewe ỹ sone/& the sone ỹ fader/ broder slewe broder/and cosyns theyr cosyns. Than the holy man Amphyabell seynge this blyssed cõpany thus cruelly put to deth/ recõmended theyr soules to almighty god. And than ỹ turmentours toke Amphiabel & sware by theyr goddes that they wolde bryng hym to Uerolamye quycke or deed/ & boũde his handes behynde hym fast/and drewe hym forth goynge a fote/ & they rydynge ỹ his feet bledde greuously tyl they came to ỹ place where saynt Albon was buryed/ & by ỹ way there was a seke man whiche was goynge fro Uerolamye toward Amphiabel for to receyue the fayth/ & he cryed to Amphiabel for to be releued of his sekenes/ Whome ỹ paynyms scorned/ & Amphiabel by ỹ name of our lord made hym all hole/ & his bandes ỹ his handes were boũde w̃ were losed/ Wherof some of the paynyms glorifyed our lord/they sayd ỹ Amphiabel was brought & shold come/ Wherof they of ỹ cite were glad & supposed he shold haue forsaken his fayth/but the turmẽtours toke & boũde hym/notw̃ standyng ỹ he alway preched the worde of god/& one of them told to them how ỹ theyr frendes were slayne/& What myracles god shewed for them at theyr deth/ in suche wyse ỹ many were cõuerted to ỹ fayth. And ỹ people ranne out of ỹ cite to the place where as this holy man was & stode/ Whiche was at the tombe of saynt Albon/& one of ỹ turmentours in a grete fury toke this holy man & boũde hym fast/ & after opened his nauell & toke out one ende of his bowels & fastened it to a stake whiche he pyght in ỹ groũde/ & made ỹ holy man to go roũde aboute the stake/& drowe hym w̃ whyppes & bette hym tyll that his bowelles were wounden out of his body. And in all this payne the holy man gaue no token of sorowe ne dysease. And than in theyr woodnes they ranne vpon hym w̃ speres & swerdes to compell hym to renne about tyll all were drawen out/ Whiche was a meruayle to ỹ people that he so pacyently might endure suche greuous turmentes so longe/ Wherfore many of them forsoke theyr ydolles & became chrysten. And whan ỹ iudge sawe and knewe that ỹ people were becomen chrysten/he cõmaũded to slee them incontynent/ & so there were slayne to ỹ nombre of a. M. people/ Whiche Amphiabell sawe & thanked god recõmaundynge to hym theyr soules. And than the turmentours seynge yet ỹ lyfe in this holy man cast stones at hym & stoned hym/& he alway persewered in prechynge to them/& coũseyled them to be baptysed/ and they sholde haue forgyuenes of all theyr synnes/ & the gates of heuen sholde be opened to them. But they ceased not of theyr cruell castynge of stones. Than at ỹ last this holy man Amphyabell lyfte vp his eyen in to heuen besechyng our lord to receyue his spiryte. And thã he sawe saynt Albon standynge amonge the aũgels/to whom he sayd. O holy sayt Albon I beseche ỹ that ỹ praye to our lord for me ỹ it please hym to sende his aũgell to lede me surely ỹ I be not let in my waye by ỹ cursed enemy ỹ fende/& vnneth he had sayd the worde but two aũgels descended fro heuen & sayd to hym/this daye ỹ shalt be in heuen w̃ Albon. And whã ỹ paynyms herde this heuenly voyce/they were sore aferde & abasshed/& the aungell toke his soule w̃ heuenly songe & myrth/& bare it vnto heuen/& so departed this holy soule from the body. And ỹ paynyms persewerynge in theyr malyce threwe alway stones at ỹ deed body. And anone after fell a debate amonge the paynyms that eche faught w̃ other. And in ỹ meane whyle

a chrysten man stale away ꝯ body & hyd it. And anone after our lord shewed a gre te myracle/ & that was ꝯ the bysages of the turmentours were disfigured/ theyr handes/ armes & other mẽbres dryed vp And ꝯ iudge lost his mynde & was madde bycause they stroue agaynst the Wyll of god/ & suffred grete payne after Warde. And thus suffred these two holy martirs saynt Albon & saynt Amphiabel martyr dome and deth for ꝯ fayth of Jesu chryst Whiche by theyr merytes bryng vs vn to his euerlastynge blysse. Amen.

¶ Here folowth the natyuyte of saynt Johan Baptyst.

SAynt Johñ baptyst is named in many maners. He was named a prophete/ frende of ꝯ spouse/ lanterne/ aungel/ voyce/ helyas/ baptyst of the sauyour messenger of ꝯ iudge/ & forgoer of ꝯ kynge. By pphete is signyfyed prerogatyfe of knowlege/ in the frende of ꝯ spouse/ noblesse of loue/ in the lanterne brennynge/ noblesse of holy nes/ in aũgell prerogatyf of virgynite/ in voyce noblesse of meekenes/ i helpe noblesse of brẽynge loue/ in baptyst prerogatyfe of meruaylous honour/ i messenger prerogatyf of prechyng/ & in forgoynge prerogatyf of preparacyon or makyng redy All these vertuous thynges were in hym.

THe natiuite of sayt Johñ baptyst was aũcyent and shewed by the archaũgell Gabryel in this maner. It is sayd in thystory scolastyke ꝯ Dauyd the kyng Wyllynge to encrease & make more the seruyce of god/ instytued. xxiiij. bysshoppes or hygh preestes/ of Whome one was ouerest & gretest/ and was named prynce of ꝯ preestes/ & he ordeyned ꝯ eche preest shold serue a weke/ Abias was one & had ꝯ. viij. Weke/ of Whose kynrede zacharias was descẽded fader of sayt Johñ baptyst. This zachary had to Wyf one of ꝯ doughters of ꝯ kynrede of Aarõ Whose name was Elizabeth doughter of Elmeria/ Whiche was sister of saynt Anne moder of our lady. Than this Elyzabeth & our lady Were cosyns germayns doughters of two systers. These two zachary & his Wyfe Elizabeth Were iust tofore our lorde lyuynge in all iustykeacyons & holdyng all ꝯ cõmaũdements of ꝯ lawe Wout murmure ne complaynt prayeng & thankyng our lord god/ they had no childrẽ/ for ꝯ holy Womã was bareyn/ they had grete desyre to haue a sone ꝯ myght be bysshop of ꝯ lawe by successiõ of lignage after zachary/ and hereof had they in theyr youthe prayed moche to our lorde. But Whan it pleased not to our lord they toke it a Worthy & thãked god of all. They serued the more deuoutly our lorde god/ for they had no charge but onely to serue & entende vnto hym. Many there be that wdraWe them fro ꝯ seruyce & loue of our lorde for the loue of theyr chyldren. They Were bothe olde he & his Wyfe Elizabeth

¶ It happed at a solempnite ꝯ the iewes had after August/ that ꝯ bysshop dyd holy sacrefyce in doynge the offyce ꝯ appertaynynge to hym & to his Weke/ he Went for to encence & entred in to the temple/ & the people abode Wout makynge theyr prayers & aWaytyng ꝯ comynge agayn to them of the holy bysshop. Thus as he Was alone and encenced the aWter. The aũgel Gabryel appered to him standyng on the ryght syde of the aWter/ & Whan the holy bisshop sawe hym he Was abasshed & had grete drede. The aũgell sayd to hym/ be no thynge aferde zachary thy prayers ben herde/ and hast foũden gra-

ce tofore our lorde / Elyzabeth thy wyfe shall cõceyue & bere a sone / Whome thou shalt call John / of Whome ꝑ shalte haue grete gladnes: & moche people shal make grete feest & ioye of his natiuite. For he shal be grete & of grete meryte tofore our lorde / he shall not drynke wyne ne syder / ne thynge wherof he myght be dronken. And in his moders Wombe he shall be sanctyfyed & fulfylled w̃ the holy ghoost / he shall cõuert many of ꝑ sones of Israel that is to saye of the ieWes to our lord / & shall go tofore hym in ꝑ spiryte & vertue of Helye ꝑ prophete / for to cõuerte fader & sones / olde & mysereaũtes to the sones of ryghtWysnes / and to the seruyce of god. Whan ꝑ aũgell had thus sayd to zacharye / he answered. HoW may I byleue & knowe that this is trouth that ꝑ sayst. I am noW all olde & auncyent / & my Wyfe olde & bareyn. The aũgell answered and sayd / I am Gabryell ꝑ aũgell & seruaũt tofore god Whiche in his name am sente to speke to the & to sheWe to ꝑ these thynges afore sayd / & bycause ꝑ hast not byleued me ꝑ shalt lese thy speche / & shalt not speke tyl the daye ꝑ this Whiche I haue sayd shall be accomplysshed eche thynge in his tyme. The people Were abydynge & aWaytynge Whan zacharye ꝑ bysshop shold come out / & meruayled where he taryed so longe / he came out of the temple / but he myght not speke / but ꝑ holy man made to them sygnes / by Whiche they thought Well ꝑ he had seen some vysyon of our lorde / but more knewe they not / he abode in the temple all ꝑ Weke / and after Went home to his hous / his Wyfe cõceyued & Waxed grete / & Whã she perceyued it she Was shamefast / & kepte her in her hous Well fyue monethes. In the syxth moneth the same aungell Gabryell Was sent from our lorde vnto ꝑ blysſed virgyn Marye newly espoused to Joseph / Whiche sheWed the concepcion of Jesu chryst sone of god our lorde / & the aũgell tolde to her that she shold cõceyue of ꝑ holy ghost Without knoWlege of man / for our lorde may do all that it pleaseth hym / lyke as it appereth sayd he of Elyzabeth thy cosyn / the Whiche beynge olde of age & bareyn by nature of her body hath conceyued by ꝑ pleasure of our lord / & hath noW borne about .vj. monethes. Whan our lady herde that saynt Elyzabeth her cosyn Was grete / she Went to vysyte & accompany her in ꝑ moũtayns Where she dwelled / ryght ferre hard & euyll Way / Whan she came thyder / she saleWed her moche courtoysly. Our lady Was than grete w̃ ꝑ blysſed sone of god our lord Jesu chryst Whome she had conceyued Whã she sayd to the aũgel. Ecce ancilla dñi. And than she Was replenysshed With ꝑ deite & humanyte of our lorde Jesu Chryst. Than Whan the salutacyõ yssued out of ꝑ body of our lady / the gretynge entred in to the eres of ꝑ body of saynt Elizabeth & in to her chylde ꝑ she had Within her / Whiche chylde Was enoynted of the blysſed holy ghoost / & by ꝑ presence of our lord sanctifyed in the Wombe of his moder / & replenysshed With grace / Wherof he remeued hym for ioye in his moders Wombe / in makynge to our lord reuerence suche as he myght make / not of hymselfe / but by the grace that he had receyued of ꝑ holy ghost / of Whiche by the merytes & grace done to ꝑ blysſed chylde saynt Elizabeth Was replenysshed / & anone ꝓphecyed in sayenge & cryenge With an hygh voyce. Thou arte blysſed amonge and aboue all Women / and blysſed be the fruyte of thy Wombe. Fro Whens cometh to me suche grace so grete ꝑ the moder of my lord cometh to vysyte me. I knoWe Well that ꝑ hast cõceyued ꝑ sone of god. For as soone as thy salutacyon entred in to myn eres the chylde ꝑ is in my bely made ioye and feest & remeued / thou arte Well blysſed & happy that ꝑ hast gyuen fayth & byleued the Wordes of ꝑ aũgel Whiche he sayd to

the / for all thynges shall be performed ꝑ he hath sayd to the. Of all these thynges saynt Elizabeth knewe no thynge whan our lady came / ne yet our lady had noo thynge sayd to her / but ꝑ holy ghost by ꝑ merytes of her holy chylde ꝑ she bare replenysshed her & made her to prophecye. Than answered our lady & made ꝑ holy psalme sayeng ,Magnificat anima mea dominũ. and all the remenaũt. Our lady abode wt saynt Elizabeth thre monethes or there aboute / tyll she was delyuered & layde a bedde. And it is sayd that she dyd the office & seruyce to receyue sayt Johñ baptyst whã he was borne. Than whã he was borne / & ꝑ neyghbours & cosyns & frendes knewe the grace ꝑ our lord had done to these holy folke noble of lygnage ryche of goodes / and of grete dygnite / to whome in ꝑ ende of theyr age he had gyuen an heyre male agaynst double or treble nature. They made grete ioye & feest with them. Whan the .viij. daye came & the chylde shold be circũcysed / they called hym after his faders name zacharias. The moder sayd that he shold be named Johñ and not zacharye. And they went vnto ꝑ fader & sayd that there was none in that kynrede that so was called. And than the fader demaũded penne & ynke & wrote. Iohãnes est nomẽ eius. Johñ is his name. And all they meruayled. Anone after by the merytes of saynt Johan his faders mouth was opened / and had agayne his speche / & spake glorifyenge our lord god. And these tydynges of this holy childe thus borne were anone spred all about the coũtree / & eche man sayd in his hert / & without forth one to an other What suppose ye shall be of this chylde / he shall be grete and a man of our lorde. For he is all redy now with hym / & the hande / the werke / and the vertue of our lord is wt hym. The fader holy zacharye replenisshed with the holy ghoost sayd & prophecyed / & made than ꝑ holy psalme Bñdict⁹ dñs de⁹ israel. Whiche psalme is alway songen in the ende of matyns. It is sayd that ꝑ holy zacharye dwelled vpon the moũtaynes two myle nygh to Jherusalem / & there saint Johñ baptyst was borne. And after that saynt Johan was circũcysed / he was nourysshed as a chylde of a noble & ryche man and sone of grete dignite. But whan he had vnderstandynge and strength of body / god our lorde & the herte perfourmed the werke / he yssued out of his faders hous / & lefte rychesses / honours / dygnytees / noblesse & all the worlde / & wente in to deserte on flome Jordan. Some saye he went in the age of .xb. yere accomplisshed. And other saye he departed at .xij. yere of age for to serue our lorde wout empesshement / by whiche he kepte scylence & subdued his lyke & his soule fro ydle wordes. ¶ This holy sayt Johñ dwellyng in desert ware an hayre made of the heere of camelles. Some say ꝑ he ware ꝑ skynne of a camel in whiche he had made a hole to put his heed in / & gyrded it wt a gyrdle of woll / or of lether cutte out of an hyde or a beestes skynne. He ete locustes / not suche as we haue here ꝑ we call hony sokles. Some saye that it is flesshe of some beestes ꝑ haboũde in desert of Judee where he baptysed / wt wylde hony he ete it. That it was flesshe ꝑ legende of saynt Austyn doth vs to vnderstãde / whiche sayth ꝑ saynt Austyn ete flesshe by ꝑ example of Helye the prophete / whiche ete ꝑ flesshe ꝑ a crowe brought to hym / & so saynt Johñ ete locustes. Some say ꝑ there ben rotes so called. There serued he our lorde solytaryly vpon ꝑ flome Jordan tyll ꝑ he was .xxix. yere old / the aũgell of our lord came to hym & sayd ꝑ he shold shewe ꝑ compynge of our lord / & preche penaũce for to purge them that were baptysed in acustompynge the baptym of our lord Jesu chryst. This aũgell sayd to saynt Johan baptyst ꝑ Jesu chryst sauyour of ꝑ worlde shold come to

hym for to be baptysed/and it shold be he on whome ꝑ holy ghoost sholde descende in semblaūce of a douue. Saynt Johan drewe hym towarde Bethanye vpon the ryuer or desert not ferre fro Jherusalem there preched he & taught and baptysed them ꝑ wold amende theyr lyf/& sayd to them that ꝑ sauyour & helth of ꝑ worlde was nygh. Than came to hym many/& he sayd to some relygyous men of euyll lyfe. ye chyldren of serpentes who hath gyuen to you coūseyle to eschewe the yre of our lord/yf ye wyll be baptysed ī sygne of penaūce/do ye ꝑ werkes of penitentes leue the euyll/humble you/do ꝑ werkes of mercy. Wene ye bycause ye be circūcysed & be ꝑ chyldren of Abraham ꝑ ye shall be saued. Our lord shall make of these stones yf it please hym ꝑ childe of Abraham whiche with Abraham shall be saued. Saynt Johñ preched aboute a yere tofore that our lorde came to hym for to be baptysed. Whan ꝑ pharysees herd say ꝑ he baptysed/they sente to knowe what he was/and they demaūded yf he were Chryst the grete prophete ꝑ was promysed in theyr lawe/& he sayd nay/they demaūded hym yf he were Helye & comen fro paradyse terrestre. He said nay. They demaūded hȳ wherof he medled than to baptyse/syth he was neyther Chryst ne Helye/ne prophete/saye to vs sayd they who that thou art ꝑ we may answere to them ꝑ haue sent vs hyder. He answered I am he of whome ysaye prophecyed. I am ꝑ voyce of ꝑ eryer in deserte. Addresse ye & make redy ꝑ wayes to god/& make ye right ꝑ pathes of our lord. They sayd to hym wherfore baptysest ꝑ thā. He answered. I baptyse & wasshe the body w̄ the water in sygne of penaūce/but amonge you is he ꝑ ye know not/whiche was tofore me/& came after me/of whome I am not worthy to lose the latchet of his shoo. He shall gyue you baptym in ꝑ vertue of ꝑ holy ghoost in water & fyre of penaūce. Whan saynt Johñ alonge ꝑ flome Jordan had preched & baptysed aboute a yere/our lorde came vnto hym & wold be baptysed of hym. Saynt Johñ enlumyned of the holy ghoost knewe him/& dyd hym reuerēce as to his god his maker & lorde. He was so espyred that ꝑ humayn nature whiche was pure in hym might not susteyn so grete knowlege/& he sayd ryght humbly. Syr thou comest to me whiche art pure & clene to be baptysed & wasshen of me that am foule & wasted whiche ought to be baptysed of the and wasshen/how dare I laye on ꝑ my handes. Our lorde sayd to hym/do this that I saye now/for thus behoueth it to fulfyll all iustyce/and to humble & gyue ensample of baptym to all people. And thā in humylyte & pacyence he baptysed our lorde and wasshed hym where he hadde neuer fylth. And all by holy mystery/on whome the holy ghoost descended bysybly in lykenes of a douue. And the voyce of the fader was herde sayenge. Here is my well beloued sone/in whome I am pleased. Than our lorde was. xxx. yere olde fro his natiuite/and. xij. dayes begynnynge of the. xxxj. yere. On that same daye our lord chaūged water in to wyne in chana galylee. And this suffyseth for the natyuite of saynt Johñ baptyst. And the resydue of his lyfe & of his deth shall be sayd at the feest of his decollacyon by the grace of god/who bryge vs vnto his euerlastynge blysse. Amen.

## Here foloweth the lyfe of saynt Loye.

Saynt Loye was borne in the coūtree of Lymoges/his fader was named Eucherye/& his moder Terrigia What tyme his moder was cōceyued w̄ hȳ she sawe in her slepe an egle flee ouer her bedde/& thyes bowed & enclyned to her/& promysed to her some thynge/& w̄ the voyce of an egle she awoke/and was

moche abasshed/ & began to thyke what her dreme myght sygnyfye/ & whan the tyme came of chyldynge & that she sholde be delyuered/ she was in grete peryll/ & anone she went for an holy man to come & praye for her. Whan ye good man was come/ anone he sayd to her. Haue no doubte dame ne drede/ for this childe shall be holy & moche grete in ye chirche. And after ye he was borne this chylde grewe in vertue/ & his fader set hym to goldsmythes crafte/ & whan he knewe well ye crafte & arte of goldsmythry/ he came in to fraūce & dwelled wt a goldsmyth ye made werke for ye kyng. ¶ It happed ye tyme that the kyng sought for one ye coude make for hym a sadle of gold & of precyous stones. Thā the mayster of saint Loye sayd to ye kyng that he had foūden a werkman ye sholde make ryght well what someuer he wold The kynge delyuered to hym a grete mace of golde/ whiche mace ye mayster delyuered to saynt Loye/ wherof he made two ryght fayre sadles/ & presented ye one to ye kynge/ & that other he reteyned hymselfe. Whan ye kynge sawe this sadle so fayre/ he & al his people meruayled moche therof/ and the kynge rewarded hym moche largely. Than after this saynt Loye presented to the kyng ye other sadle/ sayenge to hym that of the remenaūt of the golde he had made ye same. And than was the kyng more ameruayled than he was tofore/ & demaunded how he myght make these two sadles of that weyght ye was delyuered to hym. Saynt Loye sayd well by the pleasure of god. Than grewe the name & fame of him in ye kynges courte. Saynt Loye loued wel poore people/ for all ye he wanne & myght wynne he distrybued it to them/ in so moche ye oft he was almoost naked. The poore people also loued hym/ ye where he went they folowed hym/ & that they ye wolde speke wt hym must aske and enquyre of ye poore people where he was. ¶ On a tyme it happed as he deled almes with his owne hande there was a poore man ye had his hande styffe & lame/ & put forth ye better hāde to receyue ye almes. Than saynt Loye sayd to him ye he shold put forth ye other hande whiche as well as he myght put forth. Saynt Loye toke & hādled it & enoynted it wt a lytell oyle/ & anone it was guaryssched & hole. ¶ An other tyme whā he had gyuen to ye poore people al ye gold & syluer that he had/ many other poore men came & demaūded of hym almes/ & beholdyng hymself ye he had no more to gyue/ anone he departed amōge them a marke of golde ye he had borowed of his neyghbour/ And anone after came moo poore folke to demaūde almes/ he put his hande anone to his purse/ for he remembred not that it was voyde/ & by the wyl of god he foūde therin a marke of golde/ & whan he had foūde that he began gretly to thanke our lord god therof/ & distrybued it to ye poore people for ye loue of god. ¶ He was of hye stature/ reed of visage & aūgelyke of symple & prudent regarde & chere. At the begynnynge he was cladde wt precyous vestementes of gold aourned wt gemmes & ouches/ & ware gylt gyrdels wt precyous stones/ but vnder ye on his bare flesshe he ware alway ye hayre. After this he gaue al his precyous vesture to ye poore people for to socour them in theyr necessytees/ & fro than forthon he vsed alwaye symple and poore clothynge/ and ofte despoyled hymself for to clothe ye poore people. And whan ye kynge sawe hym in suche wyse he gaue to hym his owne vestementes & gyrdels/ for he loued hym as his propre soule. And abandoned to hym all his hous and cōmaunded to all his folke that all that saynt Loye wold haue sholde be delyuered to hym without delaye/ & all he gaue & dystrybued to poore folke/ prysoners and to seke. ¶ Fro the tyme of Bruneshylde quene vnto the tyme of Dagoberte the pestylence of symonye regned

strongly/Whiche for to take awaye and destroye saynt Loye and saynt Owen laboured sore. Than was saynt Loye chosen bysshop of Noyon after Achayre bysshop of the sayd cite/and with hym was chosen sayt Owen archebysshop of Roen Saynt Loye was pastour spirytuall of Tournay cyte royall/of Noyen/of Saũt & of all flaundres & of courtray. He had a certeyn place in whiche by certeyn dayes he called to poore and seke men & serued them deuoutly/& made clene theyr hedes and washed them/& those ỹ were lowsy and full of vermyne/he hymselfe wolde pyke & make them clene/and gaue them meet & drynke & clothed them. And whã they were departed anone came other/to whom he dyd in lyke wyse/& whã grete company came somtyme/he made them to syt down & refresshed them all/but euery daye at ỹ leest he had.xij. ỹ whiche he made syt down/& at a certeyn houre ete & dranke with them/but fyrst he washed theyr handes & serued them. On a tyme he impetred & gate of the kynge/that all the bodyes ỹ were dampned to deth that he coude fynde in townes & cytees hanged and rotted that he myght take them downe & burye them/and ordeyned men of his colleges to do it. ¶ It happed on a tyme that in the company of ỹ kynge in the parties of arestrye in a towne named Strabor/he foũde a man ỹ was hanged that same daye/& was than deed/& men made ỹ sepulture for to bury him in. And saynt Loye approched hym/& began to take hym down/& apperceyued ỹ the soule was in the body/he wold not approche ỹ myracle to hym but kepe hym fro blasphemye & sayd full swetely. O what cuyll haue we done for to let this mã to be take of yf god almyghty haue not holpen vs/the soule is yet in his body. Whã he was reysed he was cladde/and he dyd him to take his rest. Whan they ỹ had made hym to dye knewe it/they wolde haue made hym receyue deth agayne/& with grete payne saint Loye delyuered hym fro theyr hãdes. yet he gate lettres of grace for hym for to be more sure. ¶ There was a preest in his diocese whiche was infamed/& oft he reprehended hym & exorted to be cõfessed/but ỹ preest alway heled his synne. Whã saynt Loye sawe ỹ his fayre admonicion auayled not/he excomyned & cursed hym & defended hym ỹ he shold no more synge masse/vnto ỹ tyme he had done open penaũce. The preest set nought by his commaũdement ne defence in despysyng his sentence. A lytell after this ỹ sayd preest wold go synge masse/& as he approched vnto the awter he fell downe to ỹ groũde & dyed. Many other myracles dyd he by his lyfe & doth yet. He edyfyed at Noyon the ancylles of Jesu chryst. By hym god shewed the body of saynt Quyntyn. He foũde at Soyssons ỹ bodyes of two bretherne germayns martyrs/saynt Crysspyn & saynt Crispinyen/& ordeyned a precyous vessel to put them in. He foũde also at Beauuays the body of saynt Lucyen whiche was of ỹ cõpany of saynt Quyntyn/whiche he put in to a precious vessel ¶ At Parys vpon ỹ grete bryge he made a blynde man to se. The sexteyn of the chirche of sayt Columbe at Parys came to sayt Loye & sayd to hym ỹ theues had borne away by nyght all ỹ iewelles & ornamentes of ỹ sayd chirche. Than saynt Loye went in to ỹ oratory of sayt Colũbe & sayd to her. Herke ỹ Columbe what I saye to ỹ/my redemptour wyl ỹ anone ỹ bryngе agayn ỹ ornamentes of this chirche that haue ben taken away/or I shal in suche wyse close ỹ dores with thornes that neuer here after ỹ shalt in this place be serued ne worshypped. Whan he had sayd thus he departed/on ỹ morowe the sexteyn of ỹ sayd chirche that was called Maturyn rose vp & foũde all ỹ ornamentes & iewelles ỹ had ben borne awaye/& were set in ỹ place as they had ben tofore

¶ Saynt Loye dyd do ordeyn moche ryche-ly the body of saynt Germayn/ and ꝑ bodyes of saynt Seueryn/ saynt Platon saynt Quintyn/ sayt Lucyen/ saynt Genouefe/ saynt Columbe/ saynt Maryme saynt Julyen/ & specyally of saynt Martyn at Tours by Dagobert the kynge/ & the tombe of saynt Bryce/ and an other tombe where the body of saynt Martyn had ben longe in/ & the hous of saynt Denys the martyr at Parys/ & ꝑ tegurycon of marble whiche is vpon hym of meruayllous werke of golde and of gẽmes. Whan sayt Loye dyed he was .lxx. yere of age/ & in ꝑ ende of ꝑ yere he was translated in to an other place/ & was foũde as fresshe & without rottyng as he had ben alyue in his sepulture. Now here ye yet a more greter miracle/ his berde and his heeres were shauen whan he dyed. But in the tombe whan he was translated they were foũden as grete and longe as they had alwaye growen in his tombe.

¶ Here foloweth ꝑ lyf of saynt Willyam

SAynt Wyllyam was comen of noble lygnage/ in his chyldhode he was made chanon of Parys & of soyssons And whã he came to perfyte age & was a man rype & attempered/ he myght no more suffre ꝑ pestylences & the perylles of this deceyuable worlde/ but brake all the bondes of the worlde/ and went vnto a desert named granmoũt/ & lyued there a grete whyle in pure conscyence & in holy contemplacyon. But as he ladde this lyfe there grewe on hym a grete trybulacyon that he had grete fere ꝑ the tranquyllite of his contemplacyon myght be troubled/ & wente in to an abbey of cisteaus/ & there he was professed & profyted moche in vertues fro than forthon/ and after he was there made pryour. Afterwarde he was translated from thens in to an other abbey that is called Karolo-sence/ & there by electyon he was chosen abbot/ & there in all humylite he treated debonayrly his dysciples & subiectes in shewyge to them ensamples of good vertues & good maners. After he was chosen to be archebysshop of bourges/ & how wel it was agaynst his wyl he accepted it. Neuertheles whan he had accepted & taken it yet therfore chaũged he not ꝑ habyte of the ordre whiche he had tofore taken of ꝑ obseruaũce also/ & how well that he had metes delicyous ynough as to suche a prelate ben ordeyned & arayed/ neuertheles he left not ꝑ sobrenes ꝑ he had maynteyned tofore in humylyte in holy meditacyon & in deuout prayers/ in whiche gladly alway he occupyed his tyme And he was moche besy for ꝑ helth of ꝑ soules ꝑ were cõmysed to hym & charged to kepe/ gladly and dylygently he herde theyr confessyons/ he nourysshed them swetely. Ofte & dilygently he preched to them or dyd do preche. He deserued so moche grace of our lord/ that by his deuout prayers & merytes in his lyuyng lyf god shewed many myracles. ¶ On a daye it happed that a preest named Geraldꝰ had lost the helth of one of his hãdes that he myght synge no masse/ whiche came to sayt Wyllyam/ & saynt Wyllyam badde hym that he sholde confesse hym/ & without doubte he sholde be hole/ & so he dyd/ & at ꝑ ende of thre dayes he sange masse hole & soũde. ¶ An other tyme there was a ponge chylde that had his brayne sore troubled/ in suche wyse that his eyen turned in his heed/ his frendes brought hy tofore this holy man/ on whome he had grete pyte/ and began humbly to handle hym & layde his hande on his heed/ and anone the payne ceased & he was anone all hole. He was alway glad & ioyous/ & that dysplesed moche to some ꝑ were of harde & rude lyuyng. Aboue all thynges the synne of detracyon dysplesed hym moche/ and loued no detractours/ and to

his power with grete diligence he made them to eschewe this synne / and where they wold not he wõre we hym fro theyr company. Fynably he toke ỹ crosse for to go ouer see agaynst heretykes & hethen men / & as he made his purueyaunce for to make ỹ sayd vyage he rendred & gaue vp his soule to almyghty god the fyfthe idus of ỹ moneth of Janyuer / & was buryed in the chirche of burges / the whiche anone after began to do myracles. Whan the pope Honorius ỹ thyrde herde his lyf & how god shewed many miracles. After that he by grete diligẽce had made inquysicyon he canonysed hym to the honour & praysyng of god / Whiche by the prayers of the sayd saynt Wyllyam bryngе vs to his euerlastynge blysse in heuen. Amen.

Here folowеth ỹ lyf of saynt Eutrope.

SAynt Eutrope was borne & came of ỹ mooste excellent lygnage of all the worlde / & was borne in the realme of Perce / & was sone of ỹ admyrall of babylon whiche was named Exerses / whom the sayd Exerses engendred on a quene whiche was called Guyne / & saynt Eutrope was endoctryned in his youthe in lettres of caldee & of grece so forforth ỹ he was compared to ỹ mooste gretest clerke of the realme. After he went to Galile into ỹ courte of kyng Herodes for to se some curiosite or some nouelte of ỹ barbaryens that were with ỹ kyng Herodes. Whan he had dwelled there certayne dayes in ỹ courte / he herd the fame & renome of the myracles of our lorde Jesu Chryst / & began to enquyre & serche so moche that he herde saye ỹ our lorde wolde go ouer the see of Galile / & he put hymselfe in ỹ multytude of people ỹ folowed hym. It happed that this daye our lorde by his infynyte largesse refresshed and fedde. v. M. men with fyue loues of barley breed and two fysshes in the presence of saynt Eutrope. Whan saynt Eutrope had seen this myracle / & herde saye of his other myracles / fro than forthon he began to byleue a lytel in hym / but he durst not for his pedagoge or his gouernour whiche was wt hym. For ỹ admyrall his fader had cõmysed hym in his garde. Whã he had fedde hym wt the other / he wente to Jherusalẽ in to the temple for to praye & adoure his creatour in his lawe / & after this wente home to his fader / & tolde hym al that he had seen in ỹ coũtree fro whens he came I haue seen a man sayd he that is called Chryst / but in all ỹ worlde is not his parell ne lyke / for he reyseth deed men / he heleth ỹ lazers / & maketh blynde men to se / the deef to here / the lame to go ryght / & heleth all maner of sekenesses. And yet more tofore me he hath fedde wt. v. loues of barley & two fysshes. v. M. men / Wher fore yf it pleased hym ỹ hath made heuen and erth to sende hym in to this coũtree / I shold be glad & ioyous yf it pleased you to do him honour & reuerence. Whan the admyrall herde ỹ wordes of ỹ chylde / he went thynkyng how he myght se hym. A lytell whyle after ỹ chylde ỹ had grete desyre to se yet Jesu chryst toke leue of his fader / Whiche he gate with grete payne & came syth wt grete company for to worshyp and adoure in the temple / Where he sawe on a daye how ỹ chyldren of Jherusalem came wt a grete company of people tofore our lorde Jesu chryst vnto Bethanye makynge to hym grete reuerence / & toke ỹ bowes of palmes & of olyues / & of other trees & many other floures whiche they threwe in ỹ waye where he sholde passe / and songe with hye voyce osanna. Than saynt Eutrope hymselfe began to cast floures in the way / but he was moche angry bycause he myght not se Jesu chryst for the multytude of ỹ people that was there. And after ỹ is conteyned in ỹ gospell he was in ỹ cõpany of them that were comen for to adoure and worshyp

in Jherusalem at the feest ỹ was there/ whiche sayd to saynt Phylyp. Syr we wolde se Jesu chryst. Than saynt Phylyp accompanyed w̃ saynt Andrewe told it to Jesu Chryst. And anone after saynt Eutrope & his cõpany sawe hȳ syttynge vpon an asse/ wherof he was right glad And fro than forthon he byleued secretly & accõpanyed w̃ him/ but he doubted his felawshyp/ for as moche as his fader had cõmaũded them to kepe him well/ & that they shold brynge hym agayne w̃ them. Than he herde saye that ỹ Iewes sholde shortly brynge Jesu chryst to deth/ & bycause he wold not se so grete cruelte done to so true and iust a man/ he departed on the morowe & went in to his coũtree & recoũted all that he had seen of our lorde. A lytel whyle after he returned & herd saye how he was put to dethe/ wherfore he was sory/ for he loued hym moche. But whan he herde saye ỹ he was rysen fro deth to lyf/ & astẽded in to heuen/ he was moche ioyous/ & returned in to babylony fulfylled with ỹ holy ghoost. And all the Iewes ỹ he foũde in his coũtree for angre he destroyed/ bycause they of Jherusalẽ had put our lord to deth. After this a certayne tyme whan the apostles were departed through ỹ worlde/ two shynynge cãdelstyckes of gold were sent in to perse whiche were of very fayth/ ỹ is to saye Symon & Thadeus ỹ apostles of god/ & entred in to Babylon/ & had chaced out of the coũtree two enchaũtours zaroen and Arphaxat/ whiche had peruerted ỹ people by fals & deceyuable spekyng. And in this cite these two apostles begã to sowe the worde of god/ & to do many myracles & hele seke people of dyuerse maladyes. Whan this holy yonge man knewe of theyr comynge he was ryght glad/ & admonested his fader to leue his errours & his ydolles/ & that he sholde receyue the christen fayth/ to ỹ ende ỹ he myght gete therby heuen. And what by the predicacion of the apostles & by the coũseyle and exortynge of his sone/ his fader & many other were cõuerted & regenerate in ỹ holy font of baptim by ỹ hãdes of ỹ apostles And after all the cyte was cõuerted to ỹ fayth/ and dyd do make a moche notable chirche there/ & ordeyned there a prelate an holy man and true/ whome they had brought w̃ them fro Jherusalem named Abdias/ endoctryned in ỹ doctryne of the gospelles/ & they ordeyned saỹt Eutrope archedeken. And whã they had all thus ordeyned/ they departed and wente in to other cytees for to preche ỹ fayth of god. And anone after they receyued ỹ palme of martyrdom. After saỹt Eutrope wrote theyr passyon in lettres of caldee & of greke. ¶ A lytell whyle after saynt Eutrope herde speke of ỹ myracles ỹ saynt Peter prynce of ỹ apostles dyd/ whiche ỹ tyme was pope of Rome/ he toke leue of ỹ bysshop pryuely wout wetynge of his fader & came to Rome. Whan saỹt Peter sawe hym he receyued hym moche agreably/ & endoctryned & taught hym the lawe of god moche dyligently. Whã he had dwelled with saynt Peter a longe whyle by ỹ ordynaũce & cõmaũdement of saynt Peter he wente in to fraunce w̃ many other for to preche the chrystẽ fayth/ & thus as he entred in to ỹ cyte of Xayntes he went through the stretes & places prechynge the fayth of Chryst. Anone as they of the cyte sawe hȳ/ they knewe wel ỹ he was a barbaryen by his speche/ & whan they herd hym preche thynges that they had neuer herde tofore/ they brent hym with brennynge fagottes & bette him w̃ poles bylanously/ and whan they had so beten hym/ they put hym out of the cyte. But the glorious frende of god bare full pacyently this persecucyon/ and made in a mountayne ryght nygh the cyte a lytell lodge of bowes/ wherin he dwelled a grete whyle/ and by daye tyme he came and preched in the cyte/ & at nyght he retur-

ned vnto his lytel lodge/Where he abode in fastynges/prayers/and in oreysons. Than Whā he had ben lōge there/& had cōuerted but fewe of ỹ people/he wente agayne to saynt Peter to Rome/& whan he came thider/he foūde ỹ he had suffred passyon on the crosse/& foūde there saynt Clement in his stede/Whiche cōmaūded & coūseyled hym to returne in to the sayd cyte of Xayntes/& that in prechynge the commaūdementes of god benygnely he sholde abyde the palme of victory for the loue of our lorde/that is to wyte passyon & martyrdom. Than saynt Clement ordeyned hȳ a bisshop/& also saynt Denys Whiche was come out of greece to Rome & many other brethern/Whiche sayt Clement sent in to fraunce/& thus departed they fro Rome/& aryued in ỹ cyte of Auserre/& there in grete loue they kyssed & enbraced eche other in takyng leue for to depart one fro an other/& tenderly wept. Saynt Denys and his felawes came to Paris/& sayt Eutrope went to Xayntes strōgly cōferned & ferme in ỹ loue of god all prest & redy to suffre all turmentes/& moche cōstaūtly preched ỹ fayth in suche wyse ỹ many were baptysed. Amonge whome the doughter of ỹ kyng of ỹ sayd cyte whiche was named Eustelle was baptised. Whā her fader knewe it he had therof so grete indignacyon ỹ he put her out of the cite. And anone as she was out for ỹ loue of god/she went streyght vnto the lodge of the holy man & abode there. Alway the fader for loue ỹ he had to his doughter/was sory ỹ he had put her out & sente oftentymes to her messengers for to come home agayn to hym. To whom she answered/ỹ she had leuer for ỹ fayth of Jesu chryst dwell out of the cyte/than to returne in agayne to sacrefye ỹ ydolles For whiche answere ỹ fader was so angry & wroth that he wyst not what to do & dyd do assemble all the bouchers of the towne/& gaue to them an hondred & fyfty shyllyges for to put to deth saynt Eutrope/& that they sholde bryngе agayne his doughter to his hous. Than ỹ daye tofore ỹ kalēdes of Maye they assembled with them many saralyns & came to the lodge of sayt Eutrope/& fyrst they stoned hym/& after they bette this holy man wt staues and scourges leded all naked/and after they cleued his heed wt a bouchers axe/and sawed hym with a sawe. The mayde with moo other buryed hym by nyght in his tegurion or lodge/& kepte hym in vygylles wt lyghtes & in dyuyne obsequyes as longe as she lyued. A lytell whyle after she depted out of this worlde ryght holyly/& was buryed besyde her mayster as she had requyred by her lyfe. After this a certayne space of tyme they of Xayntes edyfyed ouer this holy corps a moche notable chirche/In whiche all seke folke of dyuers maladyes & sekenesses haue ben heled/& yet dayly ben. And many prisoners ben also by the prayer of this holy saynt delyuered of theyr prens as guyues/boltes & other/Whiche ben hanged in ỹ sayd chirche/in remēbraūce that they haue ben losed & vnboūden by the prayers of sayt Eutrope. Saynt Denys wrote the passyon & martyrdome of saynt Eutrope in greke/and sente it in to greece to his frendes ỹ byleued tho in god by the handes of saint Clement that tho was pope of Rome/in exaltyng & glorifyenge ỹ name of god Whiche wout ende regneth and shall regne. Amen.

## Here foloweth ỹ lyf of saynt Marcial.

In the tyme ỹ our lord Jesu chryst preched in Jurye in the lignage of Benianyn/moche people came to hȳ for to haue ỹ was necessary to them as well of drynke as of meet/& in especyall for to here & vnderstāde suche thynges as touched the saluacyon of ỹ soule. On a daye in the myddes of all the company came

a man that was of the sayd lygnage of Beniamyn the moost noble of al ẏ iewes named by his ryght name Marcyall / & his wyfe was called Elizabeth whiche had bytwene them both a childe of ẏ age of.xv.yere/ẏ was named also Marcyall whan they herd our lord Jesu chryst preche/whiche sayd in his predicacyon. Do ye penaũce/the realme of heuen is nygh to them ẏ do penaũce / & who ẏ is not regenerate in water by ẏ sacramẽt of baptym/he may not entre in to the realme of heuen. Than by ẏ cõmaũdement of our lord Jesu Chryst Marcyall/his wyfe/& theyr sone Marcyal whiche was a childe replenisshed in holy doctryne were baptysed of saint Peter. Thã zaches & Joseph the whiche buryed our lord were baptysed also / & many other of ẏ people of the iewes whiche were ouer lõge to tell here all theyr names. Whan all this was accomplysshed/& ẏ eueryche turned homewarde to his hous/ẏ childe Marcyal returned not with his fader & moder / but gaue hẏselfe all ouer vnto our lord Jesu chryst/& put hẏ in ẏ cõpany as one of his discyples/& helde hym alwaye by saynt Peter / whiche was ryght nygh of his kynne/& fro than forthon he was so enlumyned & endoctryned of our lord & saynt Peter ẏ he no thynge desired so moche as for to accomplysshe cõmaũdemẽtes solytaryes. After this saynt Peter came to Rome & prayed to Marcyall ẏ he wolde go w̃ hym/& thus as they had ben togyder endoctryned w̃ one holy doctryne / & of one merytory dileccyon. In lyke wyse that togyder they receyue the comyn rewarde of the ioye perdurable/& thus as they went they were accõpanyed of some dyscyples of Antyoche/amonge whome were Alphynyen & Austridynyen & many other. Whã they were entred within Rome/they were receyued of a man named Marcell/at that tyme consull of the Romayns. Thus as they dwelled there god appered to saynt Peter/& cõmaũded him ẏ he shold sende saynt Marcyal in to the prouynces of gaule for to preche the fayth & the byleue to the people whiche were in ẏ bondes of ẏ deuyll of hell. Thã saynt Peter called to him saint Marcyal & tolde hym all by ordre that our lord had sayd & cõmaũded hym. Whan saỹt Marcyall herde ẏ/he began strongly to wepe bycause he doubted ẏ ferre regyon & the people whiche had no knowlege of god. Whan saynt Peter sawe hẏ thus wepe he began moche swetely to conforte hym in sayenge to hym/my holy broder be not heuy ne sorowful/for god shall be alway with ẏ/lyke as he hath promysed to vs sayenge/loo I am alway & shal be with you vnto the cõsummacyon of ẏ worlde. Thus my swete broder he cõmaũded vs after his resurreccion sayenge. Go ye vnto & through ẏ vniuersal worlde & preche the gospell to all creatures / ẏ who shall byleue & shall be baptysed/he shall be saued/and they that wyll not so do shall be dãpned/whiche thynges my blyssed broder behoueth vs to kepe & put in effecte/to ẏ ende that we forgete not ẏ cõmaũdementes of god. Anone after these blyssed wordes saynt Marcyal toke leue of saint Peter/& brought w̃ hym ẏ two disciples aforesayd / that is to wyte Alphynyen & Austridynyen/and departed lyke as god had cõmaũded to saint Peter. Thus thã as they wente/& that they were wery & sore trauayled by ẏ waye/ whiche was longe & greuous/saynt Austridynyen departed out of this worlde & dyed. Whan saynt Marcyall sawe ẏ he was deed/he returned in grete haste to Rome & told to saỹt Peter ẏ whiche was befall in theyr waye. Whan saynt Peter had herd hym he sayd/returne as hastely as ẏ̃ mayst/& take my burdon in thy hande/whã thou shalt come where ẏ̃ hast lefte thy broder touche his body with this burdon / and anone he shall aryse & go in thy company

as he dyd tofore. Whan saynt Marcyall came agayn to the corps he touched it w̄ the burdon lyke as saynt Peter bad him And anone he was reysed fro deth to lyf. After whā saynt Marcyal had iourneyd longe by dyuerse countrees in longe prechynge & shewynge ꝑ worde of god/they came in to Guyan to a castel called Tulle and there were receyued of a ryche man & a myghty named Arnolde whiche had a doughter ꝑ dayly was turmēted with the enemy. Thus as saynt Marcyal entred in to ꝑ hous/the fende began to crye sayenge. I knowe wel now that I must yssue out of ꝑ body of this mayde. For ꝑ aūgels of paradyse ꝑ ben with the Marcyall turmēt me ryght greuously/but I praye the by ꝑ name of hym ꝑ was crucyfyed whome ꝑ prechest of/that ꝑ sende me not in to ꝑ abysme of hell. Than saint Marcyal sayd to hym/I coniure the in ꝑ name of Jesu chryst ꝑ was crucyfyed for vs that thou yssue out of the body of this mayde/& neuer returne agayn/but that thou go to a place desert/where byrde ne fowle ne persone dwelleth. With this cōmaūdement ꝑ mayde kest out ꝑ enemy & she fell downe as deed. Than saynt Marcyall toke her by ꝑ hande & reysed her vp & delyuered her to her fader hole & sake. Holynes & benygnite with all humylyte shone in saynt Marcyall/& was alwaye in prayers. ¶ Another myracle also our lorde shewed by ꝑ prayers of saynt Marcyall in ꝑ same place. The prfce of ꝑ sayd castel whiche was called Nerua/& was cosyn to ꝑ emperour Nero/had a doughter whiche was suffocate & murdred by the fende & was deed. Than ꝑ fader & moder of ꝑ chylde ꝑ were moche sorowfull & heuy w̄ a grete parte of ꝑ people brought the body of ꝑ chīld tofore saynt Marcyall tenderly weppynge & sayenge to hym. O man of god helpe vs at this tyme/ꝑ seest how it is with vs. Whan sayt Marcyall sawe ꝑ lamentacyon & the sorowe ꝑ they made/he had pyte on them/& sayd with a hye voyce. I praye you all as wel chrysten as paynyms/that ye wyll deuoutly praye god almyghty/ꝑ by his benignite it please hym to gyue agayn ꝑ lyf to this childe. The two disciples of saynt Marcyall & a fewe chrysten people that were there put them to prayers/& syth saynt Marcyal hymselfe made his prayer sayenge. Syr I praye the in the name of thy blyssed dere sone/and of thy good frende saynt Peter/by ꝑ ordynaūce & cōmaūdement of whom I am comen hyther/ꝑ it please the to reyse this childe here/to the ende ꝑ whā he shall be reysed many may byleue in thyn holy and precyous name. Than saynt Marcyall trustynge in the helpe of god toke the childe by the hande sayenge to her. In ꝑ name of our lord Jesu chryst ꝑ of the iewes for vs was crucyfyed/& ꝑ thyrde daye arose fro deth to lyf aryse vp & stāde ryght on thy feet. Anone the childe arose ryght vpon his feet/and syth kneled downe to ꝑ feet of ꝑ holy man sayenge to her. O man of god I requyre the to baptyse me/to ꝑ ende ꝑ I may be saued/& marke me with ꝑ signe of ꝑ holy crosse/for otherwyse may none be saued but yf he be baptysed. Anone saynt Marcyall baptysed her/& with her in ꝑ same place were well chrystened also as well men as women. iij. M. and. vj. C. ¶ And after this saynt Marcyall went and destroyed the ydolles and brought them to nought. Fro thens went saynt Marcyal & his two disciples & departed & came to lymoges/where they were benygnly receyued of a matrone ꝑ was named Susanne/in whose presence saynt Marcyal heled one that was frantyke. Whan the good woman Susanne sawe ꝑ miracle ꝑ so was made in her presence/anone she & her meyny were baptised. After this sayt Marcyal went in to ꝑ temple where the preestes of ꝑ ydols were/ꝑ whiche bette hym greuously/& syth put him in prison

On the morowe as he made his prayer there descended a lyght so grete vpon hȳ that men myght not beholde hym. The chaynes of yren to brest/ & ȳ dores of ȳ prison opened/ ȳ kepers & they ȳ were there requyred to be baptysed. And ȳ preestes ȳ had so beten hȳ were smytten to deth by thonder & lyghtnȳge. Thā other ȳ were there came to saynt Marcyal in to prison & prayed hym ȳ he wold reyse them ȳ so were smytten to deth by ȳ thondre/ pmysyng to hym ȳ yf he dyd they all wold be baptysed. Thā our lord by his prayer reysed them agayne fro deth to lyfe. Than ȳ same tyme were turned to chrysten fayth and baptised. xij. M. creatures as men & women. And after this on a tyme dyed ȳ holy woman Susanne/ & tofore her deth she recōmaunded to saynt Marcyall her doughter ȳ was called Valerien/ whiche had pmysed & auowed to our lord chastite as longe as she lyued. After whan the holy mayde knewe ȳ there shold come to lymoges a lorde named Steuen/ whiche was lorde of all ȳ prouynce fro ȳ ryuer of rosne vnto ȳ see/ she was sore aferde leest he wolde do to her ony grefe or noyaunce agaynst her auowe/ & gaue away all her rychesses to poore folke for ȳ loue of god. Whan ȳ sayd Steuen was come to limoges/ he made do come tofore hym ȳ holy mayde/ to ȳ ende to haue his wyl of her/ but whā she was come & sawe ȳ she wold not consent to do his wyl/ anone he made her heed to be smytten of. Than ȳ squyer that byheded her herde ȳ aūgelles synge that bare the soule of ȳ holy virgyn in to heuen w̄ moche grete ioye & solempnyte anone he returned vnto his maister/ and tolde hym all that he had seen & herde/ & syth fell downe deed at his feet. Than ȳ duke & all his company had moche grete drede/ and the duke himselfe cladde hym nexte his flesshe in a sharpe hayr & harde for grete repentaunce/ and prayed saynt Marcyall that he wold praye god that it might please hym to reyse his squyer fro deth to lyfe/ & he wolde byleue in ȳ fayth of Jesu chryst & be chrystened. Anone after ȳ saynt Marcial had prayed/ our lord reysed ȳ squyer. Than ȳ duke & wel a. xb M. psones in his cōpany were baptysed In this tyme ȳ same duke by ȳ cōmaundement of the emperour Nero went in to Italye w̄ a grete company of men of armes. Whan he had accomplysshed ȳ commaūdement of Nero/ they went to Rome for to se saynt Peter/ whome they foūde prechynge to the people/ whiche people were barefote & had clothed them w̄ the hayr lyenge on ȳ groūde tofore saynt Peter in demaūdynge hym pardon of theyr synnes. Whan sayt Peter sawe ȳ duke & so moche fayre people i his cōpany/ he demaūded them what they were & of what coūtree. Than ȳ duke tolde hym by ordre how he & his cōpany had ben cōuerted & baptysed of saynt Marcyal. After whan they were depted frō rome they thought that they wolde go se saynt Marcyal tofore or they returned in to theyr coūtree. Thus thā as they were lodged nygh by a ryuer/ & the sone of ȳ erle of Poytyers bayned hym in ȳ sayd ryuer/ the enemye the deuyll drowned & smored hym to the deth. Whan his fader knewe it he went weppynge tenderly to saynt Marcyall/ & prayed hym to reyse his sone fro deth to lyf. Thā saynt Marcyal went to ȳ place where as he was drowned/ & cōmaūded to the fende to brynge ȳ body out of ȳ water/ & ȳ he shold appere in a lykenes vysyble tofore them all. Anone yssued out of ȳ water thre fendes lyke ethiopyens more blacke than coles/ & had terryble feet and eyen/ & grete heere ȳ couered al ȳ body/ & cast out at theyr mouthes & nosethrylles fyre lyke brymstone/ & cryed lyke rauens Whan they had tolde to saynt Marcyall the harmes & euylles that they had done he cōmaunded them that they sholde departe & go in to places deserte/ where as

they might neuer noye ne greue perſone lyuynge. Saynt Marcyall Whiche had pite & compaſſyon on them ꝑ Wepte for ꝑ deed chylde / reyſed hym fro deth to lyfe. And than the chylde tolde tofore them all that Were there/how ꝑ fendes had drow ned & ſmoldred hym/and how they Wold haue boũde hym w̃ chaynes of yren bren nynge/but an aũgell of heuen delyuered hym/& ſhewed hym ꝑ fyre of purgatory/ and fro thens ledde him to ꝑ gate of para dyſe/& as ꝑ fendes requyred to haue him a voyce came fro heuen & cõmaũded that he ſholde aryſe agayne/& ꝑ he ſholde lyue yet.xxvj.yere. Whan he had told all this he gaue hymſelfe all ouer to ſaynt Mar cyall/and fro than forthon lyued in grete abſtynence & holy lyfe/lyke as the aũgell had taught hym. Saynt Marcyall dyd many miracles & vertues. ¶There was in that tyme a Woman that had her huſ bond ſeke of ꝑ palſey/ to Whiche Woman ſaynt Marcyal delyuered his burdon/w̃ Whiche ſhe touched a lytel her huſbonde and incõtynent he Was hole. ¶An other tyme ꝑ fyre was ſo grete in ꝑ cite of bour dews/ that all Was on a flambe. Saynt Marcyal helde vp his burdon agaynſt ꝑ fyre/& anone it was quẽched. ¶An other tyme as he wold haue halowed a chirche at lymoges/ꝑ prynce afore ſayd cõueyed and ſomoned all the people poore & ryche to come to the dedicacyon of this chirche. And whã they Were all aſſembled/ſaynt Marcyal admoneſted & Warned them to be in very chaſtyte. It happed amonge them Whyles ꝑ maſſe Was in ſayenge/ꝑ there Was a knyght Whiche he and his Wyf were ſore vexed & troubled w̃ fendes & as they Were brought tofore ſayt Mar cyal/he demaũded of ꝑ fendes Why they vexed them ſo. And they anſWered to hym thou haſt cõmaunded ꝑ the people ſholde maynteyn chaſtite/& theſe tWo haue all this nyght expoſed thẽ in lechery/& this is the cauſe Wherfore We ben entred in to them. Saynt Marcyall at ꝑ requeſt of ꝑ prynce & people heled them. This ſame yere ꝑ is to ſaye.xl.yere after ꝑ paſſiõ of our lord Jeſu chryſt/the ſame tyme our lord Jeſu chryſt appered to hym and ſhewed how ꝑ haſtely he ſholde departe fro this Worlde/& be w̃ his other frendes in ꝑ re alme of heuen. Than he dyd do aſſemble all ꝑ chryſten people ꝑ he had cõuerted/& to them made a moche ſWete ſermon/in takyng leue of them. Soone after he Was ſeke of the feuers/& than our lorde appe red to hym w̃ a grete quantite of aũgels Whiche w̃ moche ioye & gladnes bare the ſoule of ſaynt Marcyall in to heuen. Ubi eſt honor et gloria in ſeꝛa ſeculoꝝ. Amen. ¶This ſaynt Marcyall of Whome We ſpeke here Was the ſame chylde(as ſome ſaye) on Whome our lord layd his hande vpon his heed/Whan ꝑ cõtencyõ & ſtryfe Was amonge ꝑ apoſtles Whiche of them ſholde be greteſt in the realme of heuen/& than our lorde ſet ꝑ chylde Marcyall in ꝑ myddle of them layenge his hande vpon his heed as ſayd is/& ſayd to them. Yf ye be not lytell & humble as this chylde is/ ye ſhall not entre in to heuen/he that ſhal be leeſt amonge you/he ſhall be greteſt in my realme / as the goſpell maketh more playnly mencyon/ the Whiche glorious ſaynt/ſaynt Marcyall let vs praye vnto hym/that he procure vnto our lord Jeſu chryſt/that all We may haue parte With hym in ꝑ ioye & glory perdurable. Amẽ.

¶Here foloweth ꝑ lyf of ſaꝑt Geneueſe.

The noble ſaꝑt Geneueſe Was borne at naũterre beſyde Parys in ꝑ tyme of ꝑ emperours Honorius & Theo doſius ꝑ leſſe/& was w̃ her fader & moder vnto ꝑ tyme of ꝑ emperour Valentinyen Anone after her natiuite the holy ghooſt ſhewed to ſaꝑt Germayn of auerre how ſhe ſhold ſerue god holyly & virginally/ꝑ Whiche thynge he tolde many. After ſhe

was sacred of ỹ bysshop of Chartres Vy liques / & came to dwell at Parys full of vertues & of myracles in ỹ tyme of saynt Michaele the martyr / Whome ỹ hongres martyred / & after in ỹ tyme of saynt Remyge vnder Chyldrik kynge of fraũce / & after vnder Clouys his sone kyrst chrystẽ kyng of fraũce / & was named Lowys in his baptym / Whom sayt Remyge bapty sed. And an aũgel of paradyse brought to hỹ an ampul full of crysme / of whiche he was enoynted / & also his successours kyn ges of fraũce ben enoynted and sacred at theyr crownacion / & after he was of good lyf / & foũded ỹ chirche that is now called saynt Geneuefe on ỹ moũt of Parys in ỹ honour of saynt Peter & saint Poule at ỹ request of sayt Clote his wyfe / of whom the body resteth in ỹ sayd chirche / at thin citacyon of saynt Geneuefe / & saynt Re myge dyd halowe & dedifye it. The sayd kyng encreaced moche ỹ realme of fraũce & fraũchysed it by his puyssaũce fro ỹ Ro mayns. He conquered melun & the londe lyenge by sayne & by loyre / tourayn / tho louse & guyan. And at his comyng to en goulame ỹ walles of ỹ cyte fell down. He made almayn & bourgoyne his trybuta ryes / he ordeyned & institued Paris to be the chefe syege of ỹ realme / & he regned xxx. yere / & after he was buryed in ỹ said chirche ỹ yere of our lord. v. C. xiiij. In ỹ tyme of ỹ sayd kyng lyued ỹ sayd virgyn to ỹ tyme of kyng Clotayr his sone / of whi che virgyn ỹ soule flewe in to heuen / & ỹ body abode in erth in the sayd chirche / in whiche she is yet hole & honourably ente red / & deuoutly worshypped by ỹ good & deuout chrystẽ people. ¶ In ỹ tyme ỹ the sayd virgyn sayt Geneuefe was a childe saynt Germayn of auserre & saynt Lew of troyes elected of ỹ prelates of fraũce for to go quenche an heresye ỹ was in grete brytayn now called englond came to naũ terre for to be lodged & herberowed / ỹ peo ple came agaynst them for to haue theyr beneyson. Amonge the people saynt Ger mayn by ỹ enspyrement of the holy ghost espyed out ỹ lytel mayde saint Geneuefe & made her to come to hỹ & kyst her heed & asked her name / & whose doughter she was / & ỹ people about her sayd ỹ her na me was Geneuefe / & her fader Seuere / & her moder Geronce / whiche came to hỹ And ỹ holy mã sayd / is this childe yours they answered ye. Blyssed be ye sayd the holy man whã god hath gyuen to you so noble lignage / knowe ye for certeyn ỹ the daye of her natiuite ỹ aũgels songe & ha lowed grete mystery in heuẽ wt grete ioye & gladnes / she shall be of so grete meryte anenst god / & of her good lyf & cõuersaciõ many shal take ensample ỹ they shal leue theyr synne / & shall cõuert them to god / & shal lyue religyously by whiche they shal haue pardon & ioy perdurable. Than he sayd to Geneuefe / my doughter tel to me & be not ashamed / yf ye wyll be sacred & lyue in virgynite vnto ỹ deth as a spouse of Jesu chryst. The mayde answered / ho ly fader ye demaũde ỹ I desyre / there lac keth no more but ỹ by your prayers our lord wyll accõplysshe my deuocyon. The holy man sayd / haue ferme byleue in god & preue by werkes ỹ good thynges ỹ ye byleue in your hert & saye wt your mouth & our lorde shall gyue you force & vertue. Saint Germayn held his hande on her heed tyl he came to the mynstre / there he gaue to ỹ people ỹ beneyson. Saynt Ger mayn said to ỹ fader & moder of ỹ mayde that they shold brynge her agayn on the morowe to hym. Whã she was brought agayn on ỹ morow / sayt Germayn sawe in her a sygne celestial / I wote not what & sayd to her. God ỹ saleweth Geneuefe / doughter remẽbrest ỹ what ỹ promysed to me yesterdaye of ỹ virgynite of thy bo dy. Holy fader sayd ỹ mayde I remembre well ỹ by ỹ helpe of god I desyre & thynke to accomplysshe my purpose. Than ỹ ho ly man loked on the groũde & sawe a pe-

ny sygned w̄ the crosse/ Whiche came by the grace & Wyll of god/ he toke it vp and gaue it her & sayd. Fayre doughter take this and bere it in mynde of Jesu chryst your espouse: & suffre not about you none other arayment of golde ne syluer/ ne of precyous stones/ for yf the beaute of this worlde surmoūt a lytel your thought/ ye shall lose the goodes of heuen. He cōmaū-ded her to god & prayed her ꝑ she wold remembre hym in her oreysons & prayers/ & recōmaūded her to fader & moder. The two holy bysshops Wente fro thens in to englonde/ there Were heretykes agaynst the fayth/ Whiche sayd ꝑ chyldren borne of fader & moder baptysed had no nede to be chrystened/ Whiche is not trouth/ for our lord Jesu chryst sayth clerely in ꝑ gospell ꝑ none may entre in to ꝑ kyngdom of heuen/ yf he be not regenerate of water & of ꝑ holy ghost/ ꝑ is to saye regenerate by ꝑ sacramēt of baptym. By this scripture & by semblable ꝑ holy prelates destroyed theyr false creaūce & byleue/ & by vertue also & by myracles. For in a solempnite of eester by many ꝑ Were newe baptysed/ in syngynge Alleluya they chaced & droue away theyr enemyes of scotlond/ & straū-gers of other places ꝑ Were comen for to greue them. ¶ It happed on a day ꝑ Geronce ꝑ moder of ꝑ holy mayde Geneueke Went on an holy & feestfull daye towarde the mynster/ & her doughter Wente after sayenge ꝑ the fayth ꝑ she had ꝓmysed to saint Germayn she shold kepe by ꝑ helpe of god/ & ꝑ she Wolde ofte go to ꝑ mynstre to the ende that she myght deserue to be espouse of Jesu chryst/ & ꝑ she myght be Worthy of his loue. The moder Was an-gry & smote her on ꝑ cheke. God auenged the chylde ꝑ the moder became blynde/ & that in. xxj. monethes she sawe not/ Whā ꝑ moder had bē longe in this payne Whi che moche anoyed her/ she remēbred of ꝑ goodnes that sayt Germayn had sayd of her doughter/ & called her and sayd. My doughter go to ꝑ ppt & fetche me Water. The mayde Went hastely/ Whā she was at the ppt she began to Wepe bycause her moder had lost her sight for her sake/ and toke vp the Water & bare it to her moder. The moder stratched her handes to he-uen & toke ꝑ Water w̄ grete fayth & reue-rence/ & made her doughter to sygne her With the signe of ꝑ holy crosse & Wasshed her eyen/ & anone she began to se a lytell/ Whan she had twyes or thryes Wasshed her syght came hole to her agayne as it had ben tofore. After this it happed ꝑ the holy mayde Was offred to the bysshop of Chartres Aylique for to be sacred w̄ two other elder maydens/ for mē offred them after theyr age. But ꝑ holy bisshop knew by ꝑ holy ghost ꝑ Geneueke Was ꝑ mooste Worthy & dygne/ & sayd to her ꝑ Was be-hynde shold come before. For god had tho sanctifyed her. After ꝑ deth of her fader & moder/ the holy damoysell came & dWel-led at Parys for to assaye and preue her there/ & for to auayle the more/ she Was seke of ꝑ palsey so moche ꝑ it semed ꝑ her mēbres Were dysioyned & departed that one fro that other/ wherof she was so sore turmēted ꝑ durynge thre dayes she Was kept as for deed/ for there appered on her no sygne of lyf/ saue ꝑ her chekes Were a lytel reed. In this space & tyme as she cō fessed after/ an aūgell ledde her in spiryte Where as ꝑ rest Was of good folke/ and Where ꝑ turment Was of euyl people. Af-terWarde she shewed to many ꝑ secretes of theyr cōsciences as she ꝑ Was taught & ensygned of the holy ghoost. ¶ The se-conde tyme saynt Germayn returned fro englonde & came to Parys/ the people al most all Went agaynst hym w̄ grete ioye & tofore al other thyngs saynt Germayn demaūded how Geneueke dyd/ but ꝑ peo ple Whiche more is enclyned to saye euyll of good people than Well/ answered ꝑ of her Was no thyge in blamyng her/ Whiche Was to her a prayslyng/ of other mennes

prayslynge is none the better/ ne of other blamynge is none the werse. Therfore ỹ holy man set nought of theyr ianglynge But as soone as he entred in to ỹ eyte/ he went straught to ỹ hous of ỹ holy virgin whome he salewed in so grete humylite/ ỹ all they meruayled & shewed to them ỹ dyspraysed her ỹ groũde wete of her teeres/ & recited to them ỹ begỹnynge of her lyf/ & how he soũde at naũterre ỹ she was chosen of god/ & recõmended her to ỹ people. Tydynges came to Parys ỹ Attylle the felon kyng of Hungrye had entreprysed to destroye and waste the partyes of fraũce/ & to subdue them to his domynacion. The bourgeyses of Parys for grete drede ỹ they had sente theyr goodes in to other cytees more sure. Saint Geneueke warned & admonested ỹ good womẽ of ỹ towne ỹ they sholde wake in fastynges & in oreysons by whiche they might asswage ỹ yre of our lorde & eschewe ỹ tyranny of theyr enemyes lyke as dyd somtyme ỹ two holy women Judith & Hester. They obeyed her & were lõge & many dayes in the churche in wakynges/ fastinges/ & in oreysons. She sayd to the bourgeyses ỹ they sholde not remeue theyr goodes ne send them out of ỹ towne of Parys/ for ỹ other citees ỹ they supposed shold be more sure sholde be destroyed & wasted/ but by the grace of god Parys shold haue no harme/ & some had indignacion at her/ & sayd ỹ a false prophete was rysen & appered in theyr tyme/ & begã amõge them to aske & treate whether they shold drowne her or stone her/ whyles they were thus treatyng as god wold came to Parys after ỹ decees of saint Germayn ỹ archedeken of Auserre/ & whan he vnderstode ỹ they treated togyder of her deth he came to them & sayd/ fayr syrs for goddes sake do not this myschefe/ for she of whom ye treate saynt Germayn wytnesseth ỹ she was chosen of god in her moders bely/ & so here ben ỹ lettres ỹ he hath sent to her in whiche he recommendeth hym to her prayers. Whan ỹ bourgeyses herd these wordes recited by hym of saynt Germayn & sawe ỹ lettres/ they meruayled & fered god/ & lefte theyr euyll coũseyle/ & dyd no more therto. Thus our lord kepte her fro harme/ whiche kepeth alway them ỹ be his/ & defendeth after ỹ the apostle sayth and for her loue dyd so moche that the tyraũtes approched not Parys/ thanke & glory to god & honour to ỹ virgyn. This holy mayde dyd grete penaũce in turmẽtynge her body all her lyfe & became lene for to gyue good ensample. For syth she was of the age of .xv. yere vnto fyfty she fasted euery daye saue sondaye & thursdaye. In her refectyon she had no thỹge but barley breed/ & somtyme benes/ the whiche soden after .xiiij. dayes or .iij. wekes she ete for all delices/ alway she was in prayers/ in wakynges/ & in penaũces She dranke neuer wyne ne other lycour ỹ myght make her dronke in all her lyfe. Whan she had lyued & vsed this lyf fyfty yere/ the bysshops ỹ were ỹ tyme sawe & beheld ỹ she was ouer feble by abstynẽce as for age warned her to encreace a lytel her fare. The holy womã durst not gayn saye thẽ. For our lord sayth of ỹ prelates/ Who hereth you hereth me/ & who despyseth you despyseth me/ & so she began by obedyence to ete with her breed fysshe & mylke/ & how well that she so dyd/ she beheld ỹ heuen & wepte/ wherof it is to byleue ỹ she sawe appertly our lorde Jesu chryst/ after ỹ ꝓmesse of ỹ gospel ỹ sayth that blyssed be they ỹ be clene of hert/ for they shall se god/ she had her hert & body pure & clene. There ben twelue vertues virgynall sayth Hermes pastour/ wout whiche no virgỹ may be agreable to god that is to wyte sayth/ abstinẽce/ pacience magnanymite/ symplesse/ innocence/ concord/ charite/ discyplyne/ chastite/ trouth and prudence. These vertues accomplysshed ỹ holy virgyn by werke she taught

and enseygned by worde & shewed oft by ensample. Ofte & tofore all other holy places she vysyted the place where as rested saynt Denys & his felowes / & had grete deuocyon to edyfye vpon ỹ sayd holy bodyes a chirche / but she had not wherof. ¶ On a tyme came to her ỹ preestes / as ofte they had done tofore / to whome she sayd. Reuerent faders in god I praye & requyre that eche of you do his power & his deuoyr for to assemble stuffe / wherof myght be made & edyfyed a chirche in ỹ honour of ỹ gloryous martyrs saint Denys and his felowes / for the place where they rest ought moche to be worshypped and doubted / whiche fyrst taught to our auncestres the fayth. Dame answered ỹ preestes / we wold fayne and haue grete wyl therto / but we can gete no chalke ne lyme. Than sayd ỹ holy virgyn wt a glad chere in ꝓphecyenge as she ỹ was replenysshed wt the holy ghost. Go ye I praye you to Parys vpon ỹ grete brydge / and bryngе ỹ ye shal fynde there. They went thyder & abode there a whyle meruayled & abasshed / & anone came by them two swyneherdes spekynge togyder / of whiche ỹ one sayd / as I went yesterdaye after one of my sowes I founde a fournell of lyme meruaylously grete. And ỹ other answered. I foũde in the wood vnder ỹ rote of a tree that ỹ wynde had throwen down a furnel of lyme / of whiche I trow was neuer none taken away. Whan the preestes herd this / they had grete admyracyon / & blysshed our lord ỹ had gyuen suche a grace to Geneuefe his handmayde They demaũded where ỹ furnels were and after returned & tolde to the virgyn what they had founden. She began to wepe for ioye / & as soone as the preestes were gone and departed / she sate on her knees & was all ỹ nyght in oreysons & interes in requyrỹg helpe of god to ꝓforme this werke / & on ỹ morowe erly all wery & trauayled of wakyng / she went to Genese a good preest / & prayed hym that he wold do his payne & labour ỹ the chirche myght be edyfyed / & tolde hym tydỹges of the lyme. Whan Genese herde this he was all ameruayled / & fell downe to her feet / & promysed to her ỹ nyght & daye he wolde do his labour to accomplysshe her cõmaundement. By the helpe of god & of saynt Geneuefe & of the people of Parys the sayd chirche was begon in ỹ honour of ỹ blysshed martyrs saynt Denys / saint Rustyke / & saint Eleuthere / whiche now is called saynt Denys de lestree. There ben yet the holy bodyes where our lorde shewed fayre myracles. For as the werkmen entended to make ỹ edyfyce eche after his crafte / it happed that theyr dyssyke fayled & was done / and Genese the preest sayd to Geneuese whiche knewe not here of that she sholde talke with ỹ werkmen so longe ỹ he might go to Parys & fetche drynke. Whan she herde this / she demaũded for ỹ vessell that they had empted / & it was brought to her / she made them to departe fro her. Than she kneled downe on her knees & prayed god with warme teeres to helpe her. And whan she felte ỹ our lorde had herde her prayer / she arose vp & made the sygne of ỹ crosse vpon the sayd vessel / & a meruaylous thynge happed. For ỹ vessell was full / the werkmen dranke theyr bely full / & as ofte as they wolde vnto the tyme that ỹ chirche was perfytly made / wherof they thãked our lorde. The holy virgyn had deuocyon to wake the nyght ỹ our lord arose fro deth to lyfe / after ỹ custome & statutes of auncyent faders. ¶ It happed on a tyme ỹ she put her on the waye tofore daye to go to the sayd chirche of saynt Denys / and made to bere a candell brennynge tofore her. The nyght was derke / the wynde grete / & it rayned fast / whiche quenched the lyght of the candell. The maydens ỹ were in her company were sore troubled She asked after ỹ candell / & as soone as

she had it in her hãde/it was lyghted by goddes wyll agayn/& so she bare it bzen nynge vnto the chirche. ¶In other tyme whan she had ended her pzayer a candell that she helde/lyghted in her hande by ỹ grace of god. Semblably in her cell on a tyme was a candell lyght in her hande wout ony fyze of this wozlde/of whiche candell many seke folke by theyz fayth & reuerence haue ben heled. That tapze is kepte yet at our lady chirche in Parys. ¶A woman whiche by ỹ temptacyon of the deuyll (whiche to his power alwaye deceyueth ỹ good) stale away her shoos. but as soone as she was at home/she lost her syght/whan she sawe ỹ our lozd had auenged ỹ wzonge that she had done to ỹ virgyn/she dyd her to be ledde to her w̃ the thefte. Whan she came to ỹ holy virgyn/she fell downe to her feet & requyzed her of fozgyuenes and restozynge of her syght. Geneuefe ỹ was ryght debonayz toke her vp fro the groũde/& in smylyng gaue to her ỹ syght agayne of her eyen. ¶The holy virgyn on a tyme wente to Laon/& the people of ỹ towne went out agaynst her/amonge whome were ỹ fa der & moder of a mayde that had ben .ix. yere so paralytyke ỹ none might shewe ỹ ioynture of ỹ membzes. They besought and requyzed saynt Geneuefe ỹ she wold vilyte the seke mayde. She went & sawe her/& syth made her pzayer as she was accustomed/& after handled ỹ membzes of the mayde/and cõmaũded her to do on her clothes & hosen & shoos. Incõtynent she arose in good helthe/in suche wyse ỹ she went vnto the chirche with ỹ people. The folke ỹ sawe this/blysted our lozde that had gyuen suche grace vnto his da moysell Geneuefe/& whan she returned they conueyed her syngynge with grete ioye. The kyng of fraũce Chyldzyk how be it he was a paynym held her in grete reuerence/so dyd also ỹ barons of fraũce foz the fayze myzacles that she dyd in the name of our lozde Jesu chzyst/wherof it happed on a tyme ỹ the sayd kyng helde certayne pzysoners iudged to dethe/but bycause Geneuefe sholde not demaunde them/he yssued out of Parys & made to shette the gates after hym/the holy virgyn knewe it anone & went hastely after hȳ foz to helpe to delyuer them. As soone as she came to ỹ gates they opened wout key seynge all ỹ people whiche thought it a grete wonder. She pursewed ỹ kyng ge and obteyned grace foz the pzysoners. ¶In the partyes of the ozyent beyonde Antyoche was a good man named Sy meon whiche had despysed this wozlde & was of meruaylous holy lyfe/whiche demaũded of saynt Geneuefe of the mar chaũtes that wente vnto those partyes. And by them he salewed her moche ho nourably/& recõmaunded hym vnto her pzayers. It was a grete meruayle that the holy man whiche had neuer seen ne herd speke of her dyd do greet her by her name. Verily ỹ frendes of god ỹ knowe his wyll & do therafter haue tydynges that one fro ỹ other by admynystracyon of the holy ghoost/they shall neuer be se perate ne departed. As saynt Ambzose beynge at Myllan knewe of the deth of saynt Martyn at Tours. ¶At Meaux was a noble damoysell whiche was na med by her pzopze name Celyne/whiche whan she had herde of ỹ grace ỹ god had gyuen to sayt Geneuefe/she required her to chaũge her habyte. A yonge man had fiaũced & trouthed her whiche had grete indignacyon whan he herde of those ty dynges/& came to Meaux in a grete yre where the two virgyns dwelled/& whã they knewe of his comỹge they fledde to ỹ chirche/there happed a fayze myzacle. Foz as they came to ỹ chirche doze whi che was locked & fast shette/ỹ doze ỹ was so locked opened by his gree by hymselfe Thus saynt Geneuefe delyuered saynt Celyne fro peryll & fro ỹ contagion of the

worlde/the whiche perseuered in abstynence & in chastite to her ende. ¶ In this tyme ꝑ sayd Celyne offred to saynt Geneuefe one her chãberer whiche had layen seke two yere & myght not go/ꝑ holy virgyn hãdled her membres w̃ her worthy handes/& anone she was hole & in good poynt. There were brought to her.xij. men ꝑ were wood & beset w̃ deuyls vnto Parys whiche were ouer harde bestad & turmented of ꝑ enemy. The virgyn had grete pite & went to prayer & oreysons in requyrynge our lorde w̃ salte teeres ꝑ by his grace and goodnes he wolde delyuer them of this pestylence/& as she perseuered in her prayers/they were hanged in the ayre in suche maner as they touched no thynge/she arose fro her prayer & said that they sholde go to saynt Denys. The wood men answered ꝑ they myght not but she vnboũde them. The virgyn whiche was for them in grete sorowe cõmaũded them ꝑ they sholde go. Than anone they suffred thẽ to be ledde secretly/theyr handes boũde behynde theyr backes/she went after them/& whan she was in the chirche of saynt Denys she stratched her selfe on ꝑ groũde in oreysons & in weppynges. Thus as she perseuered in prayers & weppynges ꝑ wood men cryed with an hygh voyce/that they approched whom the virgyn called in to theyr helpe/none ought to doubte that the enemy ꝑ sawe ꝑ he must nedes yssue & go out sygnyfyed by the mouth of the demonyakes that ꝑ apostles martyrs & other sayntes that ꝑ holy vyrgyn called came vnto her helpe by the gyfte of god whiche is redy to the wyll of them ꝑ drede hym & call hym in trouth. Whan ꝑ holy virgyn herde this that they sayd/she arose vp & blessed eche after other w̃ the sygne of the crosse/& anone they were delyuered of ꝑ enemyes. They ꝑ were present felt so grete stenche that they doubted no thynge but tho soules were delyuered fro ꝑ veracyon of the deuyll/& blysse our lord for this myracle

¶ There was at Bourges a damoysell whiche herde speke of ꝑ grete renome of this holy saynt/came to Paris for to speke to her/she had bẽ sacred/but after the cõsecracion she had lost her virginite/the holy Geneuefe demaunded of her yf she was a virgyn/nonne/or wyfe/or a wydowe. She answered ꝑ she was a virgy sacred. Geneuefe sayd nay/tellyng to her the place & tyme of her defloracyon/& the man ꝑ had done ꝑ feyte. Whã she sawe ꝑ it was for nought ꝑ she sayd she was a virgyn/her cõscyence remorced her & fell downe to her feet requyrying pardon. In semblable wyse the holy Geneuefe dyscouered to many ꝑ secretes of theyr cõscyences whiche ben not here writen/bycause it were ouer noyous and longe to wryte.

¶ A woman whome ꝑ holy virgyn had heled had a chylde of foure yere olde whiche fell in a pyt/he was therin ꝑ space of thre houres/the moder came & dreWe it out and bare it all deed vnto the saynt/in rentynge her heere & betynge her brest & pappes/& weppynge bytterly/and layde the chylde deed at her feet. The holy virgyn couered it w̃ her mantell/& after she fell downe in her prayer & wepte/& anone after whan she ceased of her weppynge our lorde shewed a fayre myracle/for the chylde ꝑ was deed reuyued/the whiche was baptysed at eester after/& was named Celonyer/bycause she was reysed in the cell of saint Geneuefe. ¶ There came fro Meaux a mã to this holy virgin whiche had his hande dryed vnto the wrest/and she handled his ioyntes & fyngers & made theron the sygne of the crosse/and anone ꝑ hande became all hole. Geneuefe knewe well ꝑ our lord Jesu chryst was baptysed the daye of eppyphanye/& after went in to deserte in gryynge ensygnement to them that ben regenerate in the sacrament of baptym/to faste/wake and adour besyly & to accomplisshe by werke

the grace that they haue taken in ỹ bap-
tym by ỹ ensample of swete Jesu chryst.
Than entred ỹ holy virgyn in to her cell
the sondaye tofore the sayd feest/ & abode
there as recluse vnto the thursdaye abso-
lute in wakyng/ in prayers/ in fastỹges
& oreysons. Thyder came a woman to se
her more for curiosite thā for good fayth/
& therfore god punissyed her/ for as soone
as she approched the dore of ỹ cell/ she lost
her syght & became blynde. But the holy
mayde by her debonayre & by her prayer
gate her syght agayne/ and by the sygne
of the holy crosse/ whan she yssued out of
her cell in ỹ ende of lent. ¶ In the tyme ỹ
the cyte of Parys was assyeged by the
terme of .x. yere lyke as ỹ aūcyent hysto-
ryes reherce that there folowed so grete
famyne & hungre ỹ many dyed for hun-
gre. The holy virgyn ỹ pyte cōstrayned
her wente to the sayne for to go fetche at
none some vytayles. Whan she came vn-
to a place of Sayne where as of custome
shyppes were wont to perysshe/ she ma-
de the shyppe to be drawen to the ryuage
& commaūded to cutte downe a tree that
was in the water/ & she set her to prayer
Than as the shyppe shold haue smytten
vpon the tree it fell downe/ & two wylde
beedes graye & horryble yssued therout
whiche stanke so sore ỹ the people ỹ were
there were enuenymed by ỹ space of two
houres/ & neuer after perysshed shyppe
there thanke be to god & this holy saynt.
Unto arcy the castell went this holy vir-
gyn/ & there came agayn̄st her a grete lord
whiche requyred her ỹ she wolde vysyte
his wyfe whiche had had longe tyme ỹ
palsey. The holy virgyn went & vysyted
her whiche had bē longe tyme seke with
prayers & oreysons/ & after blyssed her w̄
the sygne of ỹ crosse & cōmaūded her that
she sholde aryse. She than that had ben
foure yere seke and myght not helpe her
selfe arose seynge all the people whiche
thanked our lorde. Fro arcy she wente to
Troyes in champayn the people came to
mete w̄ her/ & offred to her grete multy-
tude of seke people wout nōbre. She blyf
sed them & sygned them with ỹ sygne of
the crosse/ & incōtynent they were heled
in ỹ sight of all ỹ people whiche meruay
led moche & rendred thankynges to our
lorde. ¶ There was brought to her a mā
whiche by ỹ punicyon of god was made
blynde/ bycause he wrought on the son-
daye/ and a blynde mayde also. The holy
virgyn blyssed them in the name of ỹ fa-
der and sone & of the holy ghoost/ & anone
theyr syght was restored to them. There
was a subdeken present & sawe this/ he
went and fette a chylde whiche had ben
seke .x. yere of the feuers ryght sore. The
holy virgyn dyd do bryng̃e holy water &
blyssed it and gaue him drynke/ and that
done by ỹ grace of god the chylde was in
good helth. In this tyme many toke of ỹ
cuttynges of her vesture by deuocyon/
wherof many seke men were heled/ and
many vexed by spirytes were delyuered
and remised in to theyr good mynde. Fro
arcy returned ỹ holy virgyn to Parys w̄
xj. shyppes charged w̄ vytayle/ wynde &
tempest assayled them so strongly ỹ they
wende to haue perisshed without reme-
dy. The holy virgyn lyfte vp her handes
in to heuen requyrynge helpe of our lord
& anone ỹ tempest ceased. Than Bessus
a preest that was present & sawe it/ whi
che tofore had trembled for fere began to
synge for ioye. ¶ Cantemus dño glorioſe.
All that there were thanked our lorde ỹ
had saued them by ỹ prayer of ỹ damoy-
sell Geneuefe. Whan the goodes came to
Parys that she had brought/ she depar-
ted them and gaue for the loue of god/ to
some poore woll/ & to other hole loues of
breed/ & somtyme she so hasted for pyte/
that she toke ỹ loues hote out of the ouen
secretely & gaue it to the poore. The wo-
men meruayled why she toke theyr lo-
ues/ but they spake ne sayd no thynge/ &

they moche doubted that they sholde not fynde theyr coũte ne tale. But notwithstandynge that she had so taken by the grace of god they foũde all theyr loues & lacked none/by ẏ merytes of ẏ holy saynt Her hope was no thỹge in worldly thynges/but in heuenly/for she byleued in the holy scripture ẏ sayth/who so gyueth to the poore/leneth for auayle. The reward whiche they receyue ẏ gyue to poore people/ẏ holy ghost had shewed to her longe before/& therfore she ceased not to wepe/to adoure/& to do werkes of pyte. For she knewe well ẏ she was none other in this worlde but a pylgrym passyng. ¶ There was at Meaux a burgeys ẏ by the space of foure yere he myght not here ne go/he dyd hym to be brought to ẏ holy virgyn whiche dwelled at Parys/and requyred her ẏ she wold restore to hym his helth & heryng. She touched his eeres & blyssed hym/and anone he was hole & wente & herde as he dyd before/thankynge our lorde. ¶ On a tyme as the holy virgyn went to Orlyaũce/a woman named Fraterne was in grete sorowe for her doughter that lay dyenge/anone as she wyst ẏ comyng of this holy virgyn/she went to her to saint Aignen/where she foũde her in prayer. Fraterne fell downe to her feet sayeng. Dame Geneuefe gyue me agayne Clode my doughter. Whan Geneuefe sawe ẏ good fayth of her she sayd. Dyscõforte the no thynge/thy doughter is in good helth/the whiche by ẏ meruaylous puyssaũce of god at the worde of the holy virgyn was brought fro the wycket of deth/& came all hole agaynst her moder & mette with her at the portall of ẏ hous The people thãked our lord for this fayr myracle. ¶ In the sayd cyte there was a seruaũt culpable agaynst his mayster/the holy mayde prayed his mayster that he wold forgyue hym his trespace. The mayster as felonous & proude daygned not to do it at her request. Than sayd the holy virgyn/though ye despyse me/our lord wyl not haue me in despite/as soone as he was at home he was taken wͭ an hote feuer ague whiche vexed hym in suche wyse that he myght not slepe of all ẏ nyght. On the morow he came to ẏ holy virgyn rennynge with open mouth lyke a bere of almayn ẏ tongue hangyng out & fomynge lyke a bore/requyrynge pardon/whiche wold gyue no pardon. The saynt had pyte on hym and blyssed hym & the feuer lefte hym. Thus made she ẏ mayster hole/and the seruaunt excused. ¶ Fro Orlyaũce ẏ holy woman went to Tours by the water of loyre/where she suffred many perylles. Whan she arryued at Tours grete foyson of demonyakes came agaynst her out of ẏ chirche of saynt Martyn/& the spirytes cryed by ẏ mouthes of them ẏ were madde & vexed whiche were brent by ẏ merytes of saint Martyn & saynt Geneuefe. And the perylles that the holy virgyn had in ẏ water of Loyre/they had done it by enuye. The holy virgyn went vnto ẏ chirche of saynt Martyn where as she heled many demonyakes by prayers & by ẏ sygne of the crosse. And the demoniakes sayd at ẏ houre of the turment that the fyngers of the saynt brente aboute them as tapres enflambed wͭ fyre of heuen. Hereof herde thre men the whiche kepte theyr wyues madde/they wente to ẏ chirche & prayed her that she wolde vysyte theyr wyues. The holy virgyn whiche was debonayr wente & vysyted them & delyuered them fro the enemye by vnccyon of holy oyle & by prayer. Anone after it happed as she was in oreysons in a corner in the chirche of saynt Martyn that one of the syngers was so sore vexed with the enemy that he ete his membres/whiche went out of the chaũcell & came strayght to the holy virgyn. The blyssed virgyn cõmaũded ẏ spiryte to yssue out. He answered/yf he yssued out he wold yssue by the eye. She

cõmaũded that he shold no lenger abyde ne dwell there. And than he yssued out anone whether he wold or not by ꝑ fluxe of the wombe / & lefte foule sygnes & tokens / & the seke man was all hole and in good mynde / wherof he thãked our lord. They of tours honoured moche this blyssed byrgyn / how well it was agaynst theyr wyll. ¶ On a tyme as she was at her dore / she sawe a mayde passe by berynge a buret of oyle / she called her & asked her what she bare. She answered & sayd oyle whiche she had bought. The holy mayde whiche sawe ꝑ enemy syt on the mouth of the buret / blewe on it & the buret brake / she blyssed the oyle & badde the mayde bere it forth safely. The people ꝑ sawe this had grete meruayle that the enemy coude not hyde hym / but that she perceyued hym / & thanked our lorde. ¶ There was brought to her a childe by his frendes whiche was dombe / blynde and lame. The blyssed birgyn enoynted hym with ꝑ holy oyle / & the same houre he sawe clerely / spake & went & receyued helth entyerly. ¶ In ꝑ terroyr of meaux the holy mayde dyd do labour a feld that she had / and a storme & tempest of wynde and rayne arose whiche troubled moche the werkmen. She laye down stratchyng on the erth in oreyson & prayer / & our lorde shewed a fayre myracle / for ꝑ rayne fell on all ꝑ corne in ꝑ feldes there aboute and in her felde fell not one droppe. ¶ An other tyme as she was vpon sayne there was a grete tempest / & she besought god of helpe / & anone it ceased / in suche wyse that they that were present sawe well ꝑ our lorde at her request and for her loue made wynde and rayne to cease. All seke men that she enoynted with holy oyle de uoutly were heled & made hole. It happed so that on a tyme whan she wolde haue enoynted a demonyakle she founde no oyle in her ampull / wherfore she was so sory that she wyst not what to do / for there was no bysshop present for to blysse it / she laye downe in oreyson and prayer besechynge god that he wolde delyuer ꝑ man from the enemy. Our lorde shewed there two fayre vertues / for as soone as she arose her ampull was full of oyle beynge in her handes / of whiche she enoynted the madde man / & anone was delyuered of ꝑ wycked spiryte / whiche ampull with the oyle sawe ꝑ same man ꝑ wrote her lyfe. xbiij. yere after her decese. Many other myracles wout nombre shewed our lorde for the loue of the holy & blyssed saynt / saynt Geneuefe / the whiche lyued in this worlde full of myracles more thã lxxx. yere / & departed out of this worlde and dyed worthyly ꝑ thyrde daye of Janyuer / & was buryed in the moũt of Parys called the mount parlouer / & now is called the moũt of saynt Geneuefe / in the chirche of saynt Peter & Poule / the whiche as sayd is at ꝑ begynnynge ꝑ kynge Lowys somtyme named Clouys dyd do make by thenhortement of this holy birgyn / for ꝑ loue of whom he gaue grace to many prysoners at her departyng / & after there were shewed many fayre myracles whiche by neclygence / by enuy & not retchynge were not wrytten / as he cõfessed that put her lyf in latyn / except two whiche he set in the ende of his boke / as here foloweth. Unto ꝑ sepulcre of ꝑ holy birgyn was brought a ponge man that was so seke of ꝑ stone ꝑ his frendes had no hope of his lyfe / in grete weppyng and sorowynge they brought hym thyder requyryng ayde of the holy birgyn. Anone after theyr prayer the stone yssued & was forthw̃ all hole as he had neuer ben seke. ¶ An other man came thyder that gladly wrought on the sonday / wherfore our lord punysshed hym / for his hãdes were so benõmen & so lame that he myght not werke on other dayes. He repẽted hym & confessed his synne / & came to the tombe of the sayd birgyn / and there honoured &

prayed deuoutly/& on the morowe he returned al hole praysyng & thankyng our lorde by ỹ worthy merytes & prayers of the holy virgyn graũt & gyue vs pardon grace & ioye perdurable. After ỹ deth of the blysſed virgyn saynt Geneuefe was assygned a lampe at her sepulcre in whyche ỹ oyle sourded & sprange lyke water in a welle or foũtayne. Thre fayre thynges shewed our lorde by this lampe/for ỹ fyre & lyght brenned cõtynually/the oyle lesſed not ne mynuſshed/& the seke people were heled there. ¶ Thus wrought our lorde by the merytes of ỹ blysſed virgyn corporally/whiche moche more habundaũtly werketh by her merytes to ỹ soules spiritually. Many moo myracles our lorde hath shewed at her sepulcre/whiche ben not here wryten/for it sholde be ouer longe to remembre them all/& yet dayly ben shewed/wherfore in euery neceſsyte & nede let vs call on this gloryous saynt the blysſed Geneuefe/that she be medyatryce vnto god for vs wretched synners/that we may so lyue & amend vs in this present lyfe/that we may come whã we shall departe hens by her merytes vnto the lyfe perdurable in heuen. Amen.

## ¶ Here begynneth the lyfe of saynt Maturyn.

SAynt Maturyn was borne in the dyocese of sens/& his fader was called Maryn/whiche by ỹ cõmaũdemẽt of the emperour Maxymyen perſecuted moche strongly chrystẽ men/but his sone Maturyn fro ỹ tyme of his infancye priuely in his hert & in wyll was disciple of Jesu chryst/& was moche sorowfull of ỹ predicacyon of his fader & moder/for as moche as they were paynyms & myscreaũtes/wherfore he prayed many tymes our lord Jesu chryst that by his grace he wolde cõuerte them. So it happed on a nyght as he slepte/a voyce sayd to hym. Maturyn thy peticyon is herde & graũted. Who anone arose and gaue & rendred grete thankynges to our lorde. The moder of saynt Maturyn beynge enſpyred with ỹ holy ghoost came to hym & sayd. O my sone what reward & what meryte shal we haue yf we byleue in Jesu chryst as by many tymes thou hast deſyred vs Than saynt Maturyn said to his moder I let you wyte ỹ after the generall resurrecyon body & soule shal haue ioye wout ende/& that so moche that hert humayn may not thynke/ne tongue speke ne pronoũce. Anone than ỹ moder of saynt Maturyn went to her husbond his fader/for to tell to hym what her sone had sayd/to whome ỹ fader sayd thus. I haue this nyght seen in a viſyon ỹ our sone Maturyn was entred ỉto a sheepcote/& ỹ there was deliuered to hỹ a grete multitude of shepe. And than they bothe two receyued the holy sacrament of baptym of an holy byſshop named Policarpe/whiche ordeyned & made saynt Maturyn preest whan he was but .xx. yere olde. After that/that saynt Maurice & his felowes were martyred/& that ỹ people of ỹ Romayns had ſuffred many tribulacyons/ỹ emperour Maximyen had a doughter whiche had a wycked spiryte in her body whiche turmẽted her moche & perſecuted/for whom her fader did do make many craftes of enchaũtemẽtes for to guaryſshe & hele her/but it auayled no thyng. Than ỹ fende ỹ was wiñ her cryed & sayd by ỹ mouth of the mayde. O emperour it auayleth ỹ no thynge that thou doeſt/for I wyll not departe from hens/tyll ỹ hast brought hyther out of fraũce Maturyn the seruaũt of god/whiche by his prayers shall gete helth to thy doughter/& vnto the people. And anone the emperour wt a grete multytude of people went to seche hym/and brought hym to Rome vpon this condycyon/that they sholde swere & promyſe that yf it happed ỹ he dyed by the waye

they shold brynge or sende hym to ẏ place to be buryed where as they had takē hȳ. And whan they came nygh to Rome/the people came agaynst hym ⁊ receyued hȳ moche reuerently. And anone as he was comen to Rome he heled ⁊ delyuered the doughter of ẏ emperour fro ẏ hādes of ẏ fende. Semblably all ẏ other seke men ẏ were presented to hȳ he heled them. Neuertheles it happed so ẏ the daye of ẏ kalendes of Nouember he rendred ⁊ gaue vp his soule to god moche holyly. Than toke they the precious body ⁊ enoynted it with moche reuerence/⁊ whan they had layd it in ẏ erth/on ẏ morowe they came to ẏ sepulture ⁊ foūde ẏ holy body aboue the erth nygh vnto the same sepulture/⁊ than were they all abasshed/⁊ wyst not what to do/how be it whā one of ẏ knightes ẏ had brought hym out of fraūce had remēbred of ẏ promesse ẏ they had made anone he sayd to ẏ people ẏ cause wherof it was. And anone after by the cōmaūdement of ẏ emperour ẏ knyghtes brought the body agayne moche solempnely in to his coūtree in a place where our lorde by the merytes of ẏ holy body hath shewed many myracles and vertues/of whiche by ẏ blyssed prayers ⁊ his intercessyons we may haue parte. Amen.

¶ Here foloweth the lyf of saynt Victor.

Saynt Victor the gloryous knyght ⁊ martyr in the tyme of Anthonyn ⁊ Aurelien emperours was presented as a christen mā vnto a duke called Sebasten whiche wolde haue made saynt Victor do sacrefyce to ẏ ydolles. To whome sayt Victor answered ẏ he was a true knyght to Jesu Chryst/⁊ ẏ he wolde not do sacrefyce. Whan the duke vnderstode ẏ/he cōmaūded ẏ his backe sholde be all to broken/⁊ his senewes to be drawen out. And this holy man gaue grete thankynges to god for the turmentes ẏ were done to hym/⁊ also of that/that he abode alway in very fayth. The duke was moche moued and angry/cōmaūded ẏ he sholde be put in a brennynge furneys. Whan saynt Victor was therin/he made his prayers to our lorde/⁊ he was therin thre dayes hole wout greuynge of ony fyre or flambe or fume/⁊ wout ony domage/⁊ on the thyrde daye he was foūden hole ⁊ soūde. After ẏ duke dyd do take venim/⁊ to make by an enchaūtour mortal meet/⁊ made hym to ete it/whiche meet this holy man ete wout ony greuaunce or hurte/⁊ yet he dyd do make by the same enchauntour more stronger venym than he dyd tofore/and gaue it to saynt Victor/whiche ete it wout ony hurte/lyke as he dyd that other. Whan ẏ enchaūtour sawe ẏ the venym myght in no wyse greue ẏ holy man/he brent all his bokes/⁊ renoūced all wordly goodes/⁊ conuerted hym to the fayth of god. After al these thynges ẏ duke yet admonested saynt Victor that he shold do sacrefyce to theyr goddes/whiche thynge saynt Victor refused as he dyd tofore. Than the duke commaūded that all the senewes of his body shold be drawen out And after put hym in boylyng oyle/and after dyd do hange him by chaynes/and set vnto his sydes pottes brēnynge. But neuerthelesse he was alwaye in suche wyse cōforted of our lord that he felte no payne. Than ẏ iudge was moche abasshed/⁊ cōmaūded to take quycke lyme ⁊ vynaygre medled togyder/⁊ made it to auale in to his throte/⁊ after dyd do put out his eyen. Than saynt Victor sayd to hym/spare me not/for I am all prest ⁊ re

dy to suffre all turmentes. And than the tyraũt cõmaũded ỹ his feet shold be hanged bpward/& so henge thre dayes long in suche wyse ỹ the mooste parte of ỹ blode of his body ranne out at his nosethrylles And at ỹ ende of.iij.dayes ỹ other knyghtes came for to se yf he were ded/& they that were blynde came & were nygh him by ỹ prayers of this glorious saynt they were enlumyned agayne and had theyr syght. The whiche knyghtes whã they were returned to the duke/they tolde to hym this aduenture/how by ỹ prayers of the holy man they had receyued theyr syght/& that they lefte hym alyue & hole Than the duke cõmaũded that he shold be slayne/& in ỹ meane whyle a wyfe of a knyght named Corone cryed wt an hye voyce. Victor ỹ were borne ĩ a good tyme & thy werkes ben blyssed/for the acceptable sacrefyce of ỹ holynes of thy thought the whiche our lord hath receyued ĩ gree as he dyd ỹ sacrefice of Abel. Whan this woman whiche was but.xbj. yere olde had sayd this & other good thynges and wordes/she put more to & sayd. Loo se ye not the aũgelles of paradise that bryngе two crownes/of whiche thou shalt haue the greter & I the lesse/& how well that I be a feble vessell/neuertheless I haue ferme hope in our lorde Jesu chryst ỹ he shall gyue to me his herytage. And whã the duke vnderstode the wordes that she had sayd/he cõmaũded that she shold do sacrefyce to ỹ goddes. And she answered and sayd. I am named Corone/& thou requyrest me to lese my Corone. Whan the duke had herde her answere/he cõmaũded his knyghtes ỹ by force they shold make two trees to enclyne & bowe down that one agaynst ỹ other/& theron they henge Corone/& sodeynly let the trees go and so they dyd/whome by the radour & force of ỹ trees in spryngyng she rendred her soule to our lorde in ferme fayth & afyaũce of ỹ lyfe eternall. And as the two sayd trees adressed her glorious body abode in two peces on the groũde. After ỹ the duke cõmaũded ỹ saynt Victor shold be byheded/who at the smytynge of/of his heed bledde mylke & blode togyder/whiche myracle moche people sawe/whiche than byleued in our lord Jesu chryst. Qui cũ patre et spũ sancto viuit & regnat deus/per omnia secula seculor. Amen.

## Here foloweth the lyues of saynt Johñ and Poule.

Constaũce the doughter of Cõstantyn ỹ emperour had two puoltes that one was named Johñ/& that other Poule. It happed in ỹ tyme that Gallican whiche was duke & cõduytour of ỹ hoost of ỹ Romayns sholde go in batayle agaynst ỹ barbaryens/whiche had takẽ Dacye & the coũtree aboute/& he demaũded ỹ Constaũce doughter of ỹ emperour sholde be gyuen to hym in maryage for a reward. Themperour wold well as for hym/but he thought it myght not be/by cause Constaũce after ỹ saint Agnes had heled her wold neuer cõsent to be maryed for she had auowed virgynite/wherfore she wold rather suffre deth than enclyne therto. But neuertheles the mayde that trusted in god sayd to her fader/ỹ at his returnynge fro ỹ batayle/yf he had victorye myght wel be spoken of ỹ maryage/& in hope therof she desyred to haue two doughters of Gallican for to dwell wt her that by them she myght knowe ỹ better the maners of theyr fader/& she delyuered to hỹ her two puoltes Johñ & Poule to go wt hym to batayle/whiche was so done. Than this duke went to batayle & was dysconfyted & fledde in to a cyte of Tharse/& anone ỹ barbaryens assyeged hym. Thã sayd saint Johñ & sayt Poule make thyn auowe to god of heuen that ỹ shalt neuer wedde wyfe/& ỹ shalt vanquysshe thyn enemyes better than ỹ hast

and than he dyd after theyr coũseyle/and on ỹ morowe a yonglynge ỹ bare a crosse on his sholder appered to hym and sayd/ take thy swerde & come after me. Whan Gallican the duke had taken his swerde he ledde hym through al his enemyes to the kynge/whome he slewe/& all ỹ hoost was so aferd ỹ they yelded them al to hỹ whom thã he subdued & made them subiettes & tributaryes to Rome/& whan he went by his enemyes/two knyghtes appered & cõfermed hym in ỹ fayth/& after he became chrysten/& returned agayn to Rome/& was receyued w̃ grete honour. And than he prayed ỹ emperour to pardon hym of takynge of his doughter/for he purposed neuer to haue wyfe/but kepe hym continent & chaste. And ỹ pleased well to ỹ emperour. Than were his two doughters also cõuerted. And he left his duchye & gaue all to poore people/& hym selfe serued god/& dyd after many myracles/in so moche ỹ deuylles & wycked spirytes went out of ỹ bodyes of creatures by his symple regard & syght/& hereof ỹ renome & fame went fro the eest vnto the west/& the people came fro ferre for to se this grete man how he was chaunged. For he wasshed ỹ feet of poore men/& set them at table/& gaue them to ete. He serued the seke men/& dyd ỹ offyce of seruytude moche besyly. ¶ It happed ỹ whan Constantyn was deed an emperour sone of ỹ grete Constantyn was emperour all of ỹ heresye of ỹ arriens & held ỹ empyre He had two neuewes of whome that one was called Gallus/& that other Julyan This Gallus was so bad ỹ he dyd do slee hym. Than Julyan doubtyng & beynge aferde entred in to religion/& dissymuled & semed to be holy/& was made lector. He was a magicien & coũseyled w̃ fendes/of whome he had answere ỹ he shold yet be emperour. And so it happed after warde For suche nedes came to Cõstantyn ỹ he created Julian gouernour of his hoost/& named hym Cezar. He was a grete batayler & man of warre. Than whã Constantyn was deed he became emperour. Than cõmaũded he ỹ Gallican the duke whiche was become so blyssed a mã shold de make sacrefyce to ỹ ydolles/or elles go out of ỹ coũtre. For ỹ emperour durst not slee so grete a mã. Thã he went to alexandrye/& there ỹ myscreaũtes made one to renne hym through w̃ a swerde/& so deserued he ỹ crowne of martyrdom. Than shewed Julian ỹ emperour the couetyse of his hert. And he cõfermed by wytnes of the gospell sayenge. Our lorde Jesus sayd/Who that renoũceth not all that he hath/may not be my disciple. And therfore whan he herde ỹ the blyssed sayntes Johñ & Poule had ỹ rychesses that Constaũce theyr lady had left to them/& they sustayned ỹ poore people of our lord Jesu chryst/he demaũded them ỹ lyke as they had ben w̃ Constantyn/so wolde he that they shold be w̃ hym. Than they sayd to hym/Whan the gloryous Constantyn & Constant his sone glorysyed them to be chrystẽ people/we wold well serue them But syth that ỹ hast forsakẽ thy religion full of vertues/we ben departed fro ỹ/ne we wyl no more obey to ỹ. Julyan than sayd to them. I had ỹ estate of a clerke in the chirche/& yf I wold haue abyden/I had had ỹ moost worshyp/but bycause it is vanyte & folye to serue parysshes/& to be ydle/I haue set myn hert in cheualry And therfore I haue made sacrefyce to ỹ goddes/& they haue gyuẽ to me ỹ empyre/& thus ye ỹ haue ben brought forth & nourysshed in palays ought to be by my syde/& yf ye haue me in despyte/I shall do so moche that I shall not be despysed. Thã answered they/we loue better god than the/& we doubte no thynge thy menaces bycause ỹ we wyll not anger our god. Than sayd Julian/yf ye do not my wyll w̃in .x. dayes w̃ your agrement/ye shall do it after agaynst your wyll. The

sayntes sayd to hȳ/thynke ye as though now the.x.dayes were gone/and do this daye that whiche ȳ purposest to do than. To whome Julyan sayd/wene ye that chrysten men shall make you martyrs/ but yf ye consent to me I shall punysshe you/not as martyrs/but as comyn enemyes. Than John and Poule durynge these.x.dayes entended to prayer & to almes. And after on the tenth daye Terencyen was sente to them/whiche sayd to them. Our lorde Julyan hath sent me to you/that ye sholde honour the ymage of Jouis whiche we bringe to you/or elles ye must dye. Than they sayd to hym/yf Julyan be thy lord/haue ȳ peas w̄ hym/ we haue none other lord but Jesu chryst Whan Julyan herde these wordes/he made theyr hedes to be smytten of secretly/& to be buryed in theyr hous/& after made to be sayd that they were sent into exyle. Than anone after the fende entred in to the sone of Terencyen/and began to crye in that hous that he was brent of ȳ deuyll. Whan Terencyen sawe this/he knowleged his trespace/& after became chrysten/& put in wrytynge ȳ passyon of these two holy sayntes/& his sone was delyuered of ȳ deuyll. This was done in the yere of grace.iiij.C.lxiij. ¶Saynt Gregory recordeth ȳ a lady vysyted ofte and gladly the chirche of these two saynt es/& whan she came on a tyme she foūde two monkes in a straunge habyte/& she supposed they had ben monkes/she commaunded to gyue them her almes/but whiles her dispencer approched to them they approched to her & sayd. Thou vysytest now vs/but we shall vysyte the at the daye of iudgement/& shall gyue that that we may. And whā they had so sayd anone they vanysshed awaye. Than let vs praye vnto god that by theyr merytes/he gyue to vs in this worlde his grace/and in that other his glorye. Per christum dominum nostrum. Amen.

¶Here folowyth the lyfe of sayntLeon the [pope]

LEon the pope as it is redde in the myracles of our blysshed lady/in ȳ chirche of sayt Mary ȳ more as he songe there masse/& moche people by order were comuned & housseled/& a matrone a certayn womā kyssed his hande/wherof he was tempted vehemently in his flesshe. And this holy mā was a grete wreker & a venger of hymselfe/& cut of his hāde ȳ same daye pryuely & threwe it fro hym. Afterwarde ȳ people murmured amōge them bycause the pope songe no masse/& dyd no dyuyne seruyce solempnely as he was wont to do. Thā Leon turned hym vnto ȳ blysshed virgȳ our lady/& cōmysed hymselfe hooly to her prouydence. Than she anone appered to hym/& restored to hym his hande/& reformed it w̄ her holy handes/cōmaūdynge ȳ he sholde go forth & offre sacrefyce vnto her sone. Thā this holy man Leo preched vnto the people ȳ came thyder/& shewed it euydently how his hande was restored to hym agayne. ¶This Leo the [pope] helde ȳ coūsayle at Calcydon/& ordeyned virgyns to be bayled. It was also made there a statute ȳ the virgyn Mary sholde be called ȳ moder of god. That same tyme Attila destroyed Italye. Than Leo wakyng prayed in ȳ chirche of ȳ apostles thre dayes and thre nyghtes/& after sayd to his men/who ȳ wyl folowe me let hym folowe. Whan he approched to Attyle/anone as he sawe sayt Leon he descēded fro his hors/& fell downe flatte to his feet/& prayed hym ȳ he sholde aske what he wold. And he desyred ȳ he sholde go out of Italye/& relece the chrysten people ȳ he had in captiuite. And his seruaūtes reproued hym that ȳ triumphynge prince of ȳ worlde sholde be ouercomē of a preest. He answered. I haue prayed for my selfe & for you/I sawe on his ryght syde a knight standyng w̄ a

swerde drawen & sayenge to me. But yf ꝑ spare this man ꝑ shalt be slayne & all thy men. Thā saint Leo wrote a pystle to Fabyan bysshop of Cōstantynople agaynst Enticiū & Nestoriū/whiche he layd vpon the sepulcre of sayt Peter/& was in cōtynual fastynges & prayers sayenge. O holy Peter what that I haue erred in this epystle as man/ꝑ to whome ꝑ cure of the chirche is cōmysed correct & amend. And after .xl. dayes sayt Peter appered to hym prayeng & sayd. I haue redde it & amended it. Than Leo toke ꝑ epystle & foūde it corrected & amended w̄ the handes of the apostle. Other also .xl. dayes he was contynually in fastyge & prayer at ꝑ sepulcre of saynt Peter/ besechynge to gete hym forgyuenes of his synnes. To whom Peter appered & sayd. I haue prayed our lorde for the/& he hath forgyuen ꝑ all thy synnes/ saue onely of ꝑ impolycyō of thy hāde ꝑ shalt be exampned. He dyed about the yere of our lorde .iiij. C. and .lx.

Here foloweth the lyfe of saynt Peter the apostle. And fyrst the interpretacyon of his name.

Peter had a grete name/ for he was called Symon bariona/ and Symō is as moche to say as right obey saūt or cōmynge greate heynes/ bariona is as moche to saye as sone of a doue or of a culuer He was obedyent whan our lorde called hym. For at ꝑ voyce of one onely callyng he obeyed to our lord. He was cōmynge heynes & sorowe whan he renyed Jesu chryst/ for he went out & wepte bytterly. He was sone of ꝑ doue/ for he serued god with symple intēcion. Secondly he was called Cephas/ whiche is as moche to saye as chefe/ or stone/ or blampyge/ with the mouth he was sayd chefe by reason of the pryncypalyte in prelacyon. A stone by reason of his stedfastnes in his passyō Blampynge with his mouth by reason of constaūce in his prechynge. Thyrdly he was called Peter/ whiche is as moche to saye as knowynge/ or vnhosynge and shoynge/ or vnbyndynge. Knowyng/ for he knewe the dignite of Chryst/ whan he sayd thou arte Chryst sone of the lyuyng god. Jn vnhosynge & shoynge/ whan he vnshodde his feet fro the affeccyon of all deedly & erthly werkes sayenge. Loo we haue left all thynge. &c. Unbyndyng/ for he hath vnboūden the bondes of synne/& that was by ꝑ keys ꝑ he receyued of our lord. And he had thre surnames. He was sayd Symon Johāna/ whiche is as moche to saye as the beaute of our lord. Secondly he was sayd Symon Johānis/ ꝑ is to say/ to whome it is gyuē. And thyrdly he is sayd Symon bariona/ ꝑ is to say sone of ꝑ doue/ by whiche is gyuen to vnderstande that he had beaute of maners/ gyfte of vertues/ & haboūdaūce of teeres For ꝑ doue hath waylynge for her songe This name Peter Jesus ꝑmysed to put to hym. Joh̄is .j. Thou shalt be called cephas/ that is to say Peter. Secondly he dyd ꝑ he ꝑmysed/ as it is sayd Math̄. iiij And he named Symō Peter. &c. Thyrdly he cōfermed it Math̄. xvj. And I saye to the ꝑ ꝑ art Peter/ & vpō this stone. &c. His martyrdome wrote Marcellus/ Linus papa/ Egesippus/ & Leo the pope.

Saynt Peter ꝑ apostle amonge all other & aboue all the other was of moost feruent and brēnynge loue. For he wolde haue knowen the traytre ꝑ sholde betraye our lorde Jesu Chryst. And as saynt Austyn saythe/ yf he had knowen

hym he wolde haue tozne hym with his teeth/ & therfoze our lozd wold not name hym to him. Foz as Crisostome sayth/ yf he had named hym/ Peter had arysen & all to tozne hym. Peter went vpon ỹ see/ he was chosen of god to be at his transfiguracion. And reysed a mayde frō deth to lyf. He foūde ỹ statere oz pece of money in ỹ fysshes mouth. He receyued of our lozd the keys of ỹ kyngdom of heuen. He toke the charge to fede ỹ shepe of Jesu chryst. He conuerted at a whytsontyde thze. M. men. He heled Claude w̄ John/ and than cōuerted. v. M. men. He sayd to Ananye and Saphyze theyr deth befoze/ he heled Enee of the palsey/ he reysed thabyte/ he baptysed Coznelye w̄ the shadowe of his body/ he heled seke men. He was put in pryson by Herode/ but by ỹ aūgell of our lozde he was delyuered. What his meet was & his clothynge ỹ boke of saynt Clemēt wytnesseth. Foz he sayd breed onely with olyues/ & selde w̄ woztes is myne vsage. And J haue suche clothynge as ỹ seest/ a cote & a mantell/ & whā J haue ỹ J demaunde no moze. Jt is sayd foz certayne ỹ he bare alway a sudary in his bosom w̄ whiche he wyped ỹ teres ỹ ranne from his eyen. Foz whā he remembred ỹ swete presence of our lozd foz ỹ grete loue that he had to hym he might not fozbere wepyng. And also whā he remembred ỹ he had renyed him he wepte haboūdaūtly grete plente of teeres/ in suche wyse ỹ he was so accustomed to wepe that his face was brent w̄ teres as it semed/ lyke as Clement sayth/ & sayth also that in ỹ nyght whan he herde the cocke crowe he wold wepe customably. And after ỹ it is redde in hystozia ecclīastica/ that whan saynt Peters wyfe was ledde to her passyon/ he had grete ioye/ & called her with he prozpze name/ & sayd to her. My wyfe remembze the of our lozde. ¶ On a tyme whan saynt Peter had sente two of his dysceyples foz to preche the fayth of Jesu chryst/ & whan they had gone. xx. dayes iourneys/ one of them dyed/ & that other than returned to saynt Peter & told hym what was happened. Some saye that it was saynt Marcyall that so dyd. And some saye ỹ it was saynt Maternus/ & other saye ỹ it was saynt Franke. Than saynt Peter gaue to hym his staffe/ & cōmaūded ỹ he shold returne to his felowe & lay it vpon hȳ/ whiche he so dyd. Than he whiche had ben. xl. dayes deed/ anone arose all lyuynge. That tyme Symon ỹ enchaūtour was in Jherusalē/ & he sayd he was trouth/ & affermed ỹ who wold byleue in hym he wolde make them perpetuall. And he also sayd ỹ no thynge to hȳ was impossyble. Jt is redde in ỹ boke of saynt Clement/ that he sayd ỹ he shold be wozshypped of all men as god/ & ỹ he myght do all ỹ he wold. And he sayd yet moze/ whan my moder Rachell cōmaunded me ỹ J shold go repe cozne in ỹ felde & sawe ỹ sykle redy to repe with/ J cōmaūded the sykle to repe by it selfe alone/ & it reped. x. tymes moze thā ony other. And yet he added hereto moze after Jherom. and sayd/ J am the woꝛde of god/ J am the holy ghoost/ J am almyght. J am all ỹ is of god. He made serpētes of brasse to moue/ & made the ymages of yren & of stone to laugh/ & dogges to syng. And as saynt Lyne sayth he wold dysputе with saynt Peter/ & shewe at a day assygned ỹ he was god. And Peter came to the place where the stryfe shold be/ & sayd to them that were there. Peas to you brethern ỹ loue trouth. To whom Symō sayd/ we haue no nede of thy peas/ foz yf peas & cōcoꝛde were made we shold not pzofyte to fynde ỹ trouth. Foz theues haue peas amonge thē/ & therfoze desyze no peas but batayle. Foz whā two mē fyght/ & one is ouercomē/ than is it peas. Thā sayd Peter/ why dzedest ỹ to here of peas. Of synnes growe batayles/ where is no synne there is peas. Jn dysputynge is trouth

foūden/ & in werkes ryght wysnes. Thā sayd Symon/ it is not as ẏ sayst/ but I shall shewe to the the power of my dignyte/ ẏ anone ẏ shalt adour me/ I am fyrst trouth & may flee by ẏ ayre/ I can make newe trees/ and turne stones in to breed. Endure in ẏ fyre wout hurtyng. And all that I wyll/ I may do. ¶ Saynt Peter disputed agaynst all these/ & disclosed all his malefyces. Than Symon Magus seynge ẏ he myght not resyst Peter/ cast all his bokes in to ẏ see leest saynt Peter sholdt preue hym a magycyen by his bokes. And wente to Rome where he was had & reputed as a god. And whā Peter knewe that/ he folowed & came to Rome The. iiij. yere of Claudius the emperour Peter came to Rome/ and sate there. xxv. yere/ & ordeyned two bisshops as his helpers Lyne & Clete/ one win the walles/ & that other wout. He entended moche to the prechynge of ẏ worde of god/ by whiche he conuerted moche people to ẏ fayth of Jesu chryst/ & heled moche seke men/ & in his prechynge alway he praysed & preferred chastite. He cōuerted foure cōcubynes of Agrippe ẏ prouost/ so ẏ they wold no more come to hym. Wherfore the prouost sought occasyon agaynst Peter. After this our lorde appered to saynt Peter sayenge to him. Symon magus & Nero purposen agaynst the/ drede ẏ not/ for I am with the/ & shal gyue to the the solace of my seruaūt Poule/ whiche to morowe shall come in to Rome. Than Peter knowynge ẏ he sholde not longe abyde here assembled all his bretherne/ and toke Clement by the hande & ordeyned hym a bysshop/ & made hym to syt in his owne sete After this as our lorde hadde sayd tofore Poule came to Rome/ & w Peter began to preche ẏ fayth of Chryst. Symon magus was so moche beloued of Nero/ that he wende that he had ben ẏ keper of his lyfe/ & of his helth/ & of all the cyte. On a daye (as Leo the pope sayth) as he stode tofore Nero/ sodeynly his vysage chaunged/ now olde & now yonge. Whiche whā Nero sawe he supposed ẏ he had ben the sone of god. Than sayd Symon magus to Nero. Bycause that ẏ shalt knowe me to be the very sone of god/ cōmaunde my heed to be smytten of/ & I shall aryse agayn ẏ thyrde daye. Than Nero cōmaūded to his broder to smyte of his heed/ & whan he supposed to haue byheded Symon/ he byheded a ramme. Symon by his arte magyke went away vnhurte/ & gadred togyder ẏ membres of ẏ rāme/ & hydde hym thre dayes. The blode of the rāme abode & congeled. The thyrde daye he came & shewed hym to Nero sayenge Cōmaūde my blode to be wasshen away For loo I am he that was byheded/ & as I ꝓmysed I haue rysen agayn ẏ thyrde daye/ whom Nero seynge was abasshed and trowed veryly ẏ he had ben ẏ sone of god. All this sayth Leo. Somtyme also whan he was w Nero secretely win his conclaue/ the deuyll in his lykenes spake wout to ẏ people. Than ẏ Romayns had hym in suche worship ẏ they made to hȳ an ymage/ & wrote aboue this tytle. Loo Symō ẏ holy god. Peter & Poule entred to Nero & discouered all ẏ enchaūtementes & malefyces of Symon magus. And Peter added therto sayenge/ ẏ lyke as in Chryst bē two substaūces/ that is of god & man/ so is in this magycyen two substaūces/ ẏ is of man & of the deuyl. Than sayd Symon magus (as saynt Marcell and Leo wytnessen) Leest I shold suffre ony lenger this enemy/ I shall cōmaūde myn aūgels that they shal auenge me on hym. To whome Peter sayd/ I drede no thynge thyn aūgels/ but they drede me. Nero sayd/ dredest ẏ not Simon ẏ by certeyn thȳges affermeth his godhede. To whom Peter sayd/ yf dignite of godhede be in hȳ/ let hȳ tell now what I thȳke/ or what I do/ whiche thought I shal fyrst tell to the/ ẏ he shall not mowe lye what

J thynke. To whome Nero sayd / come hyther & saye what ỹ thynkest. Thã Peter went to hỹ & sayd secretly. Cõmaũde some man to bryge to me a barley lofe / & delyuer it me pryuely. Whã it was takẽ to hym he blysſed it / & hydde it vnder his sleue / & than sayd he. Now Symon saye what J thynke / & haue sayd & done. Symon answered. Let Peter saye what J thynke. Peter answered / What Symon thynketh ỹ J knowe J shal do it whã he hath thought. Than Symon haynge indignacyon cryed alowde / J cõmaũde ỹ dogges come & deuour hỹ. And sodeynly there appered grete dogges / & made an assaute agaynst Peter. He gaue to them of ỹ breed ỹ he had blysſed / & sodeynly he made them to flee. Thã sayd Peter to Nero / loo J haue shewed what he thought agaynst me / not in wordes but in dedes. For where he promysed aũgelles to come agaynst me / he brought dogges / therby he sheweth ỹ he hath none aũgelles but dogges. Thã sayd Symon / here ye Peter & Poule / yf J may not greue you here ye shall come where me shall behoue to iudge you / J shal spare you here. Hec leo Than Symon magus (as Egesippus & Linus say) elate in pryde auaũted him ỹ he can reyse deed men to lyfe / & it happed that there was a yonge man deed / & thã Nero let call Peter & Symon / & all gaue sentence by ỹ wyll of Symon ỹ he sholde be slayne ỹ myght not areyse ỹ deed man to lyfe. Symon than as he made his incantacyõs vpon ỹ deed body / he was seen meue his heed of them ỹ stode by. Than al they cryed for to stone Peter. Peter vneth getyng scilence sayd. yf ỹ deed body lyue / let hym aryse walke & speke / elles knowe ye ỹ it is a fantasye ỹ the heed of ỹ deed man meueth / let Symõ be takẽ fro the bedde / & the body abode vnmeuable. Peter stãdyng aferre makyng his prayer cryed to ỹ deed body sayeng. Yonge man aryse in ỹ name of Jesu chryst of Nazareth crucyfyed / & anone he arose lyuyng & walked. Than whan the people wold haue stoned Symon magus / Peter said he is in payne ynough knowyng hym to be ouercomen in his herte. Our mayster hath taught vs to do good for euyl. Thã sayd Symon to Peter & Poule. Yet is it not comen to you ỹ ye desyre / for ye be not worthy to haue martyrdome. The whiche answered / ỹ is ỹ we desyre to haue / to the shall neuer be well / for ỹ lyest all ỹ thou sayest. Than as Marcel sayth Symon went to ỹ hous of Marcell / & boũde there a grete blacke dogge at ỹ dore of the hous / and sayd. Now J shall se yf Peter whiche is acustomed to come hyther shal come / & yf he come this dogge shall strangle hym. And a lytel after ỹ Peter & Poule went thyder. And anone Peter made ỹ sygne of the crosse & vnboũde the hoũde / and the hoũde was as tame & meke as a lambe / & purseWed none but Symon / & Went to hym / and toke & cast hym to the groũde vnder hỹ & wolde haue strangled hym. And than ranne Peter to hym and cryed vpon ỹ hoũde ỹ he shold not do him ony harme. And anone ỹ hoũde lefte and touched not his body / but he all to rent & tare his gowne / in suche wyse ỹ he was almoost naked. Than all the people & specyally chyldren ranne wt the hoũde vpon hym / and hunted & chased him out of the towne as he had ben a wolfe. Than for the repreue & shame / he durst not come in to ỹ towne of all an hole yere after. Than Marcell ỹ was disciple of Symon magus seynge these grete myracles came to Peter / & was fro than forthon his disciple. And after at ỹ ende of ỹ yere Symon returned & Was receyued agayne in to ỹ amyte of Nero. And than as Leon sayth this Symon magus assembled ỹ people & shewed to them how he had ben angred of the galyleens / & therfore he sayd that he wold leue ỹ cite whiche he was wont to defende & kepe. And set a daye in whi-

che he wolde ascende in to heuen. For he daygned no more to dwell in ꝑ erth. Thā on ꝑ daye that he had stablysshed lyke as he had sayd/ he went vp to an hye toure whiche was on ꝑ capytol/ & there beynge crowned w̄ laurer thre we hymselfe out fro place to place & began to flee in ꝑ ayre Than sayd saynt Poule to saynt Peter. It apperteyneth to me to praye/ & to the for to cōmaunde. Than sayd Nero/ this man is very god/ & ye ben two traytours Than sayd saynt Peter to saynt Poule. Poule broder lyft vp thyn heed & se how Symon fleeth. Thā sayd Poule to saynt Peter whā he sawe hym flee so hye. Peter why taryest thou/ perfourme that ꝑ hast begon/ god now calleth vs. Than sayd Peter/ I charge & conure you aungels of sathanas whiche bere hym in the ayre by the name of our lord Jesu chryst that ye bere ne susteyne hym no more/ but let hym fall to ꝑ erth. And anone they let hym fall to ꝑ groūde & brake his necke & heed/ & dyed there forthwith. And whan Nero herde saye that Symon was deed and that he had lost suche a mā/ he was sorowfull & sayd to the apostles. ye haue done this in despyte of me/ & therfore I shall destroye you by ryght cuyll ensample. Hec Leo. Than he delyuered them to Paulyn/ whiche was a noble man. And Paulyn delyuered them to Mamertyn vnder the kepyng of two knyghtes Proceste & Martiniani/ whome saynt Peter cōuerted to the fayth. And they than opened the prysons & let them all go out that wolde go. Wherfore after the passyon of the apostles Paulyn whan he knewe ꝑ they were chrysten/ byheded bothe Proceste & Martynyan. The bretherne than whan ꝑ prysons was opened prayed Peter to go thens/ and he wolde not/ but at the laste he beynge ouercomen by theyr prayers went away. And whan he came to the gate (as Leo wytnesseth) whiche is called sctā maria ad passus/ he mette Jesu chryst comynge agaynst hym/ and Peter sayd to hym. Lord whether goost thou. And he sayd to hym/ I go to Rome for to be crucifyed agayne. And Peter demaūded hym/ lorde shalte ꝑ be crucyfyed agayne/ & he sayd ye/ & Peter sayd than Lord I shall returne agayn for to be crucyfyed w̄ the. This sayd/ our lorde ascended to heuen. Peter beholdynge it/ whiche wepte sore. And whan Peter vnderstode ꝑ our lorde had sayd to hym of his passyon/ he returned/ & whan he came to his bretherne he tolde to them what our lorde had sayd. And anone he was taken of ꝑ mynystres of Nero & was delyuered to ꝑ prouost Agrippe. Thā was his face as clere as the sonne/ as it is sayd. Than Agrippe sayd to hȳ/ ꝑ art he ꝑ glorifyest in ꝑ people/ & in ꝑ wom̄e that ꝑ departest fro ꝑ bedde of theyr husbondes. Whome the apostle blamed & sayd to him ꝑ he glorifyed in ꝑ crosse of our lorde Jesu chryst. Than Peter was cōmaūded to be crucyfyed as a straūger. And bycause ꝑ Poule was a cytezyn of Rome/ it was cōmaunded ꝑ his heed shold be smyten of. And of this sentence gyuen agaynst them saynt Denys i a pystle to Thymothee sayth in this wyse. O my broder Thymothee yf thou haddest seen ꝑ agonyes of ꝑ ende of them/ ꝑ sholdest haue sayled for heynes & sorowe/ who sholde not wepe ꝑ houre whan ꝑ cōmaūdemēt of ꝑ sentence was gyuen agaynst them/ that Peter sholde be crucifyed/ & Poule byheded/ ꝑ sholdest than haue seen ꝑ turbes of ꝑ iewes & of ꝑ paynyms ꝑ smote them & spytte in theyr vysages. And whan ꝑ horryble tyme came of theyr ende/ that they were departed that one fro that other/ they boūde ꝑ pyllers of ꝑ worlde/ but it was not with out waylynge & wepynge of ꝑ bretherne Than sayd saynt Poule to saynt Peter. Peas be with ꝑ that arte ꝑ foundament of the chirche/ and pastour of the shepe & lambes of our lorde. Peter than sayd to

Poule/ go ẏ in peas precher of good maners/medyatour/leder & solace of ryghtfull people. And whan they were withdrawen ferre one fro an other/ I folowed my mayster/ they were not bothe slayne in one strete. This sayth saynt Denys. And as Leo ẏ pope & Marcell wytnessen whā Peter came to ẏ crosse he sayd/ whā my lord descended fro heuen to ẏ erth/ he was put on the crosse ryght vp/ but me whome it pleaseth to call fro ẏ erth to heuen/ my crosse shall shewe my heed to the erth & adresse my feet to heuen. For I am not worthy to be put on the crosse lyke as my lorde was/ therfore turne my crosse & crucyfye me my heed downward. Than they turned ẏ crosse & fastened his feet vp warde/ & the heed downwarde. Than ẏ people were angry agaynst Nero & the prouost/ and wolde haue slayne them by cause they made saynt Peter soo to dye. But he requyred them ẏ they sholde not let his passyon. And as Leo wytnesseth/ our lorde opened the eyen of them ẏ were there & wepte/ so ẏ they sawe ẏ aūgels w̄ crownes of roses & of lylyes standyng by Peter that was on ẏ crosse w̄ the aūgels And than Peter receyued a boke of our lorde wherin he lerned ẏ wordes that he sayd. Than as Egesippus sayth. Peter sayd thus. Lorde I haue desyred moche to folowe ẏ/ but to be crucyfyed vpryght I haue not vsurped. Thou arte alwaye ryghtfull/ hye & souerayne/ & we ben sones of the fyrst man whiche haue ẏ heed enclyned to ẏ erth/ of whome ẏ fall signy fyeth ẏ forme of ẏ generacyon humayne Also we be borne that we ben seen enclyned to ẏ erth by effecte. And the cōdicyon is chaūged. For the worlde weneth that suche thynge is good whiche is euyll & badde. Lorde ẏ art all thynge to me/ & no thynge is to me but ẏ onely. I yelde to ẏ thankynges w̄ all my spiryte of whiche I lyue/ by whiche I vnderstande/ & by whome I call the. And whan saynt Peter sawe that ẏ good chrysten men sawe his glorye/ in yeldyng thankyngs to god and cōmendynge good people to hym/ he rendred vp his spiryte. Than Marcell & Apuleus his broder ẏ were his disciples toke of the body fro ẏ crosse whā he was deed/ & enoynted it with moche precyous oyntment and buryed hym honourably. Ysodore sayth in ẏ boke of the natyuite & deth of sayntes thus. Peter after that he had gouerned Antyoche he foūded a chirche vnder Claudi⁹ ẏ emperour/ he went to Rome agaynst Symon magus/ there he preched ẏ gospell. xxv. yere & helde the bysshopryche/ and. xxxvj. yere after ẏ passyon of our lord he was crucyfyed by Nero turned ẏ heed downward/ for he wold be so crucified. Hec ysodorus. That same daye Peter and Poule appered to saynt Denys/ as he sayth ī his foresaid epystle in these wordes. Understande ẏ myracle and se ẏ prodyge my broder Thymothee of the day of the martyrdom of them/ for I was redy in the tyme of departyng of them. After theyr deth I sawe them to gyder hande in hande/ entrynge ẏ gates of the cyte/ & cladde w̄ clothes of lyght/ & arayed with crownes of clerenes & lyght Hec Dionisius. Nero was not vnpunysshed for theyr deth & other grete synnes & tyrannyes that he cōmysed/ for he slewe hymselfe w̄ his owne handes/ whiche tyrānyes were ouer longe to tell/ but shortly I shall reherce here some. He slewe his mayster Seneca/ bycause he was aferde of hym whan he went to scole. Also Nero slewe his moder/ & slytte her bely for to se the place where he lay in. The physycyens & maysters blamed hym & sayd/ ẏ sone sholde not slee his moder ẏ had borne hym w̄ sorowe & payne. Than sayd he/ make ye me w̄ chylde/ & after to be delyuered/ ẏ I may knowe what payne my moder suffred/ whiche by crafte they gaue to hym a yonge frosshe to drynke/ & it grewe in his bely/ & than he sayd/ but yf

ye make me to be delyuered I shall slee you all. And so they gaue hym suche a dryke ẏ he had a vomyte & cast out ẏ frosshe/ & bare hym on hãde ẏ bycause ẏ he abode not his tyme it was myssha pen/ Whiche yet he made to be kepte. Thã for his plea sure he set Rome on fyre/ whiche brenned seuen dayes & seuen nyghtes/ & was in an hye toure & enioyed hym to se so grete a flambe of fyre & songe meryly. He slewe the senatours of Rome to se what sorowe & lamentacyon theyr wyues wold make He wedded a mã for his wyfe. He fysshed with nettes of golden threde. And ẏ garment ẏ he had worne one daye/ he wolde neuer were it ne se it after. Than the Romayns seynge his woodnes assayled hym & pursewed hym vnto wout the cite. And whã he sawe he myght not escape them he toke a stake & sharped it w̃ his teeth/ & therwith stycked hymselfe through the body/ & so slewe hymselfe. ¶ In an other place it is redde that he was deuoured of wolues. Than the Romayns returned & foũde the frosshe & threwe it out of ẏ cyte & there brente it. ¶ In the tyme of saynt Cornelys the pope/ grekes stale away ẏ bodyes of ẏ apostles Peter & Poule/ but the deuylles ẏ were in the ydolles were constrayned by ẏ dyuyne vertue of god & cryed & sayd. Ye men of Rome socour hastely your goddes whiche ben stolen fro you. For whiche thynge ẏ good chrysten people vnderstode that they were the bodyes of Peter & Poule. And ẏ paynyms had supposed ẏ it had ben theyr goddes. Than assembled grete nombre of chrystẽ men & of paynyms also/ and pursewed so longe the grekes/ that they doubted to haue ben slayne/ & threwe the bodyes in a pyt at Catacumbes. But after warde they were drawen out by ẏ chrystẽ men. Saynt Gregory sayth that ẏ grete force of thondre and lyghtynge that came fro heuen made them so afrayde/ ẏ they departed eche fro other/ & so lefte ẏ bodyes of the apostles at Catacumbes in a pyt. But they doubted whiche were Peters bones and whiche Poules/ wherfore the good chrysten men put them to prayers & fastynges. And it was answered them fro heuen/ that the grete bones longed to the prechour/ & the lesse to the fysher/ & so were departed/ & the bones were put in the chirche of hym that it was dedycate of. And other saye that Sylvester ẏ pope wolde halowe the chirches/ & toke all the bones togyder and departed them by weyght grete & small/ & put that one halfe in one chirche/ & that other halfe in that other. ¶ And saynt Gregory recounteth in his dyalogue/ that in the chirche of saynt Peter where his bones resten was a man of grete holynes & of mekenes named Geneyen. And there came a mayde in to the chirche whiche was crepell/ & drewe her body & legges after her with her hãdes. And whã she had longe requyred & prayed saynt Peter for helth he appered to her in a vysyon and sayd to her. Go to Geneyen my seruaũt/ and he shall restore the thy helthe. Than began she to crepe here & there through the chirche & enquyred who was Geneyen. And sodeynly it happed that he came to her ẏ sought hym/ & she sayd to hym. The holy apostle saynt Peter sendeth me to the that thou sholdest make me hole & delyuer me fro my dysease. And he answered yf thou be sent to me fro hym/ aryse thou anone and go on thy feet. And he toke her by the hande/ & anone she was all hole/ in suche wise that she felte no thynge of her greke nor malady/ & than she thãked god & saynt Peter. And in ẏ same boke saynt Gregory saith/ whan that an holy preest was come to ẏ ende of his lyfe/ he began to crye in grete gladnes. Ye be welcome my lordes/ ye be welcome/ ẏ ye vouchesafe to come to so lytell & poore a seruaũt/ and he sayd/ I shall come & thanke you. Than they that stode by demaũded who

they were that he spake to. And he sayd to them Wondryng/haue ye not seen the blysſed apostles Peter & Poule. And as he cryed agayne/his blysſed soule departed fro the flesshe. ¶Some haue doubte whether Peter & Poule suffred deth in one daye. For some saye that it was the same one day/but one yere after ỹ other. And Jherome & all ỹ sayntes that treate of this mater accorden that it was on one daye & one yere. And so is it conteyned in an epystle of saynt Denys. And Leo the pope sayth ỹ same in a sermon sayenge/We suppose that it was not done without a cause that they suffred in one daye and in one place the sentence of ỹ tyrañt/And they suffred deth in one tyme/to the ende that they sholde go togyder to Jesu chryst/& bothe vnder one persecutour/to the ende that egall cruelte sholde strayne that one & that other. The daye for theyr meryte/the place for theyr glory/and the plecucyon ouercome by vertue. Hec Leo. Though they suffred bothe dethe in one daye & in one houre/yet it was not in one place/but in dyuers within Rome. And hereof saythe a versyfyer in this wyse. Ense coronatus Paulus/cruce Petrus eodē. Sub duce/luce/loco/dux Nero/Roma locus. That is to saye. Poule crowned w̄ the swerde/& Peter had the crosse reuersed/the place was ỹ cyte of Rome. And how be it that they suffred deth in one daye/yet saynt Gregory ordeyned ỹ that day specyally sholde be ỹ solempnyte of saynt Peter/& the next daye Cōmemoracyon of saynt Poule. For the chirche of saynt Peter was halowed ỹ same daye. And also for as moche as he was more in dignite/and fyrst in conuersyon/& helde the pryncypalyte at Rome. The whiche impetre grace for vs synners of our lord Jesu Chryst. Amen.

¶Here folowethe the lyfe of saynt Poule the apostle and doctour.

Poule is as moche to say as ỹ mouth of a trompe or of sence/or meruaylously chosen/or a myracle of electyō. Or Paule is said of pausa/that is a rest. Or it is sayd lytel of latyn. And by this bē vnderstāden vj. progatyues Whiche Poule had before the other apostles. The fyrst is a fruytfull tongue/for he replenyſshed the gospel fro Jerusalē to Jerico/& therfore he is sayd the mouth of a trompe. The secōde was vertuous charite/for he said who is seke & I am not seke & therfore he is sayd mouth of sence or vnderstandyng. The thyrde is conuersyon moche meruaylous/& therfore he is said meruaylously chosen/for he was meruaylously chosen & cōuerted. The fourth is ỹ hāde werkyng/& therfore he is sayd meruaylous of electyō/for it was a grete myracle Whā he chase to gete his dispences w̄ the labour of his handes/& to preche wout ceasynge. The fyfth was contemplacion delicyous/for rest of thought is requyred in cōtemplacyon/for he was rauyſshed vnto ỹ thyrde heuē. The syxth was humylyte vertuous/& therof he is sayd lytell. Of this name Paule ben thre opinyons. Origene sayth that he had alway two names/& was called Paulus & Saulus. And Rabanus sayth ỹ he was called Saulus/& ỹ was after Saul the proude kynge. But after his conuersyon he was called Poule/as it were lytell & humble of spiryte/& therfore he sayd/I am leest of al ỹ apostles. And Bede sayth ỹ he was called Paule of Sergio Paulo proconsull whome he cōuerted to ỹ fayth And Linus the pope wrote his passyon.

SAynt Poule ỹ apostle after his cōuersion suffred many plecucyons

the whiche the blyssed Hylary reherceth shortly sayenge. Poule ẏ apostle was beten w̄ roddes by Philippes/ he was put in pryson/ & by ẏ feet fast set in stockes/ he was stoned in lystris. In ycoyne & thessalonyque he was pursewed of wycked people. In Ephesym he was delyuered to wyld beestes. In damaske he was let by a lepe downe of ẏ wall. In Iherusalē he was arested/ beten/ boūden/ & awayted to be slayne. In cesarea he was enclosed & defamed. Saylynge toward Italye he was in peryll of deth/ & fro thens he came to Rome/ & was iudged vnder Nero/ & there fynysshed his lyf. This sayth saynt Hylarye. Poule toke vpon hȳ to be apostle amonge the gentyles. In lystres was a contracte whiche he losed & redressed. A yonge man ẏ fell out of a wyndow and dyed/ he reysed to lyf/ and dyd many other myracles. At the yle of Metylene a serpent bote his hande & hurte hym not/ & he threwe it in to ẏ fyre. It is sayd ẏ all they that came of the progeny & lygnage of that man ẏ than herberowed Poule may in no wyse be hurt of no venymous beestes/ wherfore whan theyr chyldren ben borne they put serpentes in theyr cradelles for to proue yf they be veryly theyr chyldren or no. In some place it is sayd ẏ Poule is lesse than Peter. Otherwhyle more/ and somtyme egall and lyke. For in dignite he is lesse. In prechynge greter/ and in holynes they ben egall. Haymond sayth ẏ Poule fro ẏ cocke crowe vnto the houre of fyue he laboured w̄ his hādes/ & after entended to prechynge/ & ẏ endured almoost to nyght/ the resydue of ẏ tyme was for to ete/ slepe & praye/ which was necessary. He came to Rome whan Nero was not fully cōfermed in ẏ empire. And Nero herynge ẏ there was dysputyng & questyons made bytwene Poule and the iewes/ he retchynge not moche therof/ suffred Poule to go where he wold & preche frely. Iheronimus sayth in his boke De viris illustrib⁹. that the. xxxj. yere after ẏ passyon of our lord/ the seconde yere of Nero saynt Poule was sente to Rome boūden/ & two yere he was in free kepynge & disputed agaynst ẏ iewes/ & after he was let go by Nero/ & preched ẏ gospell in the west partyes. And the. xiiij. yere of Nero the same yere & daye ẏ Peter was crucyfyed his heed was smytten of. Hec Iheronymus. The wysdom & religyon of hȳ was publysshed ouer all/ & was reputed meruaylous. He gate to hȳ many frendes in ẏ emperours hous & cōuerted them to the fayth of Chryst. And some of his wrytȳges were recited & redde tofore the emperour/ & of all men meruaylously cōmended/ & ẏ senate vnderstode of hym hye thȳges of auctorite. ¶ It happed on a day ẏ Poule preched aboute euensonge tyme in a lofte a yonge man named Patroclus/ butler of Nero/ & w̄ hym welbeloued/ went for to se ẏ multytude of people/ & ẏ better for to here Poule he wente vp in to a wyndowe/ & there slepyng fell downe & dyed. Whiche whā Nero herde therof was moche sory & heuy therfore/ & anone ordeyned an other in his offyce. Poule knowynge hereof by ẏ holy ghost sayd to them stādyng by hym/ that they sholdi go & brȳge to hȳ Patroclus which was deed/ & ẏ the emperour loued moche whome whā he was brought he reysed to lyfe/ & sent hym with his felowes to ẏ emperour/ whome the emperour knewe hym for deed/ & whyles he made lamentacyon for hym/ it was tolde ẏ emperour that Patroclus was comen to the gate. And whan he herde ẏ Patroclus was a lyue/ he moche meruayled & cōmaūded ẏ he sholde come in. To whome Nero sayd Patrocle lyuest thou/ & he sayd/ ye emperour I lyue. And Nero sayd/ who hath made ẏ to lyue agayne. And he sayd/ the lorde Iesu Chryst kynge of all worldes. Thā Nero beynge wroth sayd/ thā shall he regne euer & resolue all the realmes of

the Worlde. To Whome Patroclus sayd ye certaynly emperour. Thā Nero gaue to hȳ a buffet sayenge/therfore ȳ seruest hym. And he sayd. ye verily I serue hȳ that hath reysed me fro deth to lyfe. Thā fyue of the mynystres of Nero ȳ assysted hym sayd to hȳ. O emperour Why smytest ȳ this yonge man truly & Wysely answerynge to the/trust verily We serue ȳ same kyng almyghty. And Whan Nero herde ȳ/he put them in pryson for to turmēt them strōgly/whome he moche had loued. Thā he made to enquyre & to take all chrysten men/& Without examinacyō made them to be turmēted w̄ ouer grete turmentes. Than Was Poule amonge other boūden & brought tofore Nero. To Whome Nero sayd. O ȳ man seruaūt of the grete kynge boūden tofore me/Why WithdraWest ȳ my knyghtes & draWest them to the. To Whome Poule sayd/not onely fro thy corner I haue gadred knyghtes/but also I gadre fro the vnyuersall Worlde to my lorde/to Whome our kyng gyueth suche gyftes ȳ neuer shall fayle. And graūteth ȳ they shal be excluded fro all indygence & nede. And yf ȳ Wylt be to hym subiecte/ȳ shalt be safe. For he is of so grete power ȳ he shall come & iudge all the Worlde/& destroye the fygure therof by fyre. And whan Nero herde ȳ he shold destroye the fygure of the Worlde by fyre he cōmaūded ȳ all chrysten men sholde be brent by fyre/& Poule to be byheded/as he that is gylty agayst his maieste. And than so grete a multytude of chrystē people Were slayne there/that the people of Rome brake vp his paleys/& cryed & meued sedycyon agaynst hym sayenge. Cezar amende thy maners & attempre thy cōmaundementes/for these ben our people that thou destroyest/& defende ȳ empyre of Rome. The emperour than dredynge the noyse of the people/chaunged his decree and edicte/that no man sholde touche ne hurte no chrysten man tyll the Emperour hadde otherWyse ordeyned. Wherfore Poule was brought agayn to fore Nero/whom as soone as Nero sawe he cryed & sayd. Take away this wycked man & byheed hym/& suffre hȳ no lenger to lyue vpon the erth. To Whome Poule sayd. Nero I shall suffre a lytell Whyle/but I shal lyue eternally w̄ my lord Jesu chryst. Nero sayd/smyte of his heed ȳ he may vnderstande me stronger than his kyng/ȳ Whan he is ouercomen We may se whether he may lyue after. To whom Poule sayd/to ȳ ende that ȳ knowe me to lyue euerlastyngly/Whan my heed shall be smytten of I shal appere to ȳ lyuyng. And than ȳ mayst knowe ȳ chryst is god of lyfe & of deth. And Whan he had sayd this/he Was ledde to ȳ place of his martyrdom/& as he was ledde/ȳ thre knyghtes that ledde hym sayd to hym. Tell to vs Poule Who is he your kynge that ye loue so moche/ȳ for his loue ye had leuer dye than lyue/& What reWarde shall ye haue therfore. Than Poule preched to them of the kyngdome of heuen/& of the paynes of hell/in suche Wyse that he conuerted them to ȳ fayth. And they prayed hym to go frely Whether he Wolde. God forbede bretherne sayd he that I sholde flee/I am not fugytyfe/but the lawfull knight of Chryst/I knowe Well that fro this transytory lyfe I shall go to euerlastynge lyfe. As soone as I shall be byheded/true men shall take away my body/marke ye Well ȳ place & come ye thyder to morowe/& ye shall fynde by my sepulcre tWo men Luke & Tytum prayenge/to Whom whā ye shal tell for What cause I haue sent you to them/they shall baptyse you/& make you heyres of the kyngdome of heuen. And Whyles they thus spake togyder/Nero sent tWo knyghtes to loke yf he Were slayne & byheded or no And Whan thus saint Poule Wold haue conuerted them they sayd. Whan ȳ arte deed & rysen agayn than we shall byleue.

Now come forth and receyue that ꝑ hast deserued. And as he was ledde to ꝑ place of his passyon in the gate of Hostyence/a noble woman named Plantylle a dyscypleſſe of Poule/who after an other name was called Iemobia/for happely she had two names mette there w̄ Poule/which weppynge cōmended her to his prayers. To whome Poule sayd. Fare well Plantilla doughter of euerlastyng helth/lene to me thy veyle or keuerchef w̄ whiche ꝑ coueresi thy heed/ꝑ I may bynde myne eyen therwith/& afterwarde I shall restore it to ꝑ agayne. And whā she had delyuered it to hym ꝑ butchers scorned her sayenge. Why hast ꝑ delyuered to this enchaūtour so precyous a cloth for to lese it. Than whā he came to ꝑ place of his passyon/he turned hym towarde ꝑ eest holdyng his hādes vp to heuen ryght longe w̄ teres prayenge in his owne language & thanked our lorde. And after ꝑ he badde his bretherne fare well/& boūde his eyen hymselfe w̄ the keuerchef of Plantylle/& knelyng downe on bothe knees stratched forth his necke/& so was byheded. And as soone as ꝑ heed was fro ꝑ body it said Jesus chrystus/whiche had ben to hym so swete in his lyfe. It is sayd that he named Jesus or Chrystus or bothe fyfty tymes. Fro his woūde sprauke out mylke in to the clothes of the knyght/and afterwarde flowed out blode. In ꝑ ayre was a grete shynynge lyght/and fro the body came a moche swete odour. Denys in an epystle to Thymothee/sayth of ꝑ deth of Poule thus. In ꝑ houre full of heuynes my welbeloued broder ꝑ butcher sayeng Poule make redy thy necke. Than blyssed Poule loked vp in to heuen/markyge his forcheed & his breste w̄ the sygne of ꝑ crosse/& than sayd anone. My lorde Jesu chryst in to thy hādes I cōmende my spiryte. &c. And than wout heuynes & compulsyon he stratched forth his necke/& receyued the crowne of martyrdome. The butcher so smytyng of his heed/the blyssed martyr Poule toke ꝑ keuerchef & vnbounde his eyen/& gadred vp his owne blode & put it therin/& delyuered it to the woman. Than the butcher returned/& Plantylle mette hym & demaūded hym sayenge/where hast ꝑ lefte my mayster. The knyght answered/he lyeth wout ꝑ towne w̄ one of his felowes/& his visage is couered w̄ thy keuerchef. And she answered & sayd/I haue now seen Peter & Poule entre in to the eyte cladde w̄ ryght noble vestementes/& also they had right fayre crownes vpon theyr heedes more clere & more shynynge than the sonne/& hath brought agayne my keuerchef all blody whiche he hath delyuered me. For whiche thynge & werke many byleued in our lorde & were baptysed/& this is ꝑ saynt Dyonyse sayth. And whan Nero herde saye this thynge he doubted hym & began to speke of all these thynges w̄ his philosophres & with his frēdes/& as they spake togyder of this mater/Poule came in & ꝑ gates shette & stode tofore Cezar & sayd. Cezar loo here is tofore ꝑ Poule the knyght of ꝑ kyng perdurable & not vaynquysshed/now byleue thā certeynly that I am not deed but alyue. But thou caytyf shalt dye of an euyll deth/bycause thou hast slayne ꝑ seruaūtes of god. And whan he had sayd thus he vanysshed away/& Nero what for drede & what for angre he was nygh out of his wytte/& wyst not what to do. Than by ꝑ coūseyle of his frēdes he vnboūde Patrocle & Barnabe & let them go where they wold/& ꝑ other knyghtes Longius mayster of the knyghtes & Aggestus came on ꝑ morow to ꝑ sepulcre of Poule/& there they foūde two men prayenge ꝑ were Luke & Tyt⁹ & bytwene them was Poule. And whā Luke and Tytus sawe them/they were abasshed & began to flee/& anone Poule vanysshed away/and ꝑ knyghtes cryed after them & sayd. We come not to greue

you/but knowe ye for trouth ꝑ we come for to be baptysed of you/lyke as Poule hath sayd whome we sawe now prayenge with you. Whan they herd that/they returned & baptysed them w̄ grete ioye. The heed of saynt Poule was caste in a valey/& for the grete multytude of other heedes of men that were there slayne & throwen it coude not be knowen whiche it was. It is redde in thepystle of saynt Denys/that on a tyme ꝑ valey sholde be made clene/& ꝑ heed of saynt Poule was cast out w̄ the other heedes/& a shepherde that kepte shepe toke it w̄ his staffe/& set it vp by ꝑ place where his shepe graased. He sawe by thre nyghtes cōtynually & his lord also a ryght grete lyght shyne vpon the sayd heed. Than they wente & tolde it to ꝑ bysshop & to other good chrysten men/whiche anone sayd/truly that is the heed of saynt Poule. And than the bysshop w̄ a grete multytude of chrysten men toke that heed with grete reuerence & set it in a tablette of gold/& put it to the body for to ioyne it therto. Than the patriarke answered/we knowe well ꝑ many holy men ben slayn & theyr hedes ben dysperpled in ꝑ place/yet I doubte whether this be the heed of Poule or no/but let vs set this heed at ꝑ feet of the body/& praye we vnto almyghty god that yf it be his heed/that ꝑ body may turne and ioyne it to ꝑ heed/whiche pleased well to them all/& they set ꝑ heed at ꝑ feet of the body of Poule/& than all they prayed/& the body turned hym/& in his place ioyned hym to the heed. And than all they blysted god/& thus knewe verely ꝑ that was ꝑ heed of saynt Poule. This sayth saynt Denys. And saint Gregory telleth that there was a man ꝑ fell in despayre in the tyme of Justyne ꝑ emperour/and made redy a corde to hange hymselfe/& alway he cryed on saynt Poule sayenge Saint Poule helpe me. Thā came there a blacke shadowe sayenge to hym. Hye ꝑ good man make an ende of that ꝑ hast be gon. And he alway made redy the corde sayenge. Moost blysted Poule helpe me. And whan all was redy there came an other shadowe as it had ben of a man/ ꝑ sayd to hym that styred hym. Flee hens thou moost wretche/for Poule the aduocate is comen. Than the foule shadowe vanysshed away/and the man compynge agayne to hymselfe/& castynge awaye the corde/toke condygne penaūce for his offence & trespace. ¶ In the same epystle aforesayd saynt Denys bewayleth the deth of his mayster Poule with mylde wordes sayenge/who shall gyue teeres to myn eyen/& to my browes a foūtayne of water that I may wepe day & nyght that the lyght of the chirche is extynct. And who is he that shall not wepe and wayle/and clothe hym with clothes of mournynge & sorowe/and in his mynde be gretly abasshed. Loo Peter the foundament of the chirche & glory of sayntes and holy apostles is gone fro vs/& hath lefte vs orphanes. Poule also the techer and cōforter of the people is fayled to vs and shall no more be foūde/whiche was fader of faders/doctour of doctours/pastour of pastours/profoundnes of wysdome/a trompe sowynge hye thynges and a precher of trouthe. I saye verely Poule to be moost noble of the apostles & neuer wery of prechynge of the worde of god. He was an erthly aūgell an heuenly man/ymage and symylytude of diuynite and hath vs all forsaken nedy & vnworthy in this despysed worlde/and is gone vnto Chryst his god his lord and frende. Alas my brother Thymothee best beloued of my soule/where is thy mayster/thy fader and louer. Fro whens shall he greet the ony more/loo thou art made an orphane and remaynest alone. Now he shall no more wryte to the with his owne hande/my derest sone/woo to me my brother Thymothee/what is happened

to vs/of heuynes/of derknes and harme
bycause we be made orphans/now come
not his epystles to ỹ/in whiche he wrote
Poule the lytell seruaũt of Jesu Chryst.
Now he shall no more wryte to ỹ cytees
sayenge. Receyue ye my welbeloued sone
Shette my broder the bokes of the pro-
phetes & claspe them. For we now haue
none interpretour of ỹ parables ne para-
digmes/ne theyr dictes. Dauid the pro-
phete bewayled his sone & sayd/woo to
me/who shall graũte me to dye for ỹ my
sone/woo to me. And I may saye woo to
me/mayster myn veryly woo to me/now
the cõcourse of thy disciples compynge to
Rome & sechyng ceaseth & fayleth. Now
no man sayth/let vs go & se our doctours
& aske we them how vs behoueth to rule
the chirches to vs cõmysed/& shall inter-
prete & expowne to vs ỹ sayenges of our
lord Jesu chryst & of ỹ prophetes/veryly
woo to these sones my broder Thymo-
thee ỹ ben deprpued of theyr spirytual fa
der/& also to vs ỹ ben deprpued of our spi
rytual maysters whiche gadred togyder
vnderstandyng & science of ỹ olde & newe
lawe/& put thẽ in theyr epystles. Where
is now the renewynge of Poule & the la-
bour of his holy feet. Where is ỹ mouth
spekyng/& the tongue coũseylyng/& the
spiryte well pleasyng his god/who shal
not wepe & wayle. For they ỹ haue deser
ued glory & honour toward god/ben put
to deth as malefactours & wycked men/
woo to me ỹ behelde in ỹ houre his blys-
sed body all bewrapped in his innocent
blode. Alas my fader & doctour/ỹ were
not gylty of suche a deth/now whyther
shall I go for to seche ỹ/the glory of chry-
sten men/& prayenge of good true men/
who shal stynt thy voyce ỹ sowned so hye
in ỹ chirche in prechynge ỹ worde of god
Loo ỹ hast entred in to thy lord & thy god
whome ỹ hast desyred w̃ all thyne affec-
cion. Jherusalem & Rome ben euyl fren-
des/for they ben egal to yll. Jherusalem
hath crucifyed our lord Jesu chryst/and
Rome hath slayne his apostles. Jherusa
lem serueth hym ỹ they crucifyed/& Ro-
me in solempnysynge glorifyeth them ỹ
it hath slayne/& now my broder Thymo
thee these ben they whome ỹ louedest &
desyredest w̃ all thyn hert/lyke as Saul
& Jonathas ỹ were not departed in lyfe
ne in deth. And so I am not departed fro
my lorde & mayster/but whan yll & wyc-
ked men departe vs/& the separacyon of
one hour shal not be alway. For his soule
knoweth them ỹ loue hym/though they
speke not to hym/whiche now ben ferre
from hym. And at ỹ daye of ỹ grete resur
reccyõ they shall not be departed from hỹ
(Hec Dionisius) Sayt John Crisostom
sayth in ỹ boke of prayenge of saint Pou
le/and cõmendeth this glorious apostle
moche sayenge. What is founden suffy-
cyent in cõmendacion of hym syth all the
goodnes ỹ is in man/the soule possedeth
it onely/& hath it in hym/& not onely of a
man/but also of ỹ aũgelles. And in what
maner we shall saye to you here after.
Abel offred sacrefyce/& of ỹ he was pray
sed/but we shall shewe the sacrefyce of
Poule/& it shall appere greter in as mo-
che as heuen is hyer than the erthe. For
Poule sacrefyed hymselfe euery daye/&
offred double sacrefyce in herte & in body
whiche he mortifyed/he offred not shepe
ne nete/but he sacrefyed hymselfe in dou
ble wyse/and yet ỹ suffised hym not/but
he studyed to offre to god all ỹ worlde/for
he enuyronned all ỹ worlde that is vnder
heuen/& made aũgelles of men/& more
ouer ỹ men ỹ were lyke fendes/he chaũ-
ged them to aũgels. Who is he ỹ is foũde
parell or lyke to this sacrefyce/whiche
Poule with the swerde of ỹ holy ghoost
offred vp to the awter whiche is aboue
heuen. Abel was slayne by treason of his
broder/but Poule was slayne of them
whome he desyred to wynne & saue fro
innumerable cuylles. His dethes were

so many ꝑ they may not well be nōbred/ he had as many as he lyued dayes. Noe as is redde kepte hȳselfe/his wyfe & his childzen in ꝑ arke/but Poule in a moze peryllous & older flode in an arke not made with bozdes w̄ pytche & glewe. But w̄ epystles made foz bozdes/delyuered & saued ꝑ vnyuersal Wozlde fro ꝑ flodes of erour & of synne. This arke oz shyp was not bozne to one place/but it was sente thzough ꝑ vniuersal Wozlde/ne lymed w̄ pytche ne glewe/but ꝑ bozdes therof were enoynted with ꝑ holy ghoost. He toke them ꝑ were Wozshyppers of reasonable beestes almoost moze foles than vnreasonable beestes/foz to be ꝑ folowers of aungels. He ouercame ꝑ arke in whiche was receyued ꝑ crowe/& sent hȳ out agayn/& closyng a Wolfe therin/Whose woodnes he coude not chaūge. But this Poule toke faucōs & kytes & made of them doues & excluded al woodnes & furiosite fro thē & bzought to them ꝑ spiryte of mekenes. Some meruayle of Abzaham ꝑ at the cō maūdemēt of god lefte his coūtre & kynrede/but how may he be cōpared to Poule whiche not onely left his coūtre & kynrede/but also hymself & ꝑ Wozlde/also he fozsoke & despysed all thynge/& required to haue but one thȳge/& ꝑ was ꝑ charite & loue of Jesu chzyst/ne he desyred thynges pzesent/ne thynges to come. &c. And Abzahā put hymselfe in peryll foz to haue his bzoders sone/but Poule susteyned many perylles foz to bzynge ꝑ vnyuersal Wozlde fro perylles of ꝑ deuyl/& bzought other to grete surete with his owne deth Abzahā wold haue offred his sone ysaac to god/but Poule bzought neyther frēde ne neyghbour/but offred hymself to god a. M. tymes. Some meruayle of the pacyence of ysaac/foz he suffred ꝑ pyttes ꝑ he made to be stopped/but Poule not beholdyng the pyttes stopped w̄ stones/ne his owne body beten onely/but them of whome he suffred grete paynes/he studyed to bzȳge to heuen. And ꝑ moze this welle was stopped/so moche the moze it flowed out stremes in shedȳg of water of scripture/of mekenes & of pacience. Of ꝑ pacyence of Jacob scripture meruayleth which abode. vij. yere foz his spouse/but who hath ꝑ soule of an ademāt ꝑ may folowe ꝑ pacyēce of Poule/foz he abode not onely. vij. yere foz Chzyst his spouse/but all his lyfe tyme. He was not onely bzent with ꝑ hete of ꝑ day/ne suffred onely the frost of ꝑ nyght/but suffrȳge tēptacyons now w̄ betȳges/now stoned w̄ stones/& alway amonge his turmentes caught ꝑ shepe & dzewe thē to ꝑ fayth fro ꝑ mouth of ꝑ deuyll. And also he was made decorate & fayre with ꝑ chastite of Joseph/& here I doubte leest some wold take it foz a lesyng foz to prayse here Poule/Which crucifyenge hymselfe/not onely ꝑ beaute of mēnes bodyes/but al suche thynges ꝑ were seen to be fayre & clere ꝑ he beheldе set no moze by them thā we do by a lytell asshes oz fylth/& abode vnmeuable as a deed man. All men wonder at Job/foz he was a meruaylous champion/but Poule was not onely troubled by monethes/ but many yeres endurynge in agonye/& alway appered clere. He put not away ꝑ woodnes of his flesshe w̄ a sherde oz shell but he ran dayly as the vnderstandynge mouth of a lyon/& faught agaynst innumerable temptacyōs whiche were moze tollerable thā a stone/whiche not of thze oz foure frēdes/but of all men/& of his bzetherne he suffred oppzobzyes/& was confused & cursed of them al/& he toke it euer mekely & pacyently. Job was a man of grete hospytalite & had cure of pooze people/& ꝑ he dyd was to susteyne ꝑ fylth of the flesshe. But saynt Poule laboured to helpe ꝑ sekenes of ꝑ soules. Job opened his hous to euery man that came/but ꝑ soule of Poule shewed hym to ꝑ vnyuersall Wozlde. Job had shepe & oxen innumerable/and of them he was lyberall to

poore men. Poule had no possessyon saue his body/& With that he mynystred suf-fycyently to them ꝑ had nede/ Whiche in a place sayth. Unto my necessytees & to them ꝑ Were With me these hãdes haue mynystred. And to holy Job Were gyuen Wormes/ Woũdes & sores Whiche dyd to hym moche payne & sorowe/ but & thou Wylt consyder Poule ꝑ shalt se betynges hungre/ chaynes/ & perylles ꝑ he suffred of his knowen men and of straũgers. He suffred of all ꝑ World beſynes for ꝑ chir-ches/ & brennynge for sclaũdres/ ꝑ mayst se that he Was harder than ony stone/ & his soule ouercame With infirmyte yren and adamant. What Job suffred With his body/ that Poule sustayned With his mynde/ whiche is more greuous thã ony Worme. And oft his eyen flowed of teres not onely on dayes/ but also on nyghtes. He was more turmented than a Woman in the byrthe of her chylde/ Wherfore he sayd. My lytell chyldren Whome yet I bryng forth/ Moyses chase for to be de-faced out of the boke of lyfe for ꝑ helth of the iewes/ & offred hymselfe for to perysshe With other/ but Poule Wolde not onely perysshe With his kynrede/ but that all other shold be saued Wolde be cast downe from euerlastynge ioye. And Moyses re-pugned agaynst Pharao/ and Poule a-gaynst the deuyll euery daye. He for one people of ꝑ iewes faught/ & Poule for all the vnyuersall World/ not by sweet/ but by blode. Saynt Johñ the baptyst ete lo custes and wylde hony/ but Poule in the myddle of ꝑ World Was as strayte in his cõuersacion/ as sayt Johñ Was in desert Not onely he Was fedde With locustes & wylde hony/ but w̃ moche fouler meet he was cõtent/ for ofte he lefte his necessary meet for ꝑ feruẽt study ꝑ he had to preche the worde of god. Truly there appered in saynt Johñ grete cõstaũce in prechynge agaynst Herodiades/ but Poule not one ne two ne thre/ but he corrected innume-rable mẽ set vp in hye power/ & also other tyraũtes. It resteth now ꝑ We compare Poule to aũgels/ in Whiche We shall pre-che a grete thynge/ for w̃ all charge they obeyen vnto god/ Whiche Dauyd sayth meruaylynge ꝑ they ben myghty in ver-tue/ & euer do ꝑ cõmaũdementes of god. And also ꝑ prophete sayth/ ꝑ he maketh his aũgels spirites/ & his mynistres fyre brẽynge. And all this We may fynde in Poule/ that lyke to fyre and a spiryte he hath ronne through out al ꝑ World/ & in prechynge he hath purged it. And yet he hath not sorted heuen/ & ꝑ is Wonderfull. For he cõuersed suche as in heuẽ/ & Was yet enuyronned With his mortall flesshe. O lord how moche be We Worthy damp-nacyon/ Whan We se all good thynges to be assembled in one man/ & We study not to folowe ꝑ leest parte of them/ ne he had in this World none other thyng/ ne none other nature/ ne none other soule dyssem-blable to vs/ ne dWellynge in none other World/ but in ꝑ same erth & the same re-gyõ/ also vnder ꝑ same lawes nourisshed & maners/ & he surmoũteth all mẽ ꝑ now ben or haue ben by vertue of his courage Ne this thyng is not to be meruaylled in hym onely/ ꝑ for ꝑ haboũdaũce of deuocyon he felte no payne. But he recompensed in hym ꝑ vertue for his reWarde. And whã he sawe ꝑ his deth approched/ he called other to ꝑ delyte of his ioye sayenge. Ma-ke ye ioye & reioyse ye w̃ me/ & certaynly he hasted more to wrõges and iniuryes/ Whiche he suffred for his true preching/ & Was gladder therof than he Were bo-den to a feest of grete ioye. For he desyred more deth thã bodyly lyf/ & desyred more pouerte than richesse/ and trauayle than rest. For in his rest he chase rather We-pyng than rest. He vsed to praye more for his enemyes than other do for theyr fren des/ & aboue all other thynge he dradde ꝑ Wrath of god/ and had none other desyre but onely to please god/ & he forsoke not

onely all present thynges/but all thȳges that ben to come. He refused all prosperytees ẏ euer were/or euer shall be in erth. And yf we shall speke of heuenly thȳges thou shalt se ẏ loue of hym in Jesu chryst and with this loue he thought hymselfe blyssed. He coueyted not to be felow with aũgels ne archaũgels/ne w̄ none ordre of aũgels/but he coueyted more w̄ the loue of god to be leest of them ẏ be punysshed/ than without his loue to be amõge souerayn honours/ & that was to hym moost gretest turmẽt for to departe fro his loue for that departynge sholde be to hym an hell & payne without ende. And on that other syde for to vse the charite of Chryst was to hym lyfe/worlde & ꝓmyssyon/ & all goodes w̄out nombre. And so he despysed all ẏ we drede/lyke as we despyse an herbe putrefyed & rotten. He reputed the tyraũtes conspyrynge theyr furour in to the apostles/lyke as bytynges of flees/ & he reputed deth/cruelnes/ & a thousande turmẽtes but as a playe or game of children/whyles he suffred them for Chrystes sake. He thought he was made more fayre w̄ byndyng of chaynes/thã he had ben crowned w̄ a diademe. For whan he was cõstrayned to be ĩ prison/he thought he was in heuen. And he receyued more gladlyer betynges & woũdes/thã other victoryes. He loued no lesse sorowes than medes/for he reputed tho sorowes ĩ stede of rewardes. And suche thynges ẏ ben to vs cause of sorowes/were to hym grete delyte. And was euer enbraced w̄ grete wepynges/wherfore he sayd/who is sclaũdred & I brenne not/ & who can saye I delyte in sorowyng. Many bẽ woũded with ẏ deth of theyr chyldren/ & take conforte whan they may wepe ynough/ & it is moost greuaũce to them whan they bẽ restrayned from theyr wepyng. In lyke wyse Poule nyght & day had cõsolacyon of his teres & wepynge. There coude no man wepe ne bewayle his owne defautes/as he bewayled other mẽnes defautes. For lyke as ẏ̄ wenest hȳ to be in turment that wepeth ẏ perysshynge for his synnes ẏ whiche desyre to be excluded fro the ioye of heuen/to ẏ ende ẏ they myght be saued/for he felte as moche the perysshyng of other soules as he felt or trowed hymselfe to perysshe. To what thynge may he than be lykened/to what yren/or to what adamant. For he was stronger than ony adamant/ & more precyous thã golde & gẽmes/that one mater he ouercame with strength/ & that other w̄ preciousnes. Than we may saye ẏ Poule is more precyous thã all ẏ worlde & all ẏ is therin. For he flewe as he had had wynges through all ẏ worlde in prechynge/ & he despysed all labours and perylles/as though he had ben w̄out body. And lyke as he posseded heuen/soo he despysed all erthly thynges. And lyke as yren that is layde in ẏ fyre is made all fyre/ryght so Poule enbraced w̄ charite was made all charite. And right as it had ben a comyn fader of all ẏ worlde/so he loued all men/ and surmoũted all other faders bodyly & ghostly by curiosite & pyte/ & desyred and hasted hȳ to yelde all men to god & to his kyngdom/as though he had engendred them all. This holy Poule ẏ was so symple and vsed the crafte to make baskettes came to so grete vertue ẏ in ẏ space of.xxx yere he cõuerted to ẏ chrysten fayth/the persees and parthes/them of mede/the yndes & the scytes/ẏ ethiopes/the saromates & sarasyns/ & more ouer al maner men/and lyke as fyre put in strawe or in towe wasteth it/ryght so wasted Poule all ẏ werkes of ẏ fende. And whã he was ledde through ẏ grete see/he ioyed hȳ as gretely as though he had ben ledde to se an empyre. And whan he was entred in to Rome/it suffised hȳ not to abyde there but he went in to spayne/and was neuer ydle ne in rest/but was alway more brennynge than fyre in the loue to preche the

worde of god / ne dradde no perylles / ne had no shame of despytes / but was euer redy vnto batayle / & anone shewed hym selfe peasyble & amyable. And whan his disciples sawe hym boũde in chaynes for al that he ceased not to preche whyles he was in prison / wherfore some of the bretherne cõsyderyng his techyng toke ỹ more strengthe to them / & were more constaũt agaynst ỹ enemyes of Chrystes fayth / & all this & moche more sayth sayut Johñ Crisostome / whiche were ouermoche to wryte here / but this shall suffyse. Than let vs praye vnto almyghty god ỹ by the merytes of sayt Poule we may haue forgyuenes of our synnes & trespaces ĩ this present lyf / that after the same we may come to euerlastyng ioye in heuen. Amẽ.

## Here folowyth the lyues of the seuen bretherne.

The seuen bretherne were sones of saynt Felycite whose names ben January / Felix / Philyp / Siluanus / Alexander / Vitalis / & Marcialis. All these were called by ỹ cõmaũdement of ỹ emperour Anthonye tofore Publyen ỹ prouost. And than ỹ prouost coũseyled ỹ moder ỹ she shold haue pyte on her selfe & on her sones. Who answered & said / neyther for thy flateryng ne by thy blandyssyng wordes ỹ mayst not drawe me to thy desyre / ne wt thy thretenynges ỹ mayst not breke me / I am assured of the holy ghost whom I haue ỹ I shall alyue ouercome the / & better shal vaynquysshe the whan I am deed. And thã she turned her to her sones & sayd. My sones se ỹ heuen & loke vpwarde my derest chyldren / for Chryst abydeth you there / fyght ye strongly for Chryst / & shewe you faythfull & true in ỹ loue of Jesu chryst. And whan ỹ prouost herde ỹ / he cõmaũded ỹ she shold be smyten & buffeted. And as ỹ moder & her sones abode moost cõstaũtly in ỹ fayth / the



moder seynge & conforteynge them / they were slayne wt dyuerse turmentes. And saynt Gregory calleth this blyssed Felicite more than a martyr / for she suffred. vij tymes deth in her. vij. sones / & the. viij. tyme in her propre body / and he sayth in his omelye ỹ saynt Felycite in byleuyng was the handmayde of Chryst / & in prechynge was the martyr of Chryst / & she dredde to leue after her for to lyue her. vij sones in prison / lyke as worldly frendes dred leest they sholde dye in prison / she chylded & bare them by the holy ghoost / whome she had borne to ỹ worlde of her flesshe / and them whom she knewe well were of her owne flesshe / she myght not se dye wout sorowe / but it was the force of the loue wt in forth that ouercame ỹ sorowe of the flesshe. And I haue sayd by ryght this woman to be more thã a martyr ỹ so ofte hath ben extynct in her sones in whiche she hathe therin multyplyed martyrdom / she ouercame the byctory of martyrdome whan for ỹ loue of god her onely deth suffysed her not. And they suffred deth aboute the yere of our lorde. C. and. x. vnder Decius the emperour.

## Of the lyfe of saynt Theodora.

Theodora was a noble woman & a fayre in Alysaũder in the tyme of zenone the emperour / & had a ryche man to her husbõde & dredyng god. The deuyl hauyng enuy at ỹ holynes of Theodore / entysed a ryche man of ỹ towne in to the cõcupiscence of her / whiche sent to her dyuers messengers & gyftes requyrynge ỹ she wold assent to his desyre / but she refused theyr message & despised ỹ gyftes / he was so besy on her & so moche greuous ỹ she coude haue no rest & was almost ouercome. At ỹ last he sent a wytche & promysed to her many thyges yf she coude bryng about ỹ she sholde cõsent to his desyre And she wente and exorted her to do this

synne with ỹ mā & to haue pyte on hym. To whom she sayd ỹ tofore god all thynges were knowen/wherfore she wold in no wise do so grete a synne. And this fals wytche sayd/what someuer is done in ỹ day tyme god seeth & knoweth/but what is done after ỹ sonne is downe in ỹ west & is derke/god knoweth no thyge therof To whom Theodora said/sayst ỹ trouth ye verily I tell you trouth. And so ỹ woman beynge deceyued bad ỹ man sholde come at night & she shold accõplysshe his wyll & desyre. And whā this yll woman had tolde this to ỹ man/he was gladde & ioyfull & kepte his houre & had his wyll of her & departed. Theodora returnynge to herselfe begā to wepe mooste bytterly/& smote her visage & brest sayenge. Alas alas I haue lost my soule & haue destroyed ỹ beaute of my name. Her husbond came fro wout & foũde his wyfe so sorowynge & desolate desyred to knowe ỹ cause for to cõforte her/but she wold receyue no cõsolacyon. On ỹ morowe erly she wente to a monastery of nõnes & demaũded of ỹ abbesse yf god coude knowe ony synne done & cõmysed by nyght after ỹ day was passed. To whome she sayd/no thynge may be hydde fro god/for god seeth & knoweth all ỹ is done in what houre it be cõmysed by night or by daye. And than she wepte bytterly sayeng/gyue me ỹ boke of ỹ gospelles ỹ some lot may fall to me/& she openynge ỹ boke foũde writen. Quod scripsi scripsi. Than she returned to her hous/& one day whan her husbonde was out she cutte of her heer/& clad her w̄ the clothes of her husbonde/& went to a monastery of mõkes whiche was .xviij. myle thens & hyed her/& there required ỹ she might be receyued w̄ the mõkes. She was demaũded of her name/& she sayd ỹ she was named Theodorus/ & there she was receyued/& mekely dyd all ỹ offyces/& her seruyce was acceptable to euery body. After certeyn yeres ỹ abbot called broder Theodoryk for to yoke ỹ oxen/& cõmaũded her that she shold go to the cyte & fetche oyle/ Her husbonde wepte moche for sorowe/& dredde leest she were gone away with an other man/& the aũgel of god appered to hym & sayd. Aryse erly & stãde in ỹ waye of ỹ martyrs Peter & Poule/& she ỹ shall mete ỹ is thy wyfe/ whiche done Theodora w̄ her camelles came/& seynge her husbonde knewe hym well/& sayd w̄in herselfe. Alas good husbonde how moche labour do I take ỹ I may haue forgyuenes of ỹ synnes ỹ I haue done to the. And whan she approched him she saleted hy sayenge. Our lord gyue the ioye my lord. He no thyge knewe her. And whā he had longe abyden he held hym deceyued/& a voyce sayd to hym. He that yesterday saleted ỹ was thy wyfe. Theodora was of so grete holynes ỹ she dyd many myracles. She saued a man al to torne with a wylde beest by her prayers/& she cursed ỹ beest/& sodeynly it dyed & fell down. The deuyl coude not suffre her holynes/appered to her sayenge. Thou strompet aboue all other & aduouterer/ ỹ hast forsakē thy husbõde for to come hyther & despyse me by my myght & power I shall reyse a batayle agaynst the/& but I make ỹ reny ỹ crucifyed god/say it am not I. She made ỹ sygne of ỹ crosse/& anone ỹ deuyll banyshed away. ¶ On a tyme as she returned fro ỹ cyte/& in a certayne place was herberowed/a wenche came to her in the nyght sayenge. Slepe w̄ me this nyght whome she refused/& than this wenche went to an other ỹ laye in ỹ same hostery Whan her bely began to swell/ she was demaũded of whome she had conceyued. And she sayd/ ỹ monke hath layen by me. Whan the chylde was borne they sent it to the abbot of ỹ monastery/whiche blamed sore Theodoryk. And he mekely demaũded ỹ it myght be forgyuē hym/but he was cast out of the monastery/& toke the chylde vpō his sholder/& so she abode

out of the monastery. iij. yere / and nourysshed the chylde with the mylke of the beestes. The deuyll hauyng enuy of her grete pacyence in the lykenes of her husbonde he transfygured hym & came and sayd to her. Come now ꝑ my wyfe / for yf thou hast layn with another man I forgyue it the. And she had supposed it had ben her husbonde & sayd / I shall no more dwell wt the / for ꝑ sone of Johñ ꝑ knyght hath layn by me / & I wyl do penaūce for that I haue synned agaynst ꝑ / & she made her prayer / & anone the deuyll banysshed away / & knewe ꝑ it was the deuyll. In other tyme ꝑ deuyll wolde make her aferde / for deuylles came to her in ꝑ lykenes of terryble wylde beestes / & a certeyn man sayd to them. Ete ye this strompet. She thā prayed / & anone they banisshed awaye. ¶ In other tyme a multytude of knyghtes came whome a prince tofore ꝑ other worshypped hꝑ / whiche knyghtes sayd to Theodore. Aryse & worshyp our prince / whiche answered / I worshyp & adoure my lorde god. And whan it was tolde to ꝑ prince / he cōmaūded ꝑ she shold be brought tofore hym / & to be turmented with so many turmentes / ꝑ she sholde be estemed for deed. And than she made her prayers / & all ꝑ multytude banysshed awaye. ¶ Another tyme she sawe there moche gold / & she blysshed her & cōmended her to god / & it banysshed awaye. ¶ An other tyme she sawe a basket borne ful of al maner of good meet / & he ꝑ bare it sayd to her. The prynce ꝑ bette ꝑ sayth that ꝑ sholdest take this and ete / for he dyd it vnwytyngly. She blysshed her & anone he banysshed away. Whan the. iij. yere were cōplete ꝑ she had ben out of ꝑ monastery / the abbot cōsyderynge her pacyence toke her in agayn in to ꝑ monastery with her chylde / & vneth two yere after whan she had laudably accōplysshed her obseruaūce / she toke ꝑ childe & closed it wt her in her cell. And whan ꝑ abbot knewe therof / he sent certayne of his monkes to take hede what she dyd & sayd / & she embracyng ꝑ chylde & kyssynge sayd. My swete sone ꝑ tyme of my deth cometh / I leue & cōmaū de ꝑ to god / take hym for thy fader & helper / & my swete sone se that ꝑ fast & praye & serue my brethern deuoutly / & she this sayenge gaue vp her spirite & slept in our lorde / aboute the yere of grace. iuj. C. lxx. Whiche ꝑ childe beholdyng began to wepe bytterly. In ꝑ same nyght there was a vysyon shewed to ꝑ abbot in this wyse. Hym semed ꝑ a grete maryage was made / & therto came aūgels / pphetes / martyrs / & all sayntes / & in ꝑ myddle of them was a woman beset aboute wt grete glorye / & they ꝑ assysted her worshipped her and a voyce was herde sayenge. This is Theodoryk the monke ꝑ was falsly accused of a chylde / & seuen tymes ben chaunged on her / she is chastysed / for she defouled the bedde of her husbond. And than ꝑ abbot awoke / & astonyed went with his bretherne to her cell / and soūde her there deed / & they entred in & vncouered her / & soūde that she was a woman / the abbot sent for the fader of ꝑ wenche ꝑ sclaūdred her & sayd to hym. The man ꝑ hath layn by thy doughter is now deed / and toke awaye the cloth. And so knewe that she was a woman. And al that herde therof were in grete drede. The aungell of god spake to the abbot sayenge Aryse hastely and take thy hors & ryde in to the cyte / & hym that ꝑ metest take and bryng hym with the. And forth he rode / & mette wt a man rennynge / whome ꝑ abbot demaūded whether he ranne. And he sayd / my wyfe is now deed / & I go to se her. And the abbot toke & set ꝑ husbonde of Theodora on his hors / and came togyder wepynge moche sore / and with grete reuerence and solempnyte buryed her. The husbonde of Theodora entred in to the cell of his wyfe / and abode therin tyll he dyed in our lorde. The chylde folowynge

his nourryce Theodora floured in all honeste. And whan ỹ abbot of ỹ monastery was deed/he was electe with one voyce of the couent to be abbot. Than lette vs praye vnto this holy saynt Theodora to praye to almyghty god for vs. Amen.

Here folowyth the lyfe of saynt Swythyne bysshop.

Saynt Swithyne ỹ holy confessour was borne besyde Wynchester in ỹ tyme of saynt Egberte kyng/he was the seuenth kynge after Kenulf ỹ saynt Biryne chrystened For saynt Austyn chrystened not all Englonde in saynt Athelbertus dayes/ but saynt Biryne chrystened ỹ West partye of Englonde in the dayes of Kenulfe the kyng/& at that tyme this holy Swythyne serued our lady so deuoutly that al people that knewe hym had grete ioye of his holynes. And Elmeston that was in that tyme bysshop of Wynchester made hym preest/& than he lyued a strayter lyuyng than he dyd before/and he became than so holy in lyuynge ỹ kynge Egbert made hym his chaunceler & chefe of his counseyle/& set Ethulfe his sone & heyre vnder his rule & guydynge/and prayed hym to take hede to hym that he myght be brought vp vertuously. And wtin short tyme after ỹ kynge dyed/& than his sone Ethulf was made kyng after hym/& he guyded this londe full well & wysely ỹ it encreased gretly in good lyuynge through the counseyle of saynt Swythyne. And whã Elmeston ỹ bysshop of Wynchester was deed/Swythyne was made bysshop there after hym/wherof the people were full glad/& by his holy lyuynge he caused the people to lyue vertuously/& to paye truly theyr tythes to god and holy chirche. And yf ony chirche fell downe or was in decay/saynt Swythyne wold anone amẽde it at his owne cost. Or yf ony chirche were not halowed/he wolde go thyder a fote & halowe it. For he loued no pride ne to ryde on gay horses/ne to be prayed ne flatered of ỹ people whiche in these dayes suche thynges ben vsed ouer moche god cease it. Saynt Swythyne guyded full well his bysshopryche/& dyd moche good to ỹ towne of Wynchester ī his tyme He dyd do make wout ỹ West gate of the towne a fayre brydge of stone at his ppre cost. And on a tyme there came a woman ouer ỹ brydge wt her lappe ful of egges/& a rechelles felowe strogled & wrastled wt her & brake all her egges. And it happed that this holy bysshop came ỹ waye the same tyme/& bad ỹ woman let hym se her egges/& anone he lyft vp his hãde & blyssed ỹ egges/& they were made hole & sou̇de euerychone by ỹ merytes of this holy bysshop/& she beynge than glad thanked god & this holy man for ỹ myracle ỹ was done to her. And soone after dyed kynge Ethulfe/& his sone Egberte regned after hym. And after hym was Athelbert kyng & in ỹ thyrde yere of his regne dyed this blyssed bysshop saynt Swythyne/& whã he shold dye he charged his men to bury hym in ỹ chircheyerde for ỹ people shold not worshyp hym after his deth. He passed to our lord ỹ yere of grace. viij.C. and vj. And he laye in the chirche or he was translated an. C.& ix. yere & odde dayes. But in the tyme of holy kyng Edgar his body was trãslated & put in a shryne in ỹ abbey of Wynchester by saint Dunston & Ethelwold/& ỹ same yere was saynt Edward kyng & martyr shryned at Shaftesbury. These two bysshops Dunston and Ethelwold were warned by our lorde to se ỹ these two holy sayntes Swythyne &

Edwarde shold be worshypfully shryned & so they were wīn short tyme after/& an holy man warned Ethelwold whyles he lay seke to helpe ẏ these two holy bodyes myght be shryned/& than he shold be perfytly hole/& so endure to his lyues ende. And the token is ẏ ye shall fynde on saynt Swythynes graue two rynges of yren nayled fast theron/and as soone as he set hāde on ẏ ringes they came out of ẏ stone & no tokē was seen in ẏ stone where they were fastned in/& whan they had taken vp ẏ stone fro ẏ graue they set ẏ rȳges to ẏ stone agayne/& anone they fastned to it by themselfe. And than this holy bysshop gaue laude & praysing to our lord for this miracle. And at ẏ openynge of ẏ graue of saynt Swythyne suche a swete odour & sauour yssued out/ẏ kynge Edgar & all ẏ multytude of people were fulfylled with heuenly swetenes/& a blynde man receyued there his syght agayn/& many men heled of dyuers sekenes & maladyes by ẏ merytes of this holy saynt saynt Swythyne. To whom let vs praye that he be our aduocate to the good lorde for vs. &c.

¶ Here foloweth the translacyon of saynt Thomas of Caunterbury.

The translacyon of the gloryous martyr saynt Thomas of Caunterbury we shall shortly reherce to ẏ laud & praysyng of almyghty god. Thā in the .l. yere after his passion/whiche was the yere of Jubile/that is of remission. For of aūcyent tyme the fyftyth yere was called the yere of ẏ iubile of pardon & remyssyon/and is yet vsed amonge relygyous men. For whan a relygyous man hath contynued in his ordre fyfty yere/than he shall be admytted to make his iubile/& that made/he is pardoned & hath remyssyon of many obseruaūces ẏ tofore he was boūden vnto. Than in this yere of iubile fro his passyon was ẏ solempnite of his trāslacyon accomplysshed in ẏ tyme of Honorius the thyrde pope of ẏ name/the whiche graūted yerely remyssyons & indulgences so grete and large/that tofore in no tyme of mynde hath ben seen ony popes to haue graūted & gyuen lyke. Than let vs call to mynde that on a tewesdaye his translacyon was accōplysshed. On ẏ tewesdaye happened to hym many thynges. On a tewesday he was borne/& on a tewesday he was exyled. On a tewesday our lorde appered to hym at Pounteney in fraūce sayenge. Thomas my chirche shal be glorysyed in thy blode. On a tewesday he returned fro his exyle. And on a tewesdaye he suffred martyrdome. Than how his holy translacion was fulfylled now shall ye here. The reuerent fader in god Steuen archebysshop of Caunterbury/Rychard bysshop of Salesbury/Walter the pryour of the same place w̄ the couent w̄ spirituall songe & deuout ympnes whan it was nyght wente to ẏ sepulcre of this holy martyr/& all ẏ nyght & daye of his translacion they perseuered in prayers & fastȳges/& after mydnyght .iiij. preestes electe & chosen therto approchyng to his body toke vp the holy heed with grete deuocyon & reuerēce/& vnto them all offred it for to kysse. Than ẏ archebysshop & all the other made grete honour to it/& toke all the relykes of the precyous body and layd them in a cheste/& shette it fast with yren lockes/and set it in a place for to be kepte vnto the daye that the translacyon sholde be solempnysed. The daye than of this holy trāslacion beynge comen/there were present a grete innumerable multitude of people as wel of riche as of poore

There was Pandulphus a legate of our holy fader ỹ pope / & two archebysshops of fraũce of Reyns & Arenlis with many other bysshops & abbottes / & also kynge Henry the thyrde w̃ erles & barons / Whiche kynge hymselfe toke ỹ cheste vpon his sholdres / & w̃ the other prelates & lordes brought it w̃ grete ioye & honour in to the place where it is now worshypped / and was layd in a fayre & riche shryne At whose holy translacyon were shewed by the merytes of this holy martyr saint Thomas many miracles / to blynde men was gyuẽ theyr syght / to defe men theyr heryng / to dombe men theyr speche / & to deed men was restored lyke. Amonge all other there was a man bycause of grete deuocyon ỹ he had for to be at this holy translacyon & bisyte ỹ holy martyr / Whiche came to ỹ bridge at braynford by London / & whan he was in the myddle of the brydge metynge there one was cast in to the water. This man not forgetynge hym selfe called saint Thomas to his helpe / & besought hym not to suffre his pylgrym to perisshe ne to be there drowned. And fyue tymes he sanke downe to the grounde / & fyue tymes arose aboue ỹ water / & than he was cast to the drye grounde. Than he affermed that he receyued no water in to his mouth ne in to his eres ỹ dyd to him greuaũce ne hurte ỹ he felte / saue in his fallyng he felte in his mouth a lytel salte water. And added more therto sayenge ỹ whan he sanke / a bysshop helde hym vp that he myght not synke. ¶ This holy translacion was done & accomplysshed ỹ yere of our lorde. M.CC.xx. In ỹ nonas of Juyll at thre of the clocke / the fyftyth yere after his passion. For this glorious sayntt our lorde hath shewed many myracles / as well by his lyfe as after his deth & martyrdom. For a lytell tofore his deth a yonge man dyed / & was reysed agayn by myracle / & he sayd that he was ledde to se the holy ordre of sayntes in heuen / & there he sawe a sete voyde / & he asked for whome it was / & it was answered to hym that it was kepte for the grete bisshop of englonde sayntt Thomas of Caũterbury ¶ There was also a symple preest ỹ daily songe none other masse but of our lady wherof he was put to sayntt Thomas ordynary / whome accused he appesed and foũde hym full symple of cõynge / wherfore he suspended hym & inhybyted hym his masse / wherfore this preest was full sory & prayed humbly to our blysſed lady that he might be restored agayne to saye his masse. And than our blysſed lady appered to this preest & bad hym go to saint Thomas / & bydde him by ỹ token that ỹ lady whom thou seruest hath sewed his shert of heere with reed sylke / whiche he shal fynde there as he layde it / ỹ he gyue the leue to synge masse / & assoyle ỹ of his suspendyng & thyn inhibytyng / & restore the agayn to thy seruyce. And whã saint Thomas herde this / he was gretely abasshed / & went & foũde lyke as the preest had sayd / & than he assoyled hym & lycenced hym to saye masse as he dyd before / cõmaũdyng hym to kepe this thynge secrete as longe as he liued. ¶ There was a lady in englõde ỹ desired gretly to haue gray eyen. For she had a cõceyte she shold be the more beauteous in the sight of the people / & onely for that cause she made a vowe for to bysyte sayntt Thomas vpon her bare feet / & whan she came thyder / & had deuoutly made her prayers to haue her desyre / sodeynly she was starke blynde / & than she perceyued ỹ she had offended & dysplaced our lorde in ỹ requeste / & cryed god mercy of ỹ offence / & besought hym full mekely to be restored of her syght agayne. And by ỹ merytes of the blysſed saint Thomas she was restored to her syght agayne / & was gladde to haue her olde eyen / & returned home agayne / & lyued holyly to her liues ende. ¶ Also there was lordes karuer that brought water

to hym at his table / to whome the lorde sayd. yf ꝑ euer hast stolen ony thynge of myn / I praye god & sayntThomas that thou haue no water in the balyn. And so/ deynly it was all voyde of ꝑ water & drye And there was he preued a theke. There was a tame byrde kepte in a cage / whi= che was lerned to speke / & on a tyme he fledde out of ꝑ cage & flewe in to the felde And there came a sparhawke and wolde haue taken this byrde & pursewed after. And ꝑ byrde beynge in grete drede cryed sayntThomas helpe me / lyke as he had herde other speke / & the sparhawke fell downe deed / & ꝑ byrde escaped harmeles ¶ Also there was a man that sayntTho mas loued moche in his dayes / & he fell in a greuous sekenes / wherfore he went to ꝑ tombe of sayntThomas to praye for his helth / and anone he had his delyre & was al hole / & as he returned homeward beynge all hole / thā he began to drede lest this helth sholde not be mooste profytable for his soule. Than he returned agayne to the tombe of sayntThomas & prayed yf his helthe were not profytable to his soule / that his olde sekenes myght come agayn to hym / & it came anone agayn to hym & endured vnto his lyues ende. And in lykewyse there was a deuoute blynde man whiche hadde his syght restored to hym agayne by ꝑ merytes of sayntTho mas / but after he repented hym / for he coude not be so quyet in his mynde as he was before / he had thā so moche lettyng by seynge ꝑ vanytees of ꝑ worlde / wher fore he prayed to our lorde ꝑ by the mery= tes of sayntThomas he myght be blyn= de agayne to ꝑ worlde as he was before. And anone he had his delyre / and lyued after full holyly to his lyues ende. Who shold tell all ꝑ myracles ꝑ our blyssed lord hath shewed for this holy martyr it shold ouer moche endure. For euer syth his pas syon vnto this day god hath shewed con= tynually for him many myracles. Than let vs praye this holy sayntto be a spe= cyall aduocate for vs wretched synners vnto our lorde god Who bryngе vs vnto his euerlastynge blysse in heuen. Amen.

¶ Here folowеth the lyfe of sayntKenelme kynge and martyr.

SAyntKenelme martyr was kyng of a parte of Englonde by Wales. His fader was kynge tofore hym & was named Kenulph / & founded the abbey of Wynchecombe / & set therin mōkes. And whan he was deed he was buryed in ꝑ same abbey / ꝑ tyme Wynchecombe was the best towne of ꝑ coūtree. In englonde ben thre prycypal ryuers / & they ben Ta myse / Seuarne / & Humber. This kyng Kenelme was kynge of Worcettershyre / WarWykshyre / & Glocettershyre / & ꝑ bis= shop of Worceter was bisshop of those. iij shyres / & he was kyng also of derbyshyre chesshyre / shropshyre / staffordshyre / her= fordshyre / notynghamshyre / northāpton shyre / bokynghamshyre / oxfordshyre / ley cetreshyre / & lyncolnshyre. All this was called the marche of Wales / & of all those coūtrees sayntKenelme was kyng / and Wynchecombe ꝑ tyme was chefe cyte of all these shyres. And in that tyme were in englonde. vj. kynges / & before ꝑ Offwold had ben kyng of all englond / & after hym it was departed in sayntKenelmes dayes Kenulf his fader was a full holy man / & Doroemylde & Quendrede were systers of sayntKenelme. And Kenulf his fader dyed ꝑ yere of our lord. viij. C. xix. Than was Kenelme made kyng whā he was vij. yere of age / & his syster Doroemyld loued hym moche / & they loued holyly to gyder to theyr lyues ende. But Quen= drede ꝑ other sister turned her to wycked nes / & had grete enuy at her broder Ke= nelme / bycause he was so ryche aboue her / and laboured with all her power to destroye hym bycause she wold be quene

and regne after hym/& let make a strōge poyson/& gaue it to her broder. But god kepte hym ꝑ it neuer greued hym. And whan she sawe ꝑ she coude not preuayle agaynst ꝑ kyng in ꝑ maner/she laboured to Alkaberde whiche was chefe ruler aboute ꝑ kyng/& promysed to him a grete somme of money/& also her body at his wyl/yf he wold slee this ponge kyng her broder. And anone they accorded in this treson. And in this whyle & ꝑ same tyme this ponge holy kyng was a slepe & dremed a meruaylous dreme. For hȳ semed that he sawe a tree stande by his beddes syde/& ꝑ the heyght therof touched heuē & it shyned as bright as gold/& had fayre braunches full of blossoms & fruyte/& on euery braūche of this tree were tapers of waxe brēnynge & lampes lyght/whiche was a glorious syght to beholde/& hym thought ꝑ he clymed vpon ꝑ tree/& Alkaberde his gouernoure stode bynethe and hewed downe this tree ꝑ he stode on/and whā this tree was fallen down this holy ponge kyng was heuy & sorowfull/& hȳ thought there came a fayre byrde whiche flewe vp to heuen w̄ grete Joye. And anone after this dreme he awoke & was all abasshed of this dreme/whiche anone after he tolde to his nourysse named Wolwelyne/& whā he had told to her all his dreme/she was full heuy/& tolde to hym what it ment/& sayd his syster & ꝑ trayter Alkaberd had falsly cōspired his deth For she sayd to him ꝑ he had promysed to Quendrede to slee the/& ꝑ sygnyfyeth ꝑ he smyteth downe the tree ꝑ stode by thy beddes syde. And the byrde that ꝑ sawest flee vp to heuē/signyfyeth thy soule that aungels shall bere vp to heuen after thy martyrdom. And anone after this Alkaberd desyred ꝑ kyng ꝑ he shold go & dispoyt hym by ꝑ wodes syde named Clent/& as he walked ꝑ ponge kyng was all heuy & layde hym downe to slepe. And than this false trayter purposed to haue slayne the kynge/& began to make the pyt to bury hym in. But anone as god Wold ꝑ kyng awoke/& sayd to this Alkaberde ꝑ he laboured in vayne/for god wyl not ꝑ I dye in this place/but take this small rodde/& there as ꝑ shalt set it in ꝑ erth/there shall I be martyred. And thā they went forth togyder a good waye thens/tyll they came to an hawthorne/& there he pyght ꝑ rodde in ꝑ erth/& forthwith incontynent it bare grene leues/& sodeynly it wexed to a grete asshe tree/the whiche standeth there yet vnto this day/& is called Kenelmes asshe/& there this Alkaberde smote of this holy ponge kynges heed/& anone his soule was borne vp into heuen in lykenes of a whyte doue. And than ꝑ wycked trayter dreWe the body in to a grete valey bytWene tWo meruayllous hygh hylles/& there he made a depe pyt & cast the body therin & layde the heed vpon it. And whyles he was aboute to smyte of the heed/the holy kyng knelynge on his knees sayd this holy cantycle Te deum laudamus. tyll he came to this verse Te martyrū cādidatus. And therw̄ he gaue vp his spiryte to our lorde Jesu chryst in lykenes of a doue/as afore is sayd. Thā anone this wycked man Alkaberd went to Quendrede & told to her all alōge how he had done/wherof she was ful glad/& anone after toke on her to be quene/and charged on payne of deth that none shold speke of Kenelme. And after ꝑ she abandoned her body to wretched liuyng of her selfe in lechery/and brought her owne men to wretched lyuynge. And this holy body lay lōge tyme after in ꝑ wode called Clent/for no man durst fetche him thens to bury hȳ in an halowed place for fere of the quene. And it was so ꝑ a poore wydowe had a whyte cowe whiche euery day was dryuen in to ꝑ wode of Clent/& anone as she was there/she wold depart & go in to ꝑ valey wher as Kenelme was buryed/& there rest all ꝑ daye syttyng by

the corps without meet / & euery nyght came home wt other beestes fatter & gaue more mylke thā ony of ꝑ other kyen / & so cōtynued certeyn yeres / wherof ꝑ people meruayled / that euer she was in so good poynt & ete no meet. The valey where as saynt Kenelmes body laye is called Coubage. ¶ After on a tyme as ꝑ pope songe masse at Rome in saynt Peters chirche / sodeynly there came a whyte doue / & let fal a scrowe on ꝑ awter wheron the pope sayd his masse / & these wordes were wryten therin in lettres of golde. Jn Clent in Coubage / Kenelme kyng barn / lyeth vnder a thorne / his heed of shorne. And whā the pope had sayd his masse / he shewed the scrowe to all ꝑ people / but there was none ꝑ coude tell what it ment / tyll at the last there came an englysshe mā & he told it openly tofore all ꝑ people what it ment And than ꝑ pope wt all ꝑ people gaue laude & prayseng to our lord / & kept ꝑ scrowe for a relyke. And ꝑ feest of saynt Kenelme was halowed ꝑ daye solempnly through all Rome. And anone after the pope sente his messengers in to englonde to ꝑ archebisshop of Caũterbury named Wylfryde & badde hym wt his bysshops go & seke ꝑ place where ꝑ holy body lyeth whiche is named Coubage in ꝑ wode of Clent. And than this place was soone knowen bycause of ꝑ myracle ꝑ was shewed by the whyte cowe. And whan ꝑ archebysshop with other bisshops & many other people came thyder & foũde ꝑ place. Anone they let dygge vp ꝑ body / & toke it vp wt grete solempnyte. And forthwt sprange vp in ꝑ same place where as ꝑ body had layen a fayre well whiche is called saynt Kenelmes well vnto this daye / where moche people haue ben heled of dyuerse sekenesses & maladyes. And whan ꝑ body was aboue ꝑ erth / there fell a stryfe betwene them of Worceter shyre & Glocettre shyre who shold haue this body. And thā a full good man was there amōge them gaue coũseyle that all ꝑ people shold lye downe & slepe & rest them / for ꝑ weder was thā ryght hote / & whiche of the two shyres ꝑ god wold shold fyrst awake / they to take this body & go theyr waye. And all ꝑ people agreed therto / & layd them downe to slepe. And it happed ꝑ the abbot of Wynchecombe and all his men awoke fyrst. And they toke vp the holy body & bare it forth toward Wynchester tyll they came vpon an hyll a myle fro the abbey. And for hete and labour they were nygh deed for thurst. And anone they prayed to god and this holy saynt to be theyr confort. And than the abbot pyght his crose in to the erth / & forthwith sprange vp there a fayre well / wherof they dranke & refresshed them moche. And than they toke vp this holy body wt grete solempnite / & the mōkes receyued it wt procession solempnly / & brought it in to ꝑ abbey wt grete ioye reuerence & myrth / & the belles sowned & were ronge without mānes hande. And than the quene Quendrede demaunded what all this ryngynge ment. And they tolde her how her broder Kenelme was brought with procession in to the abbey And that the belles rongen wout mānes helpe. And than she sayd in grete scorne / that is as true sayd she as bothe myne eyen ben fallē vpon this boke. And anone bothe her eyen fell out of her heed vpon ꝑ boke / & yet it is seen on this daye / where they fell vpon the psalter / she radde that same tyme Deus laudem. And soone after she dyed wretchedly / & was cast out in to a foule myre. And than after was this holy body of saynt Kenelme layde in an honourable shryne / where as our lord sheweth dayly many a myracle. To whome be gyuen laude and praysynge worlde without ende. Amen.

¶ Here folowe the lyfe and passyon of the blissed virgyn and martyr saynt Margarete. And fyrst of her name.

Margarete is sayd of a precious gēme or owche that is named a margaryte/ Whiche gemme is Whyte/lytell and vertuous So ỹ blyssed Margarete was Whyte by virgynite/lytell by humylite/and vertuous by operacion of miracles. The vertue of this stone is sayd to be agaynst the effusyon of blode/agaynst passyon of the herte/& to cōfortacyon of the spiryte. In lyke Wyse ỹ blyssed Margarete had vertue agaynst shedynge of her blode by constaunce/ for in her martyrdome she Was mooste constaūt/& also agaynst ỹ passyon of the herte/that is to saye/temptacyon of the deuyll/for she ouercame the deuyll by victory/and to the confortacyon of the spiryte by doctryne. For by her doctryne she cōuerted moche people/& cōuerted to the fayth of Chryst. Theophinus a lerned man Wrote her legende.

The holy saint Margarete was of the cite of Antyoche/doughter of Theodosye patryarke and prynce of the ydolles of paynyms. And she Was delyuered to a nourice for to be kept/& Whan she came to a perfyte age she was baptysed/Wherfore she Was ī grete hate of her fader. On a certayne daye Whā she Was xv. yere of age/and kepte the shepe of her nourice w̄ other maydens/the prouost Olibrius passed by ỹ waye Where as she Was/& considered in her so grete beaute & fayrnes/that anone he brenned in her loue/& sent his seruaūtes/& badde them take her & bringe her to hȳ. For yf she be free/I shall take her vnto my Wyfe/& yf she be bonde/I shall make her my concubyne. And Whā she Was presented tofore hym/he demaunded her of her lygnage/name & religyon. And she answered that she Was of noble lygnage/and her name Margarete/& chrysten in relygyon. To Whom ỹ prouost sayd. Two ỹ fyrst thynges ben cōuenyent to the/ỹ is that ỹ arte noble/& art called Margarete Whiche is mooste fayre name/but ỹ thynge appertey neth no thynge to the/ỹ so fayre a mayde and so noble sholde haue a god crucyfyed. To Whome she sayd. How knoWest thou that Chryst was crucifyed. He answered by the bokes of chrysten men. To Whom Margarete sayd. O What shame is it to you/Whan ye rede ỹ payne of Chryst & ỹ glory/& byleue one thynge & deny an other And she sayd & affermed hym to be crucyfyed by his Wyll for our redempcyon/& noW lyueth euer in blysse. And than the prouost beynge Wrothe cōmaūded her to be put in pryson/& ỹ next day foloWynge he cōmaūded ỹ she shold be brought to hȳ & than sayd to her. O good mayde haue pite on thy beaute/& worshyp our goddes that ỹ mayst be Well. To whom she sayd I worshyp hym that maketh the erth to tremble/Whome ỹ see dredeth/& ỹ Wyndes & creatures obey. To whome the prouost sayd/but yf ỹ consent to me/I shall make thy body to be all to torne. Than saynt Margarete sayd. Chryst gaue hȳ selfe ouer to the deth for me/and I desyre gladly to dye for Chryst. Than ỹ prouost cōmaūded her to be hanged in an instrument to be turmented of ỹ people/& to be cruelly fyrst beten With roddes/& With yren combes to rente & drawe her flesshe to the bones/in so moche that the blode ran out of her body/lyke as a streme renneth out of a freshe springynge Welle. They that Were there Wepte & sayd. O Margarete beryly We ben sory for the/Whiche se thy body soo foule and cruelly torne and rent. O how thy mooste beaute

hast thou lost for thyn incredulyte & mys-
byleue/ now byleue and thou shalt lyue.
Thā sayd she to thē. O euyl coūseylours
departe ye & go fro me. This cruell tur-
mēt of my flesshe is saluacion of my soule
Than she sayd to ẏ prouost. Thou shame
les hoūde & insaciable lyon ẏ hast power
ouer my flesshe/but Christ reserueth my
soule. The prouost couered his face w̄ his
mantell/ for he myght not se so moche ef-
fusyon of blode/ & than cōmaunded ẏ she
shold be taken downe/ & to shette her fast
in prison: & there was seen a meruaylous
bryghtnes in ẏ pryson of ẏ kepers. And
whyles she was in prison she prayed our
lorde that ẏ fende ẏ had fought w̄ her/ he
wolde visybly shewe hym vnto her. And
than appered an horryble dragon & assay
led her/ & wolde haue deuoured her/ but
she made ẏ sygne of the crosse/ & anone he
vanysshed away/ & in an other place it is
sayd ẏ he swalowed her in to his bely/ she
makynge the sygne of ẏ crosse/ & the bely
brake asondre/ & so yssued out all hole and
soūde. This swalowynge & brekynge of
the bely of ẏ dragon is sayd ẏ it is apocri
fum. After this the deuyl appered to her
in lykenes of a man for to deceyue her/ &
whan she sawe hym she went to prayer/
And after arose & the fende came to her &
toke her by ẏ hande & sayd. It suffyseth
to the that ẏ hast done/ but now cease as
to my persone. She caught hym by the
heed & threwe hym to ẏ groūde/ & set her
ryght fote on his necke sayeng. Lye styll
thou fende vnder ẏ fote of a woman. The
deuyll than cryed. O blyssed Margarete
I am ouercomen/ yf a yonge man had
ouercomen me I had not retched/ but a-
las I am ouercomen of a tender virgyn
wherfore I make the more sorowe. For
thy fader & moder haue bē my good fren-
des. She than constrayned hym to tell
why he came to her. And he answered ẏ
he came to her to coūseyle her for to obey
the desyre & request of the prouost. Than
she constrayned him to saye wherfore he
tempted so moche & so ofte chrystē people
To whome he answered ẏ naturally he
hated vertuous men/ & though we be oft
put abacke frō thē/ yet our desyre is mo-
che to exclude them from the felicite ẏ we
fell fro. For we may neuer obteyne ne re-
couer our blysse ẏ we haue lost. And than
she demaūded what he was/ & he answe
red/ I am named veltis/ one of thē whom
Salomon closed in a vessel of brasse/ & af-
ter his deth it happed ẏ they of Babylon
foūde this vessel/ & supposed to haue foū-
den grete tresour therin/ & brake ẏ vessell
& than a grete multytude of vs deuylles
flewe out & fylled ful ẏ ayre alway away
tyng & espyenge where we may assayle
ryghtfull men. And whan he had sayd
thus/ she toke of her fote & sayd to hȳ/ flee
hens ẏ wretched fende/ & anone the erth
opened & ẏ fende sanke in. Than she was
sure. For whan she had ouercomen the
mayster/ she myght lyghtly ouercome ẏ
mynister. Than ẏ nexte daye folowynge
whan all the people were assembled/ she
was presented tofore the iudge. And she
not doynge sacrefice to theyr fals goddes
was cast in to ẏ fyre/ & her body broyled
with brēnynge brondes/ in suche wyse ẏ
the people meruaylled/ that soo tender a
mayde myght suffre so many turmētes
And after ẏ they put her in a grete vessell
ful of water fast boūden ẏ by chaūgynge
of ẏ turmentes the sorowe & felynge of ẏ
payne shold be ẏ more. But sodeynly the
erth trembled & the ayre was hydous/ &
the blyssed virgyn w̄out ony hurt yssued
out of ẏ water sayenge to our lord. I be-
seche ẏ my lorde that this water may be
to me ẏ font of baptym in to euerlastyng
lyfe. And anone there was herde a grete
thonder/ & a doue descended from heuen
& set a golden crowne on her heed. Than
fyue thousande men byleued in our lord/
and for Chrystes loue they all were by-
heded/ by the cōmaundement of the pro-

uost Olibrius ꝑ tyme in campolymeth ꝑ cite of Aurelia. Than Olibrius seynge ꝑ fayth of ꝑ holy Margarete inmeuable/ & also seynge ꝑ other sholde be cõuerted to the chrysten fayth by her/gaue sentẽce & cõmaũded ꝑ she sholde be byheded. Than she prayed to one Malcus ꝑ sholde beheed her that she myght haue space to praye. And that goten she prayed vnto our lorde sayenge. Fader almyghty I yelde to the thankynges that thou hast suffred me to come to this glory/beseechyng the to pardon them ꝑ pursewe me/ & I beseche the good lorde that of thyn haboũdaũt grace ꝑ wylte graũte vnto all them ꝑ wryte my passyon/rede it or here it/ & to them ꝑ remembre me/ꝑ they may deserue to haue playne remyssyon and forgyuenes of all theyr synnes. And also good lorde yf ony woman with childe trauaylynge in ony place call on me/that ꝑ wylt kepe her fro peryll/ & that ꝑ chylde may be delyuered fro her bely wout ony hurt of his mẽbres And whan she had fynysshed her prayer there was a voyce herde fro heuẽ sayeng that her prayers were herd & graũted/ & that ꝑ gates of heuen were open & abode for her/ & badde her come in to ꝑ countree of euerlastynge rest. Than she thankyng our lorde arose vp & badde the hangman accomplysshe the cõmaũdement of ꝑ prouost. To whom the hangman sayd. God forbede ꝑ I shold slee ꝑ virgyn of Chryst. To whome she sayd/yf ꝑ do it not/thou mayst haue no parte with me. Than he beynge aferde & tremblyng smote of her heed/and she fallynge downe at his feet gaue vp the ghoost. Than Theophinus toke vp the holy body/ & bare it in to Antyoche/ & buryed it in the hous of a noble woman and wydowe named Sinclecia. And thus this blysſed & holy virgyn sayt Margarete suffred dethe & receyued the crowne of martyrdome the.xiij. kalẽdes of August/as is foũden in her story. And it is redde in an other place/that it was the thyrde Idus of Juyll. Of this virgyn wryteth an holy man & sayth. The holy and blysſed Margarete was full of the drede of god/sadde/stable/and worshypfull in relygyon/arayed with compunccyon/laudable in honeste/and synguler in patyence/and no thynge was founden in her contrary to chrysten relygyon/hatefull to her fader/and beloued of our lorde Jesu chryst. Than let vs remembre this holy virgyn that she praye for vs in our nedes. &c.

## Here folowyth the lyfe of saynt Praxede virgyn.

Saynt Praxede was sister of saynt Potencyane/whiche were sisters of the sayntes Nonaty and Thymothee whiche were enformed in the fayth of ꝑ apostles. And whan ꝑ cruell persecucyon was of many chrysten men/ & were martyred & slayne/they buryed the bodyes of the holy martyrs & gaue al theyr goodes and facultees to poore people for goddes loue. And at ꝑ last they slepte in our lorde and dyed aboute ꝑ yere of our lorde. C.lx vnder Marke Anthonye the prouost.

## Here folowyth the lyfe of saynt Marye magdalene. And fyrst the interpretacyon of her name.

Marye is as mochye for to saye as bytter/or a lyghter/or lyghted. By this ben vnderstãden thre thynges that bẽ thre the best partes ꝑ she chase/ꝑ is to say/parte of penaũce/parte of contemplacyon within and parte of heuenly glory. And of this

treble partye is vnderstāden ꝑ is sayd by our lorde. Mary hath chosen ꝑ best parte Whiche shal not be takē fro her. The fyrst parte shal not be taken fro her bycause of the ende Whiche is ꝑ folowynge of ꝑ blysfednes. The seconde bycause of contynuaūce/for ꝑ cōtynuaūce of her lyfe is contynued w̄ the contemplacyon of her coūtre. The thyrde by reason of her pdurablenes And for as moche as she chase ꝑ best parte of penaūce/she is sayd a bytter see/for therin she had moche bytternes/& ꝑ appered in ꝑ she wepte so many teeres ꝑ she walshed therw̄ the feet of our lorde/& for so moche as she chase ꝑ parte of contēplacyon w̄inforth she is a lyghter/for there she toke so largely ꝑ she spradde it haboū daūtly. She toke ꝑ light there w̄ Whiche afterwarde she enlumyned other/& in ꝑ she chase ꝑ best parte of ꝑ heuenly glory/she is sayd ꝑ lyght/for thā she was enlumyned of perfyte knowlege in thought & with ꝑ light in clerenes in body. Magdalene is as moche to saye as abydyng culpable. Or magdalene is iterpreted closed or shette/or not to be ouercomen/or full of magnificēce/by Whiche is shewed What she was tofore her cōuersyon/and What in her conuersyon/& What after her conuersyon. For tofore her conuersyon she was abydynge gylty by oblygacyon to euerlastynge payne. In ꝑ conuersion she was garnysshed by armour of penaūce. She was in the best wyse garnysshed with penaūce. For as many delyces as she had in her/so many sacrefyces Were founden in her. And after her cōuersyon she was praysed by ouer haboūdaūce of grace. For Where as synne habounded/grace ouer haboūded & Was more.&c.

MArye magdalene had her surname of magdalo a castel/and Was borne of a right noble lygnage & parētes Whiche Were descended of the lignage of kynges/& her fader Was named Syrus and her moder Eucharie. She With her broder Lazare & her syster Martha possesed ꝑ castel of magdalo/Whiche is two myle fro Nazareth/& Bethanye ꝑ castel Whiche is nygh to Jherusalem/& also a grete parte of Jherusalē/whiche al these thynges they departed amonge them in suche wyse ꝑ Mary had ꝑ castell magdalo/wherof she had her name magdalene. And Lazare had ꝑ parte of ꝑ cyte of Jherusalem/& Martha had to her parte Bethanye. And whā Mary gaue herselfe to all delyces of ꝑ body/& Lazare entended all to knyghthode. Martha Whiche Was wyse gouerned nobly her broders parte & also her systers/& also her owne/& admynistred to knyghtes & her seruaūtes & to poore men suche necessytees as them neded. Neuertheless after ꝑ ascencion of our lorde they solde all these thynges/& brought ꝑ valewe therof & layde it at the feet of ꝑ apostles. Than whā magdalene haboūded in rychesses/& bycause delyte is felowe to rychesses & haboūdaunce of thinges. And for so moche as she shone in beaute gretly & in rychesses/so moche ꝑ more she submyted her body to delyte/& therfore she lost her ryght name/& Was called customably a synner. And Whan our lord Jesu chryst preched there and in other places/she Was enspyred w̄ the holy ghoost/& Went in to ꝑ hous of Symon lepzous Where as our lord dyned. Than she durst not bycause she Was a synner appere tofore the iuste & good people/but remayned behynde at ꝑ feet of our lord/& walshed his feet w̄ the teres of her eyen/& dryed them With ꝑ heere of her heed/& enoynted them With precious oyntment For ꝑ inhabytantes of ꝑ regyon vsed baynes & oyntmentes for the ouer grete brennynge & hete of the sonne. And bycause ꝑ Symon ꝑ pharisee thought in hymselfe that yf our lord had ben a very prophete he Wolde not haue suffred a synfull Woman to haue touched hym. Than our lord

repreued hym of his presumpcyon/ & forgaue ẏ womā al her synnes. And this is she ẏ same Mary magdalene to whome our lord gaue so many grete gyftes/ and shewed so grete sygnes of loue/ ẏ he toke from her. vij. deuyls. He enbraced her all in his loue/ & made her ryght famylyer with hym. He wolde ẏ she sholde be his hostesse/ & his procuresse in his iourney. He oft tymes excused her swetely/ for he excused her agaynst the pharyse whiche sayd ẏ she was not clene: & vnto her syster that sayd ẏ she was ydle/ & vnto Judas that sayd that she was a wastres of good And whā he sawe her wepe/ he coude not wholde his teres. And for ẏ loue of her he reysed Lazare whiche had bē. iiij. dayes deed/ & heled her syster fro ẏ fluxe of blode whiche had holden her. vij. yere/ & by the merytes of her he made Marcelle chambryere of her syster Martha to saye that swete worde/ blyssed be ẏ wombe ẏ bare the/ & the pappes ẏ gaue the souke. But after sayt Ambrose it was Martha that sayd so/ and this was her chambryere.

¶ This Mary magdalene sayd it is she that wasshed ẏ feet of our lorde/ & dryed them wͭ the heere of her heed/ & enoynted them with precyous oyntment/ & dyd solempne penaūce in ẏ tyme of grace. And was the fyrst ẏ chase the best parte/ whiche was at ẏ feet of our lorde & herde his prechynge/ whiche enoynted his heed/ & at his passyon was nygh vnto the crosse whiche made redy oyntmentes & wolde enoynt his body/ & wolde not departe fro the monument whan his dyscyples departed. To whome Jesu chryst appered fyrst after his resurreccyon/ and was felowe to the apostles/ & made of our lorde apostolesse of the apostles. Than after ẏ ascēcyon of our lord the. xiiij. yere fro his passyon/ longe after that the iewes had slayne saynt Steuen/ & had cast out the other dyscyples of ẏ iewry whiche went into dyuerse coūtrees & preched ẏ worde of god. There was that tyme with the apostles sayt Maxime/ whiche was one of the. lxxij. dyscyples of our lorde Jesu chryst/ to whom ẏ blyssed Mary magdalene was cōmysed by saynt Peter. And than whan the discyples were departed saynt Maxyme/ Mary magdalene/ and Lazare her broder/ Martha her syster/ & Marcelle chambryere of Martha/ & sayt Cedonye whiche was borne blynde and after enlumyned of our lorde/ all these to gyder & many other chrysten men were taken of the myscreaūtes and put in to a shyppe in ẏ see wͭout ony takell or rother for to be drowned/ but by ẏ purueyaunce of almighty god they came all to Marcel where as none wolde receyue them to be lodged/ they dwelled & abode vnder a porche tofore a tēple of ẏ people of ẏ countree And whan the blyssed Mary magdalene sawe the people assembled at this temple for to do sacrefyce to the ydolles/ she arose vp peasybly wͭ a gladde visage & discrete tongue & wel spekyng/ & began to preche the fayth & lawe of Jesu chryst/ & withdrewe them fro the worshyppyng of the ydolles. Than were they ameruayled of the beaute/ of the reason/ & of ẏ fayre spekynge of her. And it was no meruayle ẏ the mouth that had kyssed the feet of our lorde so debonayrly & so goodly sholde be enspired wͭ the worde of god more than ẏ other. And after ẏ it happed ẏ the prynce of ẏ prouynce & his wyfe made sacrefyce to the ydolles for to haue a chylde/ & Mary magdalene preched to them of Jesu Chryst/ & forbade them tho sacrefyces/ & after ẏ a lytell whyle Mary magdalene appered in a vysyon to the lady sayenge Wherfore hast ẏ so moche rychesse & suffrest ẏ poore people of our lorde to dye for hūgre & for colde. And she doubted & was aferde to shewe this vysyon to her lorde. And than the seconde nyght she appered to her agayn & sayd in lyke wyse & added therto menaces/ yf she warned not her

husbond for to cõforte the poore & nedy/ & yet she sayd no thynge therof to her husbonde. And thã she appered to her ỹ thyrde nyght Whã it Was derke & to her husbonde also with a frownynge & angry bysage lyke fyre/lyke as al ỹ hous had bȳned & sayd/ ỹ tyraũt & mẽbre of thy fader the deuyl w̃ that serpent thy Wyfe ỹ Wyl not saye to the my Wordes/ ỹ restest now enemy of ỹ crosse/Whiche hast fylled thy bely by glotony w̃ dyuers maner of metes/ & suffrest to perysshe for hungre the holy sayntes of our lord. Lyest ỹ not in a palays Wrapped w̃ clothes of sylke. And thou seest them Wout herberowe dyscomforted/ & goost forth & takest no regarde to them/ ỹ shalte not escape so ne departe Wout punysshement ỹ tyraũt & felon bycause ỹ hast so longe taryed. And Whan Mary magdalene had sayd thus/she departed away. Than the lady awoke and syghed/ & the husbonde syghed strongly also for the same cause & trembled. And than she sayd/syr haue ye seen ỹ swouen that I haue seen. I haue seen sayd he ỹ I am gretly ameruayled of/and am sore aferde What We shall do. And his Wyfe sayd/it is more profytable for vs to obey her/than to renne in to the yre of her god Whome she precheth. For Whiche cause they receyued them in to theyr hous and mynystred to them all ỹ Was necessary & nedeful to them. Than as Mary magdalene preched on a tyme/ ỹ sayd pryce sayd to her/Weneest ỹ that ỹ mayst defende the lawe that ỹ precheste. And she answered. Certeynly I am redy to defend it/as she that is cõfermed euery day by myracles & by the predicacion of our mayster saynt Peter/Whiche now sytteth in the see at Rome. To Whom ỹ prynce sayd. I & my Wyfe ben redy to obey the in all thynges yf ỹ mayst gete of thy god Whome ỹ precheste ỹ We myght haue a childe. And thã Mary magdalene sayd that it sholde not be lefte therfore/ & than prayed vnto our lorde ỹ he Wolde voucheſake of his grace to gyue to them a sone. And our lord herd her prayers/ & the lady conceyued. Than her husbonde Wolde go to saynt Peter to Wyte yf it were true ỹ Mary magdalene had preched of Jesu Chryst. Than his Wyfe sayd to hym. What Wyll ye do syr/ Wene you to go Without me/ nay Whan thou shalt departe I shal departe w̃ the/ & Whan ỹ shalt returne agayn I shall returne/ & Whan thou shalte rest & tary/ I shall rest & tary. To Whome her husbõde answered & sayd. Dame it shall not be so For thou art grete With chylde/ & the perylles of ỹ see ben Without nombre/thou myghtest lyghtly perysshe/thou shalt abyde at home and take hede to our possessyons. And this lady for no thynge Wold not chaunge her purpose/but fell downe on her knees at his feet sore Wepyng/requyryng hym to take her w̃ hym. And so at the last he consented & graũted her request. Thã Mary magdalene set ỹ sygne of the crosse on theyr sholdres/to the ende that the fende shold not empesshe nelette them in theyr iourney. Than they charged a shyppe haboundaũtly of all ỹ Was necessary to them/ & lefte all theyr thynges in the keppynge of Mary magdalene & Went forth on theyr pylgrymage. And Whan they had made theyr course & sayled a daye & a nyght/ there arose a grete tempest & orage/ & the Wynde encreased & grewe ouer hydous/ i suche Wyse that this lady Whiche Was grete & nygh the tyme of her chyldynge began to Wexe feble/ & had grete angusshe for the grete Wawes & troublynge of ỹ see/ & soone after began to trauayle & was delyuered of a fayre sone by occasyon of ỹ storme & tempest/ & in her chyldynge dyed/and Whan the chylde Was borne he cryed for to haue confort of the tetes of his moder/and made a pyteous noyse. Alas What sorowe Was this to ỹ fader/to haue a sone borne Whiche Was cause of ỹ deth of his

moder/ and he myght not lyue/ for there was none to nourysshe hym. Alas what shall this pylgrym do/ ꝑ seeth his wyfe deed/ & his sone cryenge after the brest of his moder/ & ꝑ pylgrym wepte strongly & sayd. Alas caytyf alas what shal I do I delyred to haue a sone/ and I haue lost bothe ꝑ moder & ꝑ sone. And ꝑ maryners than sayd/ this deed body must be cast in to ꝑ see/ or els we all shall perysshe/ for as longe as she shall abyde wt̄ vs/ this tempest shall not cease. And whan they had taken the body for to cast it in to ꝑ see/ the husbonde sayd abyde & suffre a lytel/ & yf ye wyl not spare to me my wyfe/ yet at ꝑ lest spare ꝑ lytel chylde ꝑ cryeth/ I praye you to tary a whyle for to knowe yf ꝑ moder be a slowne of the payne/ & that she myght reuyue/ & whyles he thus spake to them the shipmen espyed a mountayne not ferre fro ꝑ shyppe/ & than they sayd ꝑ it was best to set the shyppe toward the londe & to bury it there/ & so to saue it fro deuourynge of ꝑ fyshes of the see/ & the good man dyd so moche wt̄ the maryners what for prayers & what for money they brought the body to the mountayne. And whā they shold haue dygged for to make a pyt to lay the body in/ they founde it so harde a roche that they myght not entre for hardnes of the stone/ & they lefte ꝑ body there lyenge & couered it wt̄ a mantell/ and ꝑ fader layde his lytel sone at ꝑ brest of ꝑ deed moder/ & sayd wepyng. O Mary magdalene why camest ꝑ to Marcelle to my grete losse & cuyll auenture/ why haue I at thyn instaūce entreprysed this iourney/ hast thou requyred of god that my wyfe shold conceyue & shold dye at the chyldynge of her sone/ for now it behoueth that the chylde ꝑ she hath conceyued & borne perysshe bycause it hath no nourryce/ this haue I had by thy prayer and to the I cōmaunde them to whome I haue cōmended all my goodes. And also I cōmende to thy god yf he be myghty that he remembre ꝑ soule of ꝑ moder/ that he by thy prayer haue pyte on the chylde that he perysshe not. Than couered he the body all aboute wt̄ the mantell and the lytell chylde also. And than returned he to the shyppe/ & helde forth his iourney. And whan he came to saynt Peter/ the holy saynt Peter came agaynst hym And whan he sawe ꝑ lygne of the crosse vpon his sholder/ he demaunded of hym what he was/ & wherfore he came. And he tolde to hym all by ordre. To whome Peter sayd/ peas be to the/ thou art welcome & hast byleued good cōseyle/ & be ꝑ not heuy yf thy wyfe slepe/ and the lytell chylde rest wt̄ her/ for our lord is almyghty for to gyue to whom he wyll/ & to take away ꝑ he hath gyuen/ & to restablysshe & gyue agayn that he hath taken/ and to turne all heynes & weppynge in to ioye. Than Peter ladde hym in to Jherusalē & shewed to him all ꝑ places where Jesu chryst preched & dyd myracles/ & ꝑ place where he suffred deth/ & where he ascended in to heuen. And whan he was well enformed of sayt Peter in ꝑ fayth/ & that two yere were passed syth he departed fro Marcelle/ he toke his shyppe for to returne agayne in to his countree/ & as he sayled by ꝑ see/ they came by ꝑ ordynaūce of god by the roche where ꝑ body of his wyf was left & his sone. Thā by prayers & gyftes he dyd so moche that he aryued theron. And ꝑ lytell chylde whome Mary magdalene had kepte went oft sythes to the see syde/ & lyke small chyldren toke small stones & threwe them in to the see. And whan they came they sawe ꝑ lytell chylde playenge wt̄ stones on the see syde as he was wont to do/ & than they merueyled moche what he was/ & whan the chylde sawe them whiche neuer had seen people tofore was aferde & ran secretly to his moders brest & hydde him vnder the mantell. And than the fader of the chylde wente for to se more appertly/ & toke of ꝑ

mantell/& foūde the chylde whiche was ryght fayre soukynge his moders brest. Than he toke the chylde in his armes & said. O blissed Mary magdalene I were well happy & blyssed yf my wyfe were now alyue/& myght lyue & come agayn with me in to my coūtree/I knowe verily & byleue wout doubte ꝑ thou that hast gyuen to me my sone/& hast fedde & kept hym two yere in this roche/mayst well restablysshe his moder to her fyrst helth/ & with these wordes ꝑ woman respyred and toke lyfe & sayd lyke as she had ben awaked out of her slepe. O blissed Mary magdalene thou arte of a grete meryte & glory/for in ꝑ paynes of my delyueraūce thou were my mydwyfe/& in all my necessytees ꝑ hast accomplysshed to me the seruyce of a chamberyer. And whan her husbond herde ꝑ thynge/he ameruayled moche & sayd. Lyuest ꝑ my right dere & best beloued wyfe. To whome she sayd/ye certeynly I lyue & am now fyrst come fro ꝑ pylgrymage fro whens ꝑ art come. And all in lyke wyse as sayt Peter ladde the in Jherusalem & shewed to ꝑ al ꝑ places where our lord suffred deth/was buryed/& ascended to heuen/& many other places/I was ẅ you ẅ Mary magdalene whiche ladde & accōpanyed me/and shewed to me all ꝑ places whiche I wel remēbre & haue in mynde/& there recoūted to hym all ꝑ places & ꝑ myracles that her husbonde had seen/& neuer fayled of ony article ne went out of ꝑ waye fro the soth. And than ꝑ good pylgrym receyued his wyfe & his chylde & went to shyppe/ & soone after they came to ꝑ porte of marselle/& they foūde ꝑ blissed Mary magdaleue prechyng ẅ her disciples. And than they kneled downe to her feet/& recoūted to her al ꝑ had happened to them/& receyued baptym of saynt Maximyne/& than they destroyed all ꝑ temples of ꝑ ydolles in the cyte of Marselle/& made chirches of Jesu Chryst/& with one accorde they chase the blyssed saynt Lazare for to be bysshop of that cite. And afterward they came to the cyte of Ays/& by grete myracles & prechyng they brought the people there to the fayth of Jesu chryst/& there saynt Maximyn was ordeyned to be bysshop. In this meane whyle the blyssed Mary magdalene desyrous of soverayn cōtemplacyon sought a right sharpe deserte/& toke a place whiche was ordeyned by ꝑ aungell of god/& abode there by the space of .xxx. yere without knowlege of ony body/in whiche place she had no conforte of rennynge water/ne solace of trees ne of herbes. And ꝑ was bycause our redemer dyd do shewe it openly/that he had ordeyned for her refeccyō celestiall and no bodyly metes. And euery daye at euery houre canonycall she was lyfte vp in ꝑ ayre of ꝑ aūgels/& herde ꝑ glorious songe of ꝑ heuenly companyes ẅ her bodyly eeres/of whiche she was fedde and fylled ẅ right swete metes/& than was brought agayne by the aūgels vnto her prope place/in suche wyse as she had no nede of corporall nourysshyng. ¶ It happed that a preest whiche desyred to lede a solytary lyfe toke a cell for hymselfe a .xij. forlonge fro ꝑ place of Mary magdalene On a daye our lorde opened the eyen of ꝑ preest & sawe ẅ bodyly eyen in what maner the aūgelles descended in to the place where ꝑ blyssed Magdalene dwelled/& how they lyfte her in to the ayre/& after by the space of an houre brought her agayn ẅ dyuyne prayesynges to the same place/& than the preest desyred gretely to knowe ꝑ trouth of this meruaylous bysyon/& made his prayers to almyghty god/& went ẅ grete deuocyon vnto ꝑ place/& whan he approched nygh to it to a stones cast/his thyes began to swell and were feble/& his entrayles began ẅin to lacke breth & sygh for fere/& as soone as he returned he had his thyes all hole/& redy for to go/& whan he enforced hym

to go to the place/all his body was in langour & myght not meue. And than he vnderstode ꝑ it was a secrete celestyal place where no man humayne myght come/& than he called ꝑ name of Jesu & sayd. I coniure ꝑ by our lorde/that yf ꝑ be a man or other creature reasonable ꝑ dwellest in this caue that ꝑ answere me/& tell me ꝑ trouth of the. And whā he had sayd this thre tymes/the blissed Mary magdalene answered. Come more nere & thou shalt knowe what thou desyrest. And than he came trembleyng vnto the halfe waye/& she sayd to him. Remembrest ꝑ not of the gospel of Mary magdalene the renomed synfull woman whiche wasshed the feet of our sauyour with her teres/and dryed them with the heere of her heed/& deserued to haue forgyuenes of her synnes/& the preest sayd to her. I remēbre it well/that is more thā. xxx. yere ꝑ holy chirche beleueth and cōfesseth that it was done. And than she sayd. I am she that by the space of. xxx. yere haue ben here without wyttynge of ony plone/& lyke as it was suffred to the yesterdaye to se me/in lyke wyse I am euery daye lyfte vp by ꝑ handes of ꝑ aūgels in to ꝑ ayre/& haue deserued to here w̄ my bodyly eeres the ryght swete songe of the company celestyall/& bycause it is shewed to me by our lorde ꝑ I shall departe out of this worlde/go to Maximyne & saye to hym that the nexte daye after ꝑ resurrecyon of our lord in ꝑ same tyme ꝑ he is accustomed to aryse & go to matyns that he alone entre i to his oratory/& that by ꝑ mynystery & seruyce of aūgels he shall fynde me there. And ꝑ preest herde ꝑ voyce of her lyke as it had ben ꝑ voyce of an aūgell/but he sawe no thynge/& than anone he wente to sayntMaximyne and tolde to hym all by ordre Than sayntMaximyne was replenysshed of grete ioye/and thanked our lorde gretly. And on ꝑ sayd daye & houre as is afore sayd he entred in to his oratory and sawe the blyssed Mary magdalene standynge in ꝑ quere or chore yet amonge the aūgels ꝑ brought her & was lyfte vp fro the erth ꝑ space of two or thre cubytes/& prayenge to our lord she held vp her handes. And whan saynt Maxymyne sawe her he was aferde to approche to her/& she returned to hym & sayd/come hyther myn owne fader & flee not thy doughter. And whā he approched & came to her as it is redde in the bokes of the sayd sayntMaximyn. For ꝑ customable vision ꝑ she had of aūgels euery day ꝑ chere & visage of her shone as clere as it had ben ꝑ rayes of the sonne. And than all ꝑ clerkes & the preestes aforesayd were called/& Mary magdalene receiued ꝑ body & blode of our lorde of ꝑ handes of ꝑ bysshop w̄ grete habundaūce of teres/& after she stratched her body tofore ꝑ awter/& her right blyssed soule departed fro the body & went to our lorde/& after it was departed there yssued out of the body an odoure & swete smellynge ꝑ it remayned there by ꝑ space of. vij. dayes to all them ꝑ entred in. And the blyssed Maximyn enoynted ꝑ body of her w̄ dyuers precyous oyntmētes & buryed it honourably. And after cōmaūded that his body shold be buryed by hers after his deth. Egesippus w̄ other bokes of Josephus accorden ynough with the sayd storye. And Josephus sayth in his treatye that ꝑ blyssed Mary magdalene after ꝑ ascencyon of our lorde for the brennynge loue ꝑ she had to Jesu chryst/& for the grefe & dyscōforte ꝑ she had for the absence of her mayster our lorde she wolde neuer se man/but after whā she came in to ꝑ coūtree of Arys/she went in to deserte & dwelled there. xxx. yere without knowlege of ony man or woman/& he sayth ꝑ euery daye at the. vij. houres canonykes she was lyfte in to ꝑ ayre of ꝑ aūgels/but he sayth ꝑ whan ꝑ preest came to her he foūde her enclosed in her cell/& she requyred of him a vestement/& he delyuered to

her one/whiche she clothed & couered her with/& she went w̄ hym to the chirche & receyued ꝑ cōmunyon/& than made her prayers with ioyned handes/& rested in peas. In the tyme of Charles the grete in the yere of our lord. vij. C. lxxj. Gerard duke of burgoyne myght haue no childe by his wyfe/wherfore he gaue largely almes to ꝑ poore people/& founded many chirches & many monasteryes/& whan he had made the abbey of visiliacense/he & the abbot of ꝑ monastery sent a monke with a good reasonable felawshyp vnto Ays for to bryng thyder yf they myght of the relykes of saynt Mary magdalene And whan the monke came to the cite he foūde it all destroyed of paynyms. Than by aduenture he foūde the sepulcre/for ꝑ wrytynge vpon the sepulcre of marble shewed well that the blyssed lady Mary magdalene rested & lay there/& thystory of her was meruaylously entayled & coruen in ꝑ sepulcre/& than this monke opened it by night and toke the relykes/and bare them in to his lodgyng/& that same night Mary magdalene appered to that monke sayenge. Doubte the no thynge/make an ende of thy werke. Than he returned homewarde tyll he came halfe a myle fro the monastery/but he myght in no wyse remeue ꝑ relykes fro thens tyll that the abbot & monkes came w̄ procession & receyued them honestly. And soone after the duke had a childe by his wyfe.

¶ There was a knyght whiche had a custome euery yere to go a pylgrymage vnto the body of saynt Mary magdalene whiche knyght was slayne in batayle/& as his frendes wepte for hym lyenge on the byere/they sayd w̄ swete & deuoute quarelles/why she suffred her deuoute seruaūt to dye wout cōfessyon & penaūce. Than sodeynly he ꝑ was deed arose. All they beynge sore abassshed/& made one to call a preest to hym/& cōfessed hym with grete deuocyon/& receyued the blyssed sacrament/& than rested in peas.

¶ There was a shyppe charged w̄ men & women that perysshed & al to brake/& there was amōge them a woman w̄ childe whiche sawe her selfe in peryll to be drowned/& cried fast on Mary magdalene for socour & helpe/makynge her auowe that yf she myght be saued by her merytes & escape that peryll/yf she had a sone she shold gyue hym to her monastery. And anone as she had so auowed/a woman of honourable habyte & beaute appered to her/& toke her by ꝑ chynne & brought her to the ryuage all safe/and ꝑ other perysshed & were drowned. And after she was delyuered & had a sone and accomplisshed her auowe lyke as she had promysed. Some saye ꝑ Marye magdalene was wedded to saynt Johñ ꝑ euāgelyst whan Chryst called hym fro ꝑ weddynge/and whā he was called fro her she had therof indignacyon ꝑ her husbond was taken fro her/& went & gaue her selfe to all delyte/but by cause it was not conuenable ꝑ the callyng of saynt Johñ sholde be occasyon of her dampnacyon/therfore our lord cōuerted her mercyfully to penaūce/& bycause he had taken fro her ꝑ souerayne delyte of ꝑ flesshe/he replenysshed her w̄ souerayne delyte spirituall tofore al other/ꝑ is ꝑ loue of god. And it is sayd ꝑ he ennoblysshed sayt Johñ tofore all other with swetnes of his familiarite/bycause he had taken hym fro ꝑ delyte aforesayd.

¶ There was a man whiche was blynde on bothe his eyen/& dyd hym to be ledde to ꝑ monastery of the blyssed Mary magdalene for to by syte her body/his leder sayd to hym ꝑ he sawe the chirche/& than the blynde man escryed & sayd with an hye voyce. O blyssed Mary magdalene helpe me ꝑ I may deserue ones to se thy chirche. And anone his eyen were opened & sawe clerely all thynges about hym. There was an other man that wrote his synnes in a cedule & layde it vnder the couerture of the awter

of Marye magdalene mekely prayenge her that she sholde gete for hym pardon & forgyuenes. And a whyle after he toke ỹ cedule agayn & foũde all his synnes stryken out. ¶ An other was holdē in pryson for dette of money in yrens/& he called to his helpe ofte tymes Mary magdalene. And on a nyght a fayre woman appered to hym & brake all his yrens/& opened ỹ doore/& cōmaũded hym to go his waye/& whan he sawe hymselfe lose he fledde away anone. ¶ There was a clerke of flaũdres named Steuen rysen & mounted in so grete & disordynate felony ỹ he haũted all maner synnes/& suche thynge as apperteyned to his helth he wold not here. Neuertheles he had grete deuocyon in ỹ blyssed Mary magdalene & fasted her vygile/& honoured her feest. And on a tyme as he vysyted her tombe he was not all a slepe nor well awaked/whan Mary magdalene appered to hȳ like a moche fayre woman susteyned w̄ two aũgels/one on the ryght syde & an other on ỹ lyft syde/& sayd to him lokyng on hym despytously. Steuen why reputest ỹ the dedes of my merytes to be vnworthy/wherfor mayst not thou at the instaũce of my merytes & prayers be meued to penaũce. For syth ỹ tyme that ỹ begannest to haue deuocyon in me/I haue alway prayed god for the fermly/aryse vp therfore & repent the/& I shall not leue the tyll ỹ be reconcyled to god. And than forthwith he felte so grete grace shedde in hym ỹ he forsoke & renoũced the worlde & entred in to relygyon/& was after of ryght perfyte lyf. And at ỹ deth of him Mary magdalene standyng besyde the byere with aũgelles whiche bare the soule vp to heuen with heuenly songe in lykenes of a whyte doue. Than let vs praye to this blissed Mary magdalene that she gete vs grace to do penaũce here for our synnes/that after this trãsytory lyfe we may come to her in euerlastynge blysse in heuen. Amen.

¶ Here folowyth the lyfe of saynt Appollynare. And fyrste the interpretacyon of his name.

APpollynare is sayd of pollens/ỹ is shynynge/& ares ỹ is vertue/ that is to saye shynyng in vertues. Or it is sayd of appollo whiche is as moche to saye as meruaylous/& naris ỹ is discrecion/as who sayth he was a man of meruaylous dyscrecyon/or he is sayd of A/ỹ is without/& polluo and ares/that is to saye vertuous wout pollucyon of vyces.

APpollynare was disciple of saint Peter ỹ apostle/& of hym he was sente to Rauenne from Rome/& there he heled the wyfe of the tribune & iudge of ỹ towne/& baptysed her w̄ her husbonde & housholde/whiche thynge was told and shewed to the prouost/& anone he dyd do areste Appollynare & ledde hym to ỹ temple of Iuppyter for to do sacrefyce to hym And he sayd to the preestes of the ydolles that the golde & syluer ỹ was set aboute the ydolles had ben better to haue be gyuen to poore men/than to be gyuen to deuylles. And than he was anone taken & beten sore with staues that he was lefte halfe deed. But he was taken vp of his dysciples and brought in to ỹ hous of a wydowe/& there was kepte & refresshed seuen monethes. Fro thens he came to ỹ cyte of Clacense/& there he heled a noble man whiche was dombe. And as he entred in to an hous there was a mayde whiche had an vnclene spyryte within her whiche cryenge sayd. Go from hens thou seruaũt of god/or I shall make the to be boũden hãdes & feet/& to be drawen out of the cyte. Whome anone Appollynare rebuked & cõstrayned the spiryte to go out and departe fro the mayde. Than whan he had thus called the name of our lord vpon the dombe man & had so cured hym/& delyuered ỹ mayde of ỹ wycked

spyryte/ moo than.v.C.men byleued in our lord Jesu chryst. The paynyms thā bette hym With staues/ & forbade hym ꝑ he sholde not call vpon the name of Jesu chryst. He than lyenge on the erth cryed & sayd that Jesus Was very god. Than they made hym to stande bare fote vpon brēynge coles/ & yet alWaye he preched constaūtly the laWe of Chryst. And than they seynge that he Wold not cese/ droue hym out of ꝑ cyte. That tyme Rufus patricius duke of the cite of Rauenne had a doughter seke/ & dyd do call Appollynare to hele her. And as soone as Appollinare entred in to the hous/ his doughter dyed To Whome Rufus sayd/ Wold god thou haddest not entred in to my hous/ for the grete goddes ben Wroth therfore & Wold not hele my doughter/ What mayst thou do to her. To Whome Appollynare sayd/ Be thou not aferde/ but promyse to me ꝑ yf ꝑ mayde aryse/ thou shalte not forbede her to folowe her maker/ Whiche Whan he had promysed he made his prayer/ & anone the mayde arose & knoWleged the name of Chryst/ & Was baptysed Wᵭ her moder and a grete multytude of people/ and she abode a birgyn. And Whā Cezar herde hereof/ he Wrote to the prouost of ꝑ pretory ꝑ he sholde make Appollynare to do sacrefyce/ or to put hym in exyle. The prouost than seynge that he Wolde do no sacrefyce/ cōmaūded ꝑ he sholde be beten With staues/ & to be turmented on ꝑ galoWes/ Where as he alWaye moost constauntly preched the name of our lorde. Than he cōmaūded to cast hote scaldyng Water in to his frestlye Woūdes. And he sore bounden With grete Weyght of yren sholde haue be sent in exyle. That seynge the christen & so grete felony done to hym were moued in theyr courage/ and ranne vpon ꝑ paynyms/ & of them sleWe more than tWo hondred. And Whan ꝑ prouost saWe that/ he hydde hymselfe/ & cōmaūded Appollynare in to a strayte and hard pryson/ and after bounde hym sore With chaynes/ & set him in a shyppe With thre clerkes folowynge hym/ & so sente hym forth in exyle/ Where onely he With tWo clerkes & tWo knyghtes escaped ꝑ peryll of ꝑ tempest/ & those knyghtes he baptysed. After this he returned agayne to Rauenne/ & Was taken of paynyms & ladde to ꝑ temple of Juppyter/ Whose symulacre Whan he sawe/ he cursed it/ & sodeynly it fell doWne. And Whan the bysshops sawe that/ they presented hȳ to Thauro ꝑ iudge/ Whose sone Whiche was blynde saynt Appollynare made to se. And Whā the iudge sawe that/ he byleued on hym and made hym to dWell foure yere With hym in his hous. After this Whan the bysshops had accused hym to Valpasian Valpasian cōmaūded Who someuer dyd ony Wronge to the goddes/ he shold do satisfaccyon/ or to be pryued fro ꝑ cite. It is not ryghtfull sayd he ꝑ We sholde auenge the goddes/ but they thēselfe may auēge them on theyr enemyes yf they be Wroth Thā Demostenes patricius seynge ꝑ he Wolde do no sacrefyce/ delyuered hym vn to a centuryon than beynge chrysten/ by Whose prayer he Wente in to the strete of lepres/ & that he sholde there hyde hȳ fro the Woodnes of ꝑ paynyms. But ꝑ people folowed hym & bette him vnto ꝑ deth Where he abode & lyued by ꝑ space after of. viij. dayes/ & preched to his dysciples And than gaue vp his spiryte vnto our lorde & dyed/ & there Was honourably buryed/ aboute the yere of our lorde. lxx. vnder Valpasyan. ¶ Of this martyr sayth saynt Ambrose in his preface. Appollynare moost Worthy bysshop Was sent fro Peter prynce of the apostles to Rauenne for to sheWe the name of Jesu vnto the paynyms/ Who dyd meruaylous signes of vertues to them that byleued in chryst And Was all to rente & torne With Wood betynges of ꝑ Wycked paynyms. And by cause ꝑ chrysten men shold not doubte/ he

dyd & perfourmed meruayles lyke to the apostles. After his turmentes he reysed a mayde fro deth to lyf/to blynde men he gaue sight/& to a dombe man he restored his speche. One ꝑ was vexed w̃ a deuyll he deliuered/he clensed a lepre/he heled ꝑ membres broken w̃ a pestylence sekenes of an other. The symulacre of ꝑ god Jupyter w̃ the tẽple he ouerthrewe. O most worthy bisshop of meruaylous prayling thou deseruest ꝑ power & dignite of the apostle. O strõge chãpyon of our lord Whiche in thyn old age cõstantly precheste our lorde Jesu chryst redemer of ꝑ worlde.

Here foloweth ꝑ lyf of saynt Chrystine And fyrst ꝑ interpretacyon of her name.

Chrystyne is as moche to saye as enoynted with crysme. She had sothly ꝑ bame of good odour & sauour in cõuersacion/& oyle of deuocyon in mynde And also the benedicyon of grace.

Chrystyne was borne in tyre in ytalye/& was comen of noble kynrede of fader & moder/& bycause of her beaute her fader enclosed her in a certayne toure with.xij.chamberers to serue & awayte on her/& ordeyned there with her goddes of syluer & of golde/& bycause of her grete beaute she was desyred of dyuerse noble men for to haue wedded her/but her fader in no wyse wold gyue her to no man/but wold haue her cõtynue in her virgynite to do worshyp & sacrefice to ꝑ goddes But she beynge enspired of ꝑ holy ghoost abhorred ꝑ sacrefice of ꝑ ydolles. And the encence ꝑ was delyuered to her to do sacrefyce with/she hyd it in a wyndowe/& whan her fader came the maydens and chamberers sayd to him. Thy doughter despyseth to offre to our goddes/& sayth that she is chrysten. Than her fader prouoked her w̃ swete & fayre wordes to do sacrefice to theyr goddes. To whome she sayd. Call not me thy doughter/but this to whome sacrefyce belõgeth. I wyl not offre to no deed goddes/but to god of heuen I offre sacrefice of laude & prayseyng Thã sayd her fader to her. O my doughter/thou oughtest not to offre to one god lest the other be wroth w̃ the. To whom she sayd/ꝑ hast sayd well not knowynge the trouth/I offre truly sacrefyce to the fader & to ꝑ sone & to ꝑ holy ghoost. Than sayd the fader/yf thou worshyppest thre why wylt thou not adoure the other. To whom she sayd/they thre be but one god After this Chrystyne brake all ꝑ goddes and the golde & syluer she gaue to ꝑ poore people. Her fader than came agayn for to worshyp his goddes/& he not fyndynge them/demaũded of the maydens what Chrystyne had done to them. And whan he had knowlege what she had done/he cõmaũded her to be despoyled & to be beten with.xij.men vnto ꝑ tyme that they began to fayle & were so wery that they myght no more. Than Christyne sayd to her fader. O thou that without honour & with shame art abhompnable to god/for they that bete me fayle and be faynt/require thy goddes that they gyue to them strengthe yf they may. Than he dyd do bynde her with chaynes of yren/& dyd do set her in pryson/& whã her moder herde that/she rent her clothes & came to ꝑ prysons/& fell downe at her doughters feet & sayd. My doughter Chrystyne the lyght of myn eyen haue pyte on me. To whom she sayd/Why callest ꝑ me thy doughter/Wotest ꝑ not well that I haue ꝑ name of my god. And whã she myght no thynge make her to turne fro her fayth/she returned to her husbonde & tolde to hym what she had answered to her. Than the fader cõmaunded ꝑ she shold be brought tofore hym in iudgement/& sayd to her. Do sacrefyce to our goddes/or elles thou shalt suffre many turmentes/& shalt no more be called my doughter. To whome she

sayd. Thou hast goten to me grace / for now thou callest not me doughter of the deuyl / What is borne of the deuyl is a deuyll / thou art ỹ sone of ỹ same sathanas. Than he cõmaũded that her flesshe shold be all to rent & drawen w̃ hokes of yren / & her tender membres were all to broken & departed fro other. Chrystyne than toke parte of her flesshe & threwe it in to ỹ bysage of her fader sayenge. O tyraũt take the flesshe whiche thou hast goten & ete it Than her fader set her vpon a whele / & put vnder fyre & oyle / & the flambe yssued out so grete that it slewe. v. C. men. The fader ascrybed all this werke to nygromancy / & sayd she had done ỹ by wytche crafte / and cõmaũded her agayne to pryson / & badde her seruaũtes whan it was nyght that they sholde bynde a stone to her necke & cast her in to ỹ see. And anone as they had so done / aũgels toke her vp / & Chryst descended & baptysed her in the see sayenge. I baptyse the in the name of god my fader / and in me Jesu chryst his sone / & in the holy ghoost / & cõmytted her to Myghel the archaũgell / whiche ledde her to ỹ londe. And whan her fader herde that she was come agayne to londe / he smote his forheed & sayd to her / by what wytche crafte doost thou these thynges / that in the see thou exercysest thy cursed werkes. To whome Chrystyne sayd. O thou foole & vnhappy / I haue receyued this grace of Chryst. Than he cõmaunded ỹ she sholde be put in pryson / & on the morowe to be byheded. And ỹ same nyght Urban her fader was foũden deed. Thã after hym folowed & succeded a wycked & cuyll iudge named Dyon / whiche dyd do make a tubbe of yren / and dyd do put therin pytche / oyle & rosyn / and set them a fyre. And whan it was redy he made Chrystyne to be cast therin / & made foure men meue the tubbe that she sholde be ỹ sooner cõsumed. Than Chrystyne prayed god and thãked hym that she was so remeued & rocked as a chylde in a cradle. Than the iudge beynge wroth made her heed to be shauen / and naked to be ledde through the tyte vnto the temple of Appollyn / whome she cõmaunded to ouerthrowe / & anone it fell down in to poudre. And whan ỹ iudge herde therof / he dyed and gaue vp his spiryte. After hym Julianus succeded / whiche dyd do set afyre a grete forneys / and Chrystyne to be cast therin / wherin she abode. v. dayes with aũgelles syngynge & walkyng vnhurte & after yssued out therof safely without harme. And whan Julianus herde here of / he sayd ỹ she dyd all this by arte magyke & wytchecrafte / & dyd do put to her two adders / two serpentes / & two aspydes. The serpẽtes lycked her feet / ỹ two aspides henge at her brestes & dyd her no harme / & the two adders wounde them aboute her necke & lycked vp her swete. Julianus than sayd to his enchauntour Arte not thou an enchauntour / meue the beestes / & whan he began to meue them they made assawte to hym & slewe hym forthwith. Than Chrystyne cõmaũded the serpentes that they sholde go to a deserte place. And she reysed ỹ enchaũtour that was deed to lyfe agayne. Than Julianus cõmaũded that her brestes sholde be cutte of / out of whome flowed mylke with blode. Than he made her tongue to be cutte out of her heed. But Chrystyne lost not her speche for cuttynge out of her tongue / but toke it & threwe it in the bysage of the iudge / & smote out therwith one of his eyen. Thã was Julyan wroth and made to shote at her / & she was smytten with one arowe in to the syde / & with an other vnto ỹ herte. And she so smytten yelded vp her soule vnto god / and thus suffred martyrdom about the yere of our lorde two hondred foure score and seuen. Her body was buryed in the castell Bulsena / bytwene the olde towne & Viterbe & Tyrus whiche was not ferre fro that

castell Whiche is now destroyed.

Here folowth the lyf of saynt James the more and apostle. And fyrst the interpretacyon of his name.

This James the apostle is sayd James the sone of zebedee/broder of saint John the euangelyst/and beonarges/that is ꝑ sone of thonder/and James the more. He was sayd James the sone of zebedee not onely in flesshe/but in the exposicyon of ꝑ name For zebedee is interpreted gyuyng or gyuen/and James gaue hymselfe to god by martyrdom of deth/& he is gyuē to vs of god for a specyall patrone. He is sayd James broder of John not onely by flesshe but by semblaunce of maners. For they bothe were of one loue/of one study/& of one wyll. They were of one loue for to auenge our lorde. For whan the samarytanes wold not receyue Jesu chryst/James and John sayd/yf it please the lorde let fyre descēde fro heuen & destroye them They were of lyke study for to lerne/for these two were they that demaunded of our lorde of the daye of iudgemēt/and of other thynges to come/& they asked that one of them myght syt at the ryght syde of hym/& that other on his lyfte syde. He was sayd the sone of thonder/bycause of the sowne of his predicacyon/for he fered the euyl & exyted the slouthfull. And by ꝑ hyghnes of his prechynge he dyd meruayles in cōuertynge them to the fayth. Wherof Bede sayth of saynt John/that he thondred so hye/ꝑ yf he had thondred a lytell hyer/all the worlde myght not haue comprysed hym. He is sayd James the more/lyke as that other James is sayd the lesse. Fyrst by reason of his callynge. For he was fyrst called of Chryst. Secondly by reason of famyliarite. For Jesu chryst was seen to haue greter famyliarite with hym than with the lesse James/lyke as it appereth at the reysynge of the mayde/& at his holy transfyguracyon. Thyrdly by reason of his passyon. For amonge all the apostles he was the fyrst that suffred deth/and he may be sayd more/bycause he was fyrst called to be apostle/so he was fyrst called to the glory perdurable.

James the apostle ꝑ sone of zebedee preched after the ascencyon of our lord in the iewry & samarye/and after he was sent in to Spayne for to sowe there the worde of Jesu chryst. But whan he was there he ꝓfyted but lytel/for he had cōuerted vnto Chrystes lawe but .ix. disciples/of whome he lefte two there for to preche ꝑ worde of god/& toke ꝑ other .vij. With hym & returned agayn in to Judee Mayster John beleth sayth that he conuerted there but one man onely/& whan after he preched ꝑ worde of god in Judee there was an enchaūtour named Hermogenes with the pharysees/whiche sent Phylete his disciple to saynt James for to ouercome him afore all men/& to preue his prechynge fals/but the apostle ouercame hym tofore all men reasonably/& dyd many myracles tofore hym. Phylete than returned to Hermogenes & approued the doctryne of James to be true/& receyued to hym his myracles/& sayd ꝑ he wolde be his dysciple. And desyred & coūseyled Hermogenes in lyke wyse to be his disciple. Than Hermogenes was wrothe/& by his crafte & enchaūtementes he made Phylete in suche wyse that he might not moue and sayd. Now we shall se yf thy James may saue the. Than Phylete sente his chylde to saynt James/and let

hym haue knowlege therof. Than saynt James sent to hym his sudary or keuerchef & sayd. Saye to hym that our lorde redresseth them that ben hurte/& vnbyndeth them that ben empesshed. And as soone as he sayd so & touched the sudary he was vnbounden & losed fro all the enchaũtement of Hermogenes/& arose vp & wente ioyfully to saynt James. Than Hermogenes was angry & called many deuylles & cõmaũded them ỹ they sholde bryng to hym saynt James bounden & Phylete with hym for to auenge him on them/leest his disceples afterwarde addresse them agaynst hym. Than whan the deuylles came toward saynt James they cryed howlynge in the ayre sayenge James ỹ apostle of god haue pite on vs/ for we brenne tofore our tyme come. To whome James sayd/wherfore come ye to me. And they sayd. Hermogenes hath sent vs to the & to Phylete for to bryng you to hym/& ỹ aũgell of god hath boũde vs with chaynes of fyre & turmẽteth vs And James sayd/the aũgell of god shall vnbynde you/& go ye to hym and bryng hym to me bounden/but hurte hym not. Than they wente & toke Hermogenes & bounde his handes/and brought hym so bounden to saynt James/& they sayd to Hermogenes. Thou hast sent vs thyder where we were strongly turmented and greuously boũden. And than sayd they to sayt James. Gyue to vs power agaynst hym/that we may auenge the wronges & our enbrasemẽtes. And James sayd to them/loo here is Philete tofore you why take ye hym not. They answered/we may not touche hym/ne as moche as a fle ỹ is in thy couche. Than sayd James to Phylete/to the ende that ỹ do good for euyll/lyke as Chryst bad vs vnbynde hỹ And than Hermogenes was all cõfused. And James sayd to hym/go thy waye frely where ỹ wylt. For it apperteyneth not to our discepline/that ony be cõuerted agaynst his wyll. And Hermogenes sayd to hym/I knowe wel the ye of the deuylles/but yf ỹ gyue to me somwhat of thyn that I may haue wt me they shal flee me. Than sayt James gaue to hym his staffe. Than he went & brought to ỹ apostle all his bokes of his false crafte & enchauntynge for to be brent. But saynt James bycause that the odour of ỹ brennynge myght do euyll or harme to some fooles/he made them to be cast in to ỹ see And after he had cast his bokes in to the see he returned/& holdynge his feet sayd O ỹ delyuerer of soules receyue me penytent/& hym that hath susteyned tyll now myssayenge of the/and than began to be perfyte in ỹ drede of god our lord/so that many vertues were done by hym afterwarde. And whan ỹ iewes sawe Hermogenes conuerted/they were all moued of enuy/& went to saynt James & blamed hym/bycause ỹ he preched Jesu Chryst crucyfyed. And he approued clerely ỹ commynge and the passyon of our lorde Jesu chryst/in suche wyse that many byleued in our lorde. Abyathar whiche was bysshop ỹ were moued ỹ people agaynst hỹ. And thã they put a corde about his necke & brought hym to Herode agrippe. And whan he was ladde for to be byheded by the cõmaũdement of Herode/a man hauynge ỹ palsey cryed to hym/& he gaue hym helth/and sayd in the name of Jesu chryst for whome I am ladde to be byheded/aryse thou & be all hole/& blysse our lorde thy maker. And anone he arose and was all hole. A scribe named Josias wht che put ỹ corde aboute his necke & drewe hym seynge this myracle/fell downe to his feet & demaũded of hym forgyuenes & that he myght be chrystened. And whã Abyathar sawe that/he made hym to be taken/& sayd to hym. But yf ỹ curse the name of Chryst thou shalt be byheded wt hym. To whome Josias sayd. Be thou accursed/& accursed be all thy goddes/&

the name of our lord Jesu chryst be blyssed World̃ wouten ende. Than Abiathar cõmaunded to smyte hym on the mouth with fistes/& sent a messenger to Herode & gate consent that he sholde be byheded with James. And whan they sholde be byheded bothe/saynt James desyred a potte full of water of hym ꝑ sholde smyte of theyr heedes/& therwith he baptysed Josias/and than anone they were bothe byheeded & suffred martyrdome. Saynt James was byheded the. viij. kalendes of Apryll on our lady daye ꝑ annũciacion and the. viij. kalendes of August he was translated to Cõpostelle/& the thyrde kalendes of Janyuer he was buryed/for ꝑ makyng of his sepulcre was fro August vnto Janyuer/& therfore ꝑ chirche hath establysshed ꝑ his feest shall be haloWed the. viij. kalendes of August/Where as is moost couenable tyme/& as mayster Johñ Beleth sayth/whiche made this trãslacyon dilygently. Whan the blyssed saint James was byheded his disciples toke ꝑ body away by nyght for fere of the Iewes/& brought it in to a shyppe & commytted vnto the wyll of our lord ꝑ sepulture of it/& Went wout sayle or rother/& by the conduyte of the aũgell of god they arryued in Galyce in ꝑ realme of Lupa.

¶There Was in spayne a quene whiche had to name (& also by deserupnge of her lyfe) Lupa/Whiche is as moche to saye in englysshe as a she wolfe. And than the disciples of saynt James toke out his body & layd it vpon a grete stone/& anone ꝑ stone receyued ꝑ body in to it as it had bẽ softe Waxe/& made to ꝑ body a stone as it were a sepulcre. Than ꝑ disciples Went to Lupa ꝑ quene & sayd to her. Our lorde Jesu chryst hath sent to ꝑ the body of his disciple/so that hym that ꝑ Woldest not receyue alyue/thou shalte receyue deed. And than they recyted to her the myracle by ordre how they Were comen wout ony gouernayle of the shyppe/& required her place couenable for his holy sepulture. And whan the quene herde this/she sent them to a right cruell man by trechery & by gyle (as mayster Beleth sayth & some saye it was) to the kynge of spayne for to haue his consent of this mater. And he toke them & put them in pryson/& Whan he Was at dyner/the aũgell of our lorde opened ꝑ pryson & let them escape away all free. And whan he knewe it he sente hastely knyghtes after for to take them/and as these knyghtes passed to go ouer a brydge/the brydge brake & ouerthrewe & they fell in the Water & Were drowned. And whan he herde ꝑ/he repented hym & doubted for hymselfe & for his people/& sent after them/prayenge them for to returne/and that he Wolde do lyke as they Wold themselfe. And than they returned & cõuerted ꝑ people of ꝑ cyte vnto ꝑ fayth of god. And whan Lupa the quene herde this/she Was moche sorowful. And whã they came agayn to her/they tolde to her the agrement of ꝑ kynge. She answered Take ꝑ oxen that I haue in yonder moũtayne: & ioyne ye & yoke them to my carte or charyot/& bryng ye than the body of your mayster/& buylde ye for hȳ suche a place as ye Wyll/& this she sayd to them in gyle & mockage. For she knewe Well ꝑ there Were none oxen but Wylde bulles/and supposed that they shold neuer ioyne them to her charyot/and yf they Were so ioyned & yoked to the charyot/they Wold ren hyther & thyder/& sholde breke ꝑ charyot/& throwe downe ꝑ body & slee them But there is no Wysdom agaynst god/& than they that knewe no thynge ꝑ euyll courage of ꝑ quene/Went vpon ꝑ mountayn & foũde there a dragon castyng fyre at them/& ran on them. And they made the sygne of ꝑ crosse/& he brake in two peces. And thã they made ꝑ signe of ꝑ crosse vpon ꝑ bulles/& anone they Were meke as lambes. Thã they toke them & yoked them to ꝑ charyot/& toke ꝑ body of saynt

James with the stone ꝑ they had layd it on & layde it in the charyot/ and ꝑ wylde bulles without gouernynge oꝛ dꝛyuyng of ony body dꝛewe it foꝛth vnto ꝑ myddle of ꝑ palays of ꝑ quene Lupa. And whan she sawe this she was abasshed/ & byleued & was chꝛystened/ and delyuered to them all that they demaũded/ & dedyed her palays in to a chyrche & endowed it gretely. And after ended her lyfe in good werkes. ¶ Bernard a man of ꝑ bysshop/ ryche of Mutynence (as Calixt the pope sayth) was taken & enchayned & put in to a depe toure/ & called alwaye the blyssed saynt James/ so that saynt James appered to hym & sayd. Come & folowe me in to galyce/ & than his bandes brake and saynt James vanysshed away/ & he went vp in to the hye toure & his bandes on his necke/ & sprange downe without hurtynge/ and it was well. xl. cubytes of heyght. And as Bede sayth/ there was a man ꝑ had done a foule synne/ of whiche the bysshop doubted to assoyle hym/ and sent hym to saynt James with a cedule in whiche the synne was wꝛyten. And whan he had layde the cedule vpon the awter on ꝑ daye of saynt James/ he prayed sayt James that by his merytes his synne myght be forgyuen & defaced. And after he opened the cedule & foũde ꝑ synne effaced and stryken out. Than he thanked god & saynt James. ¶ Thyrty men of Lozeyne went togyder on pylgrymage to saynt James aboute the yere of our lozde a. M. lxiij. And all made fayth to other that euery man shold abyde and serue other in all estates that shall happen by the waye/ excepte one that wolde not make couenaũt. It happed that one of them was seke/ & his felowes abode & awayted on hym. xv. dayes/ & at the last they all lefte hym saue he that promysed not/ whiche abode by hym/ & kepte hym at the fote of ꝑ moũt saynt Myghel. And whan it dꝛewe to nyght ꝑ seke man dyed And whan it was nyght the man that was alyue was soze afeꝛde foꝛ the place the whiche was solytary/ & foꝛ the pꝛesence of the deed body/ & foꝛ the cruelte of the straũge people/ & foꝛ the derknes of ꝑ night that came on. But anone saynt James appered to him in lykenes of a man on hoꝛs backe/ and confoꝛted hym & sayd Gyue me that deed body to foꝛe me & lepe thou vp behynde me on this hoꝛs. And so they rode all that nyght. xv. dayes iourney that they were on the mozowe to foꝛe the sonne rysynge at moũt Joye/ whiche is but half a lege fro sayt James. There saynt James lefte them bothe cõmaundyng hym that was alyue that he shold assemble the chanons of sayt James foꝛ to bury this pylgrym/ & that he sholde saye to his felowes bycause they had bꝛoken theyꝛ fayth theyꝛ pylgrymage auayled them not. And he dyd his cõmaundement. And whan his felowes came they meruayled how he had gone so fast. And he tolde them all that saynt James had sayd & done. ¶ And as Calyste ꝑ pope reherseth there was a man of almayn and his sone went to saynt James aboute ꝑ yere of our lozde a. M. lxxxiij. and came to Tholouse foꝛ to be lodged/ & theyꝛ hoste made them dꝛonke. Than the hoste toke a cuppe of syluer & put it i theyꝛ male. And on the mozowe whan they were gone he folowed after them as theues/ and bare them on honde that they had stolen his cuppe/ and sayd that they sholde be punysshed yf that the cuppe were founden on them/ & he founde it in the male. And anone they were bꝛought to iudgement. And than the sentence was gyuen/ that all that they had sholde be gyuen to the hoste/ and that one of them shold be hanged. And than the fader wold haue dyed foꝛ his sone/ and the sone foꝛ the fader. At the last the sone was hanged/ and the fader wente foꝛth wepynge on his pylgrymage to saynt Jaynes/ and came a-

gayn.xxxbj.dayes after/& than went foz to se his sone & cryed & wepte. But ꝑ sone whiche was hanged began to conforte & sayd vnto his fader. Ryght swete fader wepe no moze/foz I was neuer so wel at ease/foz ꝑ blysſed sayut James hath alwaye susteyned & holden me vp/& hath fedde me w̄ swetnes of heuen. And whan the fader herde hym speke/he ran anone to the cyte/& dyd so moche that ꝑ people came/and his sone was taken downe all hole: as though he neuer had had harme And the hoste was hanged whiche had put ꝑ cuppe in to ꝑ male. ¶Hugo de sct̄o Victoze reherceth ꝑ the deuyl appered in lykenes of sayut James to a pylgrym/& tolde to hym many thynges of ꝑ vnhappynes of ꝑ woꝛlde/& sayd to hym that he shold be well blysſed yf he slewe hymself in ꝑ honour of hꝑ/& anone he toke a knyfe & slewe hymselfe/& than ꝑ hoste in whose hous he was lodged was holdē suspecte and was soze aferde to be put therfoze to deth. Thā he ꝑ was deed reuiued agayn & sayd ꝑ the deuyl had causyd to slee hym selfe/& bꝛought hym in to grete turmentes/& sayut James ran & bꝛought hym tofoze the trone of the iudge/& where the deuylles accused hꝑ/he gate ꝑ he shold be restoꝛed to his lyfe. ¶There was a pōge man of ꝑ coūtree of lyons (as Hugh ꝑ abbot of Cluny wytnesseth) ꝑ was accustomed to go oft to sayut James/& ꝑ nyght tofoze he shold go thyder warde he fell in foꝛnycacyon/& ꝑ next daye he went forth On a nyght it happed ꝑ the deuyll appered to hym in lykenes of sayut James/& sayd to hym/knowest ꝑ who I am. And he answered nay. And the deuyll sayd to hym. I am James the apostle/whom ꝑ hast vsed to visyte euery yere/and I am glad foz thy deuocyon/but it is not longe sith that thou in goynge out of thy hous fellest in foꝛnycacyon & hast pꝛesumed to come not confessed therof/wherfoze thy pylgrymage may neyther please god ne me/it apperteyneth not to do so/foz who that wyll come to me in pilgrymage/he must fyꝛst shewe his synnes by cōtricyon & by confessyon/& after by goynge in pylgrymage punysshe them & make satisfacyon/and this sayd the deuyll vanysshed awaye. Than this ponge man was in grete angupssshe/& disposed hꝑ to returne home agayn to his hous & cōfesse hym of his synnes/& than to begyn agayne his iourney. And than the deuyll appered to hym agayne in lykenes of the apostle/& warned him in no wyse to do so/but sayd to hym. This synne may in no wyse be foꝛgyuen/but yf he cutte of his mēbꝛes genytoꝛes/but yet he shold be moze blysſed yf he kylled hꝑselfe/& be a martyꝛ foz the name of hym. And he ꝑ same nyght whā his felowes slepte toke a knyfe & cut of his genytoꝛes/& with the same knyfe smote hꝑselfe in to ꝑ bely/& his felowes awoke/& whan they sawe this thynge they were soze aferde/& anone fled away lest they shold be taken as suspecte of the homycyde. And after as they made redy his pyt to bury hꝑ in/he reuyued agayn and than all they were abasshed & fledde away/& he called them agayn & tolde all that was befallen to hꝑ sayenge. Whan I at ꝑ suggestyon of ꝑ deuyll had slayne my selfe/the deuylles toke & ladde me toward Rome/& anone sayut James came after vs/& blamed strongly ꝑ deuylles of theyꝛ fallace/& whā they had longe stryuen togyder/sayut James constrayned them to come in to a medowe where the blysſed virgyn sate spekyng with many sayntes/& ꝑ blysſed sayut James cōplayned foz me/& than she blamed strongly ꝑ deuyls & cōmaūded ꝑ I shold be restoꝛed agayn to my lyfe. And thā sayut James toke me & rendꝛed to me my lyf agayn lyke as ye se/& .iij. dayes after his woūdes were hole & there appered no thyng but ꝑ traces where ꝑ woūdes were/& than he repꝛysed agayn his iourney/& foūde his

felowes/ & recyted to them all this by or-
dre. ¶ And as Caliste the pope reherseth
there was a frensshe man about ye yere of
our lord.xj.C.Wold eschewe ye mortalite
that was in fraũce & wolde vysyte saynt
James/ & he toke his wyfe & chyldren &
went thyder/ & whan they came to pãpe-
lone his wyfe dyed/ & his host toke fro hẽ
all his money & his mare vpon whiche
his children were borne/ & this man that
thus went all discõforted & bare his chyl
dren on his sholdres/ & ladde one after hẽ
& was in grete anguysshe & sorowe. Thã
came a man to him vpon an asse/ whiche
had pyte on hym/ & lente to hym his asse
for to bere his children. And whã he came
to sayt James & had done what he wold
& prayed/ saynt James appered to hẽ/ &
demaunded yf he knewe hym/ & he sayd
nay/ & sayt James sayd to hẽ. I am Ja-
mes the apostle/ whiche haue lent to the
myn asse/ & yet I shal lene hym to the for
to returne/ & I let the wyte ye thyn hoste
is fallen fro a soller & is deed/ & thou shalt
haue agayne all ye he hath taken fro the.
And whan al this was done he returned
ioyous with his chyldren to his hous/ &
as soone as his children were takẽ of fro
the asse/ it was not knowen where it be-
came. ¶ A marchaũt was deceyued of a
tyraũt/ & all despoyled was wrongfully
put in prison/ & he called moche deuoutly
saynt James to his helpe/ and saynt Ja
mes appered to hym tofore them ye kepte
hym/ & they awoke/ & he brought hẽ to ye
hyest of the toure/ & anone ye toure bowed
downe so lowe that ye toppe was euen wt
the groũde/ & he went out wout lepynge
& vnboũde of his yrens. Thã his kepers
folowed after/ but they had no power to
se hym. ¶ Thre knyghtes of ye dyocese of
Lyon wente to saynt James/ & that one
was requyred of a poore womã/ whiche
for ye loue of sayt James to bere her sacke
vpõ his horse/ & he bare it. After he foũde
a man seke & set hym on his horse/ & toke
the burdon of ye man & the sacke of ye sayd
woman & folowed his hors a fote/ but he
was broken wt the hete of ye sonne & with
labour to go a fote/ that whan he came to
saynt James in galyce he was strongly
seke/ & his felowes prayed.iij.dayes for
the helth of his soule/ whiche.iij.dayes
he lay specheles/ & his felowes abydyng
his deth ye fourth daye/ he syghed gretly
& sayd. I thanke god & saynt James/ for
I am delyuered by his merytes/ whã I
wolde haue done ye whiche ye warned &
admonested me/ but ye deuylles came to
me & strayned me so sore ye I might do no
thynge ye apperteyned to the helth of my
soule/ & I herde you well but I myght
not answere. And than ye blyssed sayt Ja
mes came & brought in his lyfte hande ye
sacke of ye woman/ & in ye right hande the
burdon of ye poore pilgrym ye I helped by
the way/ & helde ye burdon for a spere/ & ye
sacke for a shelde/ & so assayled ye deuylles
as al angry & lyft vp ye burdõ & fered ye de
uylles ye they fled away/ & thus ye blyssed
sayt James hath deliuered me by his ho
ly grace/ & hath rendred to me my speche
agayn. Call me ye preest for I may not be
lõge in this lyf/ it is tyme to amende our
trespaces towarde our lord/ & thã he tur-
ned hẽ to one of his felowes & sayd to hẽ.
Frende ryde no more wt thy lorde/ for cer-
teynly he is dãpned & shall perysshe short
ly by euyll deth/ & therfore leue his com-
pany/ & than he dyed. And whan he was
buryed his two felowes knyghtes retur
ned/ & ye one sayd to his mayster this ye he
had sayd to hym/ & he set not therby/ and
had despyte to amẽde hym/ & anone after
he was smytten with a spere in batayle
& dyed. And as Calyste ye pope sayth that
there was a mã of viriliac went to saynt
James/ & his money fayled hym by the
waye/ & he had shame for to begge & aske
almes/ & he layd hym to rest vnder a tree
& dremed that saynt James fedde hym/
& whã he awoke he foũde a lofe bakẽ vn

der asshes at his heed/& with that lofe he lyued.xv.dayes tyll ꝑ he came agayne to his owne place/& ete suffysaũtly two dayes of ꝑ same lofe/& alway on the morowe he foũde it hole in his sachet. Also ꝑ same Calyste reherseth ꝑ a burgeys of ꝑ cyte of Barselone went to sayn̄t James aboute ꝑ yere of our lorde.xj.C. & requyred onely ꝑ he shold neuer be taken of ony enemyes/& as he returned by Sylyle he was taken on the see of saralyns & ledde ofte tymes to sayres for to be solde/but alway ꝑ chaynes w̄ whiche he was boũde losed/& whā he had ben solde.xiiij.tymes he was boũden w̄ double chaynes/than he called sayn̄t James to his helpe/and sayn̄t James appered to hym & sayd/by cause ꝑ were in my chirche/& ꝑ settest no thynge by the helth of thy soule/but demaũdest onely ꝑ delyueraũce of thy body therfore ꝑ hast fallen in this peryll/but bycause ꝑ our lorde is mercyfull/he hath sent me for to bye the/& anone his chaynes brake/& he beryng a parte of ꝑ chaynes passed by ꝑ countrees & castels of the saralyns & came home to his owne countree in the syght of all men whiche were abasshed of ꝑ myracle. For whā ony man wold haue taken hym/as soone as they sawe ꝑ chayne they were aferde & fledde And whan ꝑ lyons & other beestes wold haue ronne on hym in ꝑ desertes where as he went/whā they sawe ꝑ chaynes they were aferde that they fledde away. ¶ It happed ꝑ in ꝑ yere. M.CC.xxviij. In a castell named praat bytwene Florence & pystoye/a ponge man deceyued of symplesse by coũseyle of an olde mā set fyre in the corne of his tutour whiche had charge to kepe hym/bycause ꝑ he wold vsurpe to hym his heritage. Than he was taken & cõfessed his trespace/& was iudged to be drawen & brent/thā he cõfessed hym & auowed to sayn̄t James/& whan he had be lõge drawen in his sherte vpon a stony way/he was neyther hurt in his body ne in his sherte. Than he was boũden to a stake & fagottes & bussches were set about hym & fyre put therto/whiche fyre brent atwo his bandes/& he alway called on sayn̄t James/& there was no hurt of brẽynge foũden in his sherte nor in his body/& whan they wold haue cast hym in to ꝑ fyre agayn/he was taken awaye fro thẽ by sayn̄t James ꝑ apostle of god/to whom be giuẽ laude & prayseyng.

¶ Here foloweth ꝑ lyf of sayn̄t Chrystofer And fyrst ꝑ interpretacyon of his name.

Christofer tofore his baptym was named Reprobus. But afterwarde he was named Chrystofer/whiche is as moche to say as berynge Chryst/of ꝑ that he bare Chryst in foure maners/he bare him on his sholdres by conueyenge and ledynge/in his body in makynge it lene/in mynde by deuocyon/and in his mouth by confessyon & predicacyon.

Christofer was of ꝑ lignage of the Cananees/and he was of ryght grete stature/& had a terryble & ferefull chere & countenaũce/and he was.xij.cubytes of length. And as it is redde in some hystoryes/that whā he serued & dwelled with the kynge of Cananees/it came in his mynde that he wolde seche ꝑ gretest prince that was in the worlde/& hym he wolde serue & obey/& so ferre he wente ꝑ he came to a ryght grete kyng/of whom the renome generally was ꝑ he was the gretest of the worlde/& whan the kynge sawe hym he receyued hym in to his ser-

uyce/& made hym to dwell in his courte.
¶Upon a tyme a mynstrell songe tofore hym a songe/in whiche he named ofte ỹ deuyl. And ỹ kyng whiche was a chrystẽ man whan he herde hym name ỹ deuyll made anone ỹ sygne of ỹ crosse in his vysage. And whã Chrystofer sawe ỹ he had grete meruayle what sygne it was/and wherfore the kyng made it/& he demaũded it of hym. And bycause ỹ kyng wold not saye he sayd. yf ỹ tell me not/I shall no lenger dwell wt the. And than ỹ kynge tolde to hȳ sayenge. All way whã I here the deuyll named/I fere ỹ he shold haue power ouer me/& I garnysshed me with this signe/ỹ he greue ne anoy me. Than Chrystofer sayd to hym/thou doubtest ỹ deuyll ỹ he hurt the not/than is ỹ deuyll more myghty & greter than ỹ art/I am than deceyued of my hope & purpose/for I had supposed ỹ I had foũden ỹ moost mighty & ỹ moost gretest lord of ỹ world but I cõmaũde the to god/for I wyll go seche hȳ for to be my lord & I his seruaũt And thã departed fro this kyng & hasted hym to seche the deuyll/& as he went by a grete deserte he sawe a grete company of knyghtes/of whiche a knyght cruel & horryble came to hym & demaũded whether he went. And Chrystofer answered to hym & sayd. I go to seche the deuyl for to be my mayster. And he sayd/I am he that ỹ sechest. And than Chrystofer was gladde/& boũde hȳselfe to be his seruaũt perpetuall/& toke hym for his mayster & lord/& as they went togyder by a comyn waye/they founde there a crosse erecte & standynge/& anone as ỹ deuyll sawe the crosse/he was aferde & fledde/& lefte the ryght waye/& brought Chrystofer about by a sharpe deserte/and after whan they were passed ỹ crosse he brought hȳm to ỹ hye waye that they had lefte. And whan Chrystofer sawe that/he meruayled & demaũded wherof he doubted & had lefte ỹ hye & fayre waye/and had gone so ferre aboute by so aspre deserte. And the deuyl wolde not tell to hym in no wyse. Than Chrystofer sayd to hym/yf ỹ wylt not tell me/I shall anone departe fro the/& shall serue ỹ no more. Wherfore ỹ deuyll was constrayned to tell hym and sayd. There was a man called Chryst/whiche was hanged on ỹ crosse/& whã I se his sygne I am sore aferde & flee fro it where someuer I se it. To whome Chrystofer sayd Than he is greter and more myghtyer than thou/whan thou arte aferde of his sygne/& I se well ỹ I haue laboured in vayne/whã I haue not foũden ỹ gretest lord of all the worlde/& I wyll serue the no lenger/go thy waye than/for I wyll go seche Jesu Chryst. And whan he had lõge sought & demaũded where he shold fynde Chryst/at the last he came in to a grete deserte to an heremyte that dwelled there/& this heremyte preched to hȳ of Jesu chryst/and enformed hym in the fayth dilygently and sayd to hym. This kynge whome ỹ desyrest to serue/requyreth ỹ seruyce that ỹ must ofte faste. And Chrystofer sayd to hym. Requyre of me some other thynge & I shall do it/for that whiche ỹ requyrest I may not do. And ỹ heremyte sayd/ỹ must than wake & make many prayers. And Chrystofer sayd to hym/I wote not what it is/I may do no suche thinge/& than ỹ heremyte sayd to hym/knowest ỹ suche a ryuer in whiche many be perysshed & lost. To whome Chrystofer sayd/I knowe it well. Than sayd the heremyte bycause ỹ arte noble & hye of stature & stronge in thy membres thou shalt be resydent by ỹ ryuer/& thou shalt bere ouer all them ỹ shal passe there whiche shal be a thynge right cõuenable to our lord Jesu chryst whome ỹ desyrest to serue/and I hope he shall shewe hym selfe to the. Than sayd Chrystofer/certes this seruyce may I wel do/& I promyse to him for to do it. Than went Chrystofer to this ryuer & made there his habytacle

for hȳ & a grete pole in his hande in stede of a staffe by whiche he sustayned hym in the water/ & bare ouer all maner of people wout cesynge/ & there he abode thus doynge many dayes. And on a tyme as he slepte in his lodge/ he herde ỹ voyce of a childe whiche called hym & sayd. Christofer come out & bere me ouer. Than he awoke & went out/ but he foũde no man. And whã he was agayn in his hous/ he herde ỹ same voyce/ & he ran out & foũde no body. The thyrde tyme he was called & came thyder & foũde a childe besyde the ryuage of ỹ ryuer/ whiche prayed hym goodly to bere hȳ ouer ỹ water. And thã Chrystofer lyfte ỹ chylde on his sholdres & toke his staffe & entred in to ỹ ryuer for to passe/ and the water of ỹ ryuer arose & swelled more & more/ and the chylde was heuy as leed/ & alway as he went ferder the water encresed & grewe more/ and ỹ chylde more and more wexed heuy/ in so moche ỹ Christofer had grete anguysshe & was aferde to be drowned/ & whan he was escaped wt grete payne & passed the water/ & set ỹ chylde a groũde/ he sayd to the chylde. Chylde ỹ hast put me in grete peryll/ ỹ weyest almost as I had had all the worlde vpõ me/ I myght bere no grete burden. And ỹ childe answered. Christofer meruayle ỹ no thyng/ for ỹ hast not onely borne all ỹ worlde vpon the/ but ỹ hast borne hym that created & made all ỹ worlde vpon thy sholdres/ I am Jesu chryst ỹ kyng to whome ỹ seruest in this werke/ & bycause that ỹ knowe ỹ I saye to ỹ trouth/ set thy staffe in ỹ erth by thy hous/ & thou shalt se to morowe ỹ it shall bere floures & fruyte. And anone he banysshed from his eyen. And than Christofer set his staffe in the erth/ & whan he arose on ỹ morowe he foũde his staffe lyke a palmyer beryng floures/ leues & dates And than Chrystofer went in to ỹ cyte of Lacye/ & vnderstode not theyr language Than he prayed our lord ỹ he myght vnderstande them/ & so he dyd/ & as he was in this prayer/ the iudges supposed ỹ he had ben a fole & lefte hȳ there. And whan Chrystofer vnderstode ỹ language/ he couered his visage & went to a place where they martyred chrysten men/ & confor ted them in our lorde. And than the iudges smote hym in ỹ face. And Christofer sayd to them/ yf I were not chrysten I sholde anone auenge myn iniury. And thã Christofer pytched his rodde in the erth/ and prayed to our lorde ỹ for to cõuerte ỹ people it might bere floures & fruyte/ & anone it dyd so. And thã he cõuerted. viij. M. men. And than ỹ kynge sent two knyghtes for to fetche hym to hym. And they founde hym prayenge/ & durst not tell to hym so. And anone after the kynge sente as many moo. And they anone set them down for to praye with hym. And whan Chrystofer arose he sayd to them. What saye ye. And whan they sawe hym in the visage/ they sayd to hym/ the kyng hath sent vs that we shold lede ỹ boũden vnto hym. And Chrystofer sayd to them/ yf I wold ye shold not lede me to hym boũden ne vnboũden. And they sayd to hym/ yf ỹ wylt go thy waye/ go quyte where thou wylt/ & we shall saye to the kynge ỹ we haue not foũde the. It shal not be so sayd he/ but I shall go wt you/ & than he cõuerted them in ỹ fayth/ & cõmaũded them ỹ they shold bynde his hãdes behynde his backe/ & ledde hym so boũden to the kyng And whan the kynge sawe hym he was aferd & fell down of ỹ syege/ & his seruaũtes lyfte hym vp & releued hym agayne. And than ỹ kynge enquyred his name & his coũtre. And Chrystofer sayd to hym/ tofore or I was baptysed I was named Reprobus/ & now am named Christofer/ tofore baptym a canance/ now a chrysten man. To whom ỹ kyng sayd. Thou hast a folisshe name/ ỹ is to wyte of Chryst crucyfyed/ Whiche coude not helpe hymselfe ne may not profyte to the/ now therfore ỹ

curled cananyen Why Wylte ꝑ not do sacrefyce to our goddes. To Whome Chrystofer sayd/ ꝑ arte ryghtfully called Dagarus/ for ꝑ arte ꝑ deth of ꝑ Worlde/ & felowe of the deuyll/ & thy goddes be made With the handes of men. And the kynge sayd to hym/ ꝑ were nourysshed amonge Wylde beestes/ & therfore thou mayst not saye but Wylde language & Wordes vnknowen to men/ & yf ꝑ Wylte now do sacrefyce to the goddes/ I shall gyue to the grete gyftes & grete honours/ & yf not/ I shall destroye the & consume the by grete paynes & turmentes. But for all this he Wolde in no Wyse do sacrefyce/ Wherfore he Was sent in to pryson. And the kynge dyd do byheed ꝑ other knyghtes that he had sent for hym / Whome he had cõuerted. And after this he sent in to pryson to saynt Chrystofer two fayre Women / of Whome the one Was named Vilena/ & ꝑ other Aquilyne/ & ꝓmised to them many grete gyftes yf they coude drawe Chrystofer to synne w̃ them. And Whan Chrystofer sawe ꝑ/ he set him downe in prayer And Whã he Was cõstrayned by them ꝑ enbraced hym to meue / he arose & sayd/ What seke ye/ for what cause be ye comen hyther. And they Whiche Were afrayed of his chere & clerenes of his vysage sayd Holy sayt of god haue pyte on vs/ so that We may byleue in ꝑ god that ꝑ prechest. And Whan the kynge herde that / he cõmaunded that they sholde be letten out & brought tofore hym / to Whome he sayd. ye be decepued / but I swere to you by my gooddes/ ꝑ yf ye do no sacrefice to my goddes/ ye shall anone perysshe by euyll deth. And they sayd to him/ yf thou Wylt that We shall do sacrefyce/ cõmaũde that the places may be made clene / & that all the people may assemble at the temple. And Whan this Was done they entred in to ꝑ temple & toke theyr gyrdelles & put them aboute ꝑ neckes of theyr goddes/ & drewe them to ꝑ erth & brake them all in peces and sayd to them that Were there. Go and call phisycyens and leches for to hele your goddes. And than by the commaũdemẽt of the kynge/ Aquylyne Was hanged / and a ryght grete & heuy stone Was hanged at her feet/ so ꝑ her mẽbres Were moche dyspytously broken/ & Whan she Was deed and passed to our lorde god her sister Vilena Was cast in a grete fyre But she yssued out Wout harme all hole. And than he made to smyte of her heed/ and so suffred deth. After this Chrystofer Was brought tofore ꝑ kynge/ & the kyng cõmaunded that he sholde be beten With roddes of yren / & that there sholde be set vpon his heed a crosse of yren reed hote & brẽynge. And than after he dyd do make a syege or a stole of yren/ & made Chrystofer to be boũden theron/ & after dyd do set fyre vnder it/ & cast therin pytche/ but the syege or setell melted lyke Waxe/ and the holy Chrystofer yssued out Without ony harme or hurte. And Whan ꝑ kynge sawe that/ he cõmaunded that he sholde be boũden to a stronge stake/ and that he sholde be through shotten With arowes With .xl. knyghtes archers. But none of all the knyghtes myght attayne ne hurt hym. For the arowes henge in the ayre nygh aboute hym Without touchynge. Than the kynge Wende that he had ben throughshotten With the arowes of the knyghtes/ & adressed hym for to go to hym and one of the arowes returned sodeynly fro ꝑ ayre & smote hym in ꝑ eye & blynded hym. To Whom Chrystofer sayd/ tyraũt I shal dye to morowe/ make a lytel claye With my blode tempered & enoynt therwith thyn eye/ & thou shalt receyue helth Than by the cõmaũdement of the kyng he Was ledde for to be byheded/ and than there he made his oreyson/ and his heed Was smytten of/ & so suffred martyrdom And the kynge than toke a lytell of his blode & layde it on his eye & sayd. In the name of god & of saynt Chrystofer/ & Was

anone heled. Than the kynge byleued in god/& gaue commaũdement that yf ony persone blamed god or saynt Chrystofer/ he sholde anone be slayne with ỹ swerde. ¶Saynt Ambrose in his preface sayth thus of this holy martyr. Lord thou hast gyuen to Chrystofer so grete plente of ver tues & suche grace of doctryne ỹ he called fro ỹ errour of paynyms. xlviij. M. men to ỹ honour of chrysten fayth by his shynyng myracles. And Uisena & Aquilyne whiche longe had ben comyn at ỹ bourdell vnder the stenche of lechery / he called and made them serue in the habyte of chastyte / and enseygned them to a lyke crowne of martyrdom/and with this he beynge strayned & boũdẽ in a sete of yren & grete fyre put vnder/doubted no thyge the hete / & all a hole daye durynge stode boũden to a stake/myght not be throughperced w̃ arowes of all ỹ knyghtes. And with that one of the arowes smote out ỹ eye of the tyraũt / to whome the blode of the holy martyr restablysshed his syght and enlumyned hym in takynge awaye the blyndnes of his body/and gate of the chrysten mynde & pardon. And also gate of the by prayer to put awaye sekenes & sores fro them that remẽbre his passyon and fygure. Than let vs praye to saynt Chrystofer that he praye for vs. &c.

¶Here folowethe lyues of the seuen slepers.

The seuen slepers were borne in ỹ cite of Ephesym/& whã Dacyan the emperour came in to Ephesym for ỹ persecucyon of chrysten men/he cõmaunded to edyfye ỹ temples in ỹ myddle of ỹ cyte/so ỹ all sholde come with hym to do sacrefyce to the ydolles/& dyd do seche all the chrysten people/& bounde them for to make them to do sacrefice/or elles to put them to deth/in suche wyse ỹ euery man was aferde of ỹ paynes ỹ he promysed/ that the frende forsoke his frende/& the sone renyed his fader/& the fader ỹ sone/ & there in this cyte were foũden. vij. chrysten men/ỹ is to wyte Maximyen/Malchus/Marcianus/Denys/John/Serapyon/& Cõstantyn. And whã they sawe this/they had moche sorowe/& byeause they were ỹ fyrst in ỹ palays ỹ despysed the sacrefyces/they hydde them in theyr houses/& were in fastyges & in prayers. And than they were accused tofore Dacyan & came thyder & were founden bery chrysten men. Than was gyuen to them space for to repent them vnto ỹ compnge agayn of Dacyan/& in the meane whyle they despẽded theyr patrimony in almes to the poore people/& assembled them togyder & toke cõseyle & went to ỹ moũt of Celyon / & there ordeyned to be more secretly/& there hydde them longe tyme/& one of them admynystred & serued them alway/& whan he went in to the cite/he clothed hym in ỹ habyte of begger. Whan Dacyan was comen agayne/he cõmaũded ỹ they sholde be fette. And than Malchus whiche was theyr seruaũt/& mynystred to them meet & drynke/returned in grete drede to his felowes/& tolde and shewed to them the grete furour & woodnes of ỹ emperour. And than were they sore aferd. And Malchus set tofore them the loues of breed ỹ he had brought/so ỹ they were cõforted of the meet/and were more stronge for to suffre turmẽtes. And whan they had taken theyr refeccyon & sate in Weppyng & Waylyng/sodeynly as god wolde septe. And whan it came on ỹ morowe they were sought & coude not be foũden/Wherfore Dacyan was sorowful byeause he had lost suche yõge men. And than they were accused ỹ they were hyd in the moũt of Celyon/& had gyuen theyr goodes to poore men/& yet abode in theyr purpose. And than cõmaũded Dacyan ỹ theyr kynrede sholde come to hym/& menaced them to the deth yf they sayd not of

them all that they knewe. And they accused them & cõplayned þ they had despended all theyr rychesses. Than Dacyan thought What he sholde do wt them/& as our lorde Wolde he enclosed þ mouth of þ caue Wherin they Were With stones/to þ ende þ they sholde dye therin for hungre & faute of meet. Than þ ninnystres & two chrysten men Theodore & Ruffyne Wrote theyr martyrdome/& layde it subtylly amonge þ stones. And Whã Dacyan Was deed & all that generacyon/thre. C. lxxij. yere after/& the. xxx. yere of Theodocyen the emperour/Whan the heresye Was of them that denyed þ resurrecyon of deed bodyes & began to growe. Theodocyen than þ mooste chrysten emperour beynge sorowfull þ the fayth of our lorde Was felondously demened for angre and heuynes he cladde hym in hayre and Wepte euery daye in a secrete place/& ladde a full holy lyke/Whiche god mercyfull and pyteous seynge Wolde cõforte them þ Were sorowfull & Wepyng/& gyue to them esperaũce and hope of þ resurrecciõ of deed men/& opened the precyous tresour of his pyte and reysed the forsayd martyrs/in this maner folowynge. He put in the Wyll of a burgeys of Ephesym þ he Wolde make in that moũtayne Whiche Was deserte & aspre a stable for his pastours & herdmen And it happed that of aduenture the masons that made þ sayd stable opened this caue. And thã these holy sayntes þ Were Within awoke & Were reysed/& saleWed eche other/& had supposed verily þ they had slepte but one nyght onely/& remembred of þ heuynes that they had the daye tofore. And than Malchus Whiche mynystred to them sayd What Dacyan had ordeyned of them/for he sayd/We haue ben sought lyke as I sayd to you yesterdaye for to do sacrefyce to þ ydolles/that is that the emperour desyreth of vs. And than Maximyen answered/god our lorde knoweth that We shall neuer do sacrefice and conforted his felowes/he cõmaũded to Malchus to go & bye breed in the cyte/and badde hym brynge more than he dyd yesterdaye/& also to enquyre & demaũde What the emperour had cõmaũded to do And than Malchus toke. v. shillynges & yssued out of the caue/& Whan he sawe þ masons and the stones tofore þ caue/he began to blysse hym/& Was mochе amerueyled/but he thought lytell on þ stones for he thought on other thynges. Than came he all doubtous to the gates of the cyte/& Was all ameruayled/for he sawe the sygne of þ crosse aboute the gate. And than Without taryenge he Wente to that other gate of þ cyte & foũde there also the sygne of the crosse theron/& than he had grete meruayle/for vpon euery gate he sawe set vp the sygne of the crosse/& ther With the cite Was garnysshed/and than he blysted hym & returned to þ fyrst gate and Wende he had dremed/& after he aduysed & conforted hymselfe/and couered his vysage and entred in to the cyte. And Whan he came to the sellers of breed/and herd the men speke of god/yet than Was he more abasshed and sayd/What is this that no man yesterdaye durst name Jesu chryst/and now euery man confessyth hym to be chrysten/I trowe this is not þ cyte of Ephesym/for it is all otherWyse buylded/it is some other cite I Wote not What. And Whan he demaũded & herde verily that it Was Ephesym/he supposed that he had erred/& thought verily to go agayn to his felowes/& than Went to them þ solde breed/& Whan he shewed his money the sellers meruayled & sayd that one to þ other/that this ponge man had foũde some olde tresour. And Whan Malchus sawe them talke togyder/he doubted that they Wolde lede hym to the emperour/& Was sore afeerd/and prayed them to let hym go/& kepe bothe money and breed/but they helde hym and sayd to hym. Of Whens arte thou/for thou

hast foũden tresours of olde emperours/ shewe it to vs and we shall be felowes w̃ the & kepe it secrete. And Malchus was so aferd that he wyst not what to saye to them for drede. And whã they sawe that he spake not/ they put a corde aboute his necke & drewe hym through the cite vnto the myddle. And tydynges were had all aboute in the cyte that a ponge man had foũde aũcient tresour/ in suche wyse that all they of the cite assembled aboute hym And confessed there that he had founden no tresour/ and he beheldе them all/ but he coude not knowe no man there of his kynrede ne lygnage whiche he had very ly supposed that they had lyued/ but he foũde none/ wherfore he stode as he had ben from hymselfe in the myddle of ỹ cite And whan saynt Martyn ỹ byssshop and Antipater the consul whiche were newe comen in to the cyte herde of this thynge they sent for hym that they shold bryngе hym wysely to them & his money w̃ him And whan he was brought to ỹ chirche he wende well he shold haue ben ledde to the emperour Dacyan. And than ỹ byssshop & the consull meruayled of ỹ money and they demaũded hym where he had founde this tresour vnknowen. And he answered that he had no thynge foũden but it was comen to hym of his kynrede & patrymony. And they demaũded of hym of what cite he was. I wote wel that I am of this cite/ yf this be ỹ cyte of Ephe= sym. And ỹ iudge sayd to hym/ let thy kyn= rede come & wytnes for the. And he na= med them/ but none knewe them/ & they said that he fayned for to escape fro them in some maner. And than sayd the iudge how may we byleue the that this money is come to the of thy frendes/ whan it ap pereth in ỹ scripture that it is more than CCC.lxxij. yere syth it was made & forgеd/ & is of the fyrst dayes of Dacian the emperour/ & it resembleth no thynge to our money/ and how may it come fro thy lygnage so longe syth/ & thou art ponge/ and woldest deceyue the wyse & aũcyent men of this cyte of Ephesym/ & therfore I cõmaunde that thou be demened after the lawe tyll ỹ hast confessed where thou hast foũde this money. Than Malchus kneled downe tofore them and sayd. For goddes sake lordes saye ye to me that I shall demaunde you/ & I shall tell to you all that I haue in my herte. Dacyan the emperour ỹ was in this cite where is he And ỹ byssshop sayd to hym. Sone there is no suche at this daye in ỹ worlde that is named Dacian/ he was emperour ma ny yeres syth. And Malchus sayd. Syr hereof I am gretely abassshed/ & no man byleueth me/ for I wote well ỹ we fledde for fere of Dacyan ỹ emperour/ & I sawe hym ỹ yesterdaye he entred in to this cite yf this be ỹ cite of Ephesym. Than ỹ byss shop thought in hymselfe & sayd to ỹ iudge that this is a vysyon ỹ our lord wyl haue shewed by this ponge man. Than sayd ỹ ponge man/ folowe ye me & I shall shewe to you my felowes whiche ben in ỹ mout of Celion/ & byleue ye them. This knowe I well ỹ we fledde fro ỹ face of the empe= rour Dacian. And than they went with hym/ & a grete multitude of people of the cyte w̃ them. And Malchus entred fyrst in to ỹ caue to his felowes/ & the byssshop nexte after hym. And there founde they amonge ỹ stones the lettres sealed with two seales of syluer. And than ỹ byssshop called them ỹ were come thyder/ & redde them tofore them all/ so ỹ they that herde it were all abassshed & ameruayled. And they sawe the sayntes syttynge in ỹ caue & theyr visages lyke vnto roses flouryng And they knelyng downe glorifyed god. And anone the byssshop & the iudge sente to Theodocyen the emperour/ prayenge hym that he wolde come anone for to se ỹ meruaylles of our lorde that he had late shewed. And anone he arose vp fro the groũde/ & toke of the sacke in whiche he

wepte/ & glorifyed our lorde/ & came fro Constātynople to Ephesim. And all they came agaynst hym/ & ascended in to the mountayne with hym togyder vnto the sayntes in to the caue. And as soone as ẏ blyssed sayntes of our lorde sawe ẏ empe rour come/ theyr vysages shone lyke to ẏ sonne. And the emperour entred than & glorifyed our lorde & enbraced them wepyng vpon eche of them & sayd. I se you now lyke as I shold se our lord reysynge Lazare. And than Maximyen sayd to hȳ Byleue vs/ for forsothe our lord hath reysed vs tofore the daye of the grete resurreccion. And to the ende that thou byleue fermely ẏ resurreccyon of ẏ deed people/ veryly we ben reysed as ye here se & lyue And in lyke wyse as the chylde is in the wombe of his moder wout felyng harme or hurte/ in the same wyse we haue ben lyuynge & slepynge in lyenge here without felyng of ony thynge. And whā they hadde sayd all this/ they enclyned theyr heedes to ẏ erth & rendred theyr spirytes at the commaūdement of our lorde Jesu chryst/ and so dyed. Than the emperour arose & fell on them wepynge strongly/ & enbraced them/ & kyssed them debonayrly. And than he cōmaunded to make precyous sepulcres of golde & syluer/ and to bury theyr bodyes therin. And in ẏ same nyght they appered to ẏ emperour/ and sayd to hym that he sholde suffre them to lye on the erth lyke as they had layen tofore/ tyll that tyme ẏ our lorde had reysed them/ vnto the tyme that they shold ryse agayn. Than cōmaūded the emperour ẏ the place sholde be aourned nobly and rychely with precyous stones. And all the bysshops that wolde cōfesse the resurreccyon sholde be assoyled. It is doubte of ẏ whiche is sayd ẏ they slepte. CCC. lxij. yere. For they were reysed the yere of our lorde. iiij. C. lxxviij. And Decius regned but one yere & thre monethes/ and that was in the yere of our lord. CC. and. lxx. And so they slept but. CC. and. viij. yere.

¶ Here foloweth the lyfe of saynt Nazaryen and saynt Celse. And fyrst the interpretacyon of theyr names.

Nazarien is sayd of nazareus/ that is as moche to saye as consecrate or clene/ or departed/ or floured/ or kepȳge In a man ben foūden these fyue/ cogitacyon/ affeccyon/ intencyon/ accyon/ & locucyon or speche. Cogytacyon or thought ought to be holy/ affeccyon clene/ intēcion ryght/ accyon iust/ and locucion or speche moderate. All these thȳges were in saint Nazarien/ he had an holy cogytacyon or thought/ & therof he is sayd cōsecrate. He had affeccion clene/ and therof he is sayd clene/ he had intēcion right/ & therof he is sayd departed/ intēcyon is ẏ depteth werkes/ for of a symple eye cometh a bryght body/ of a shrewed eye is made a derke body. He had accion iust/ & therof he is sayd floured/ for a Just man shall floure lyke a lylye. Spekyng or locucyon moderate/ & therof he is sayd kepyng/ for he had kept his wayes in suche wayes ẏ he had not trespaces in his tongue. ¶ Celsus is as moche to saye as hye/ for he enhaūced hȳ aboue hȳselfe whā he ouercame his chyldisshe age by ẏ vertue of his courage. It is sayd ẏ Ambrose in ẏ boke of Geruase & Prothase hath rehersed the lyf & passyon of them. In some bokes it is redde ẏ there was a philosopher hauyng deuocyon to Nazaryen ẏ wrote his passyon/ whiche Ceracius whiche buryed ẏ bodyes of the sayntes layde it at the heed of them.

Nazarien was sone of a noble man named Affrycan/ but he was a iewe/ & of saynt Perpetua moost christen woman & comen of the noblest of the Romayns/ & had be baptised of saȳt Peter ẏ apostle whā he was. ix. yere olde. He meruaylled gretly seynge his fader & moder so to vary in ẏ obseruacyon of theyr rely-

gyon/for his moder kepte ỹ lawe of bap-
tym/& his fader folowed the lawe of the
sabbot/Wherfore to whome he myght fo
lowe of them he doubted moche/for they
both laboured to drawe hȳ to theyr fayth
At the last by ỹ Wyll of god he folowed ỹ
lawe of his moder/and receyued the holy
baptym of saynt Lyne the pope/Whiche
whan ỹ fader knewe/he begā to exhorte
& drawe hym fro his holy purpose/& re-
herced to hym by ordre all ỹ maner of tur
mentes that were ordeyned for chrysten
men/but he myght not wdrawe hym fro
his holy purpose. That whiche is sayd ỹ
he was baptysed of Lyne ỹ pope/it is to
vnderstande ỹ Lyne was not than pope
but afterwarde he was pope. Nazarien
lyued after his baptym many yeres/as
it shall appere here after/Whiche suffred
martyrdom vnder Nero/Whiche crucy-
fyed Peter ỹ last yere of his regne. Than
whan Nazarien wolde in no wyse assent
to his fader/but preched Chryst most con
staūtly. His kynrede drad lest he sholde be
slayne. And at theyr request & prayer he
departed out of Rome/& toke w̄ hym. bis
somers charged & laden With rychesse &
goodes/Whiche all he gaue to poore peo-
ple in the partyes of ytalye to Whiche he
came. And ỹ tenth yere that he departed
fro Rome he came to Placēce/& fro thens
to Mylane/& foūde there Gerualse & Pro-
thase holden in pryson/Whome he cōfor-
ted. And Whan it was knowen that Na
zaryen had cōforted & encouraged ỹ sayd
martyrs/he was anone taken & brought
to ỹ prefecte/& he alway abydynge sted-
fastly in ỹ fayth & knowlegyng of Chryst
was beten w̄ staues/& so cast out of ỹ cite
And as he wēt fro place to place/his mo-
der whiche than was deed appered to hȳ
& confortes hym/& warned hym that he
sholde go in to fraūce/and so he dyd. And
whā he came in to a towne of fraūce Whi
che hyght Gemellus/and had conuerted
moche people to ỹ fayth of Jesu chryst.

¶There was a noble woman whiche
offred to hym her sone named Celse/Whi
che was an elegant and a fayre chylde/
prayenge hym ỹ he wolde baptyse hym.
And whan the prefecte of fraunce herde
hereof/he toke hym & the chylde Celse w̄
theyr handes boūden behynde them/& a
chayne in theyr neckes put them in pry-
son/for to turment them on the morowe.
Than the wyfe of the prefecte sent to hȳ
affermynge that it was not ryghtfully
done that he sholde slee Jnnocentes/but
the goddes almyghty sholde presume to
auenge them. By whiche wordes ỹ pre-
fecte was corrected/& delyuered ỹ Jnno-
centes/but charged & warned them that
they sholde no more preche there. Than
they came to ỹ cyte of Tryre/& he was ỹ
fyrst that preched Chryst & cōuerted ma-
ny to the fayth/& there edifyed a chirche.
And whan Cornelye lyeutenaūt of Nero
herde hereof/he sent thyder an. C. knygh
tes for to take hȳ/& they foūde hym in an
oratory ỹ he had made/& toke hȳ & boūde
his hādes sayeng. The grete Nero hath
sent for the. To whome Nazaryen sayd.
The kyng al out of ordre hath also knygh
tes out of ordre/why came ye not honest-
ly & sayd/Nero calleth the/and J wolde
haue comen. Than they ledde hȳ boūden
so to Nero/and Celse ỹ chylde weppynge
they smote & bufeted hym/& cōstrayned
hym to folowe. And whan Nero sawe
them/he cōmaūded to put them in prison
tyll they there dyed by turment. And on
a daye whan Nero sente his hunters to
take wylde beestes/sodeynly a grete mul
tytude of wylde beestes brake ỹ ordynaū
ce & entred ỹ gardyn of Nero Where they
slewe & all to rent many men/ỹ Nero all
troubled fledde & hurte his fote/ỹ vnneth
he might come to his palays/& after lay
many a daye & might not remeue for the
payne of ỹ woūde. At the last he remem-
bred of Nazarien & Celse/& supposed his
goddes were wroth w̄ hym/bycause he

suffred them to lyue so longe. Than by ỹ cõmaũdement of ỹ emperour/knyghtes bette them bothe/& brought them tofore the emperour. Nero sawe theyr visages shyne lyke ỹ sonne/& he supposed ỹ they had done it fantastykly to mocke hym by magyke/& cõmaũded them to put away theyr enchauntementes/and offre to the goddes. Than was Nazaryen ledde to ỹ temple/and prayed that all men shold go out. And thã he made his prayers to god and all the ydolles fell downe & were broken. And whan Nero herde that/he commaunded to cast hym in to the see/& yf it happed that he escaped/that they sholde folowe & take hym & brenne hym/& shold take the asshes of hym & cast it in to ỹ see. Nazaryen than & the chylde Celse were put in a shyppe & brought in to ỹ myddle of the see/& were bothe cast in. And anone aboute the shyppe arose a grete tempest/ and about them was grete calme & tranquillite. Whan they than that were in ỹ shyppe were aferde to be perysshed/& repented them of the harme & wyckednes that they had cõmysed in ỹ sayntes. Nazaryen with ỹ childe Celse walked vpon the see & appered to them with a gladde chere/& entred in to the shyppe to them. And than they byleuyng by his prayer ỹ see was peased/& fro thens they sayled vj.C. paas & came to a place besyde Jene where they longe preched/& after came to Mylane where they foũde Geruase & Protase in ỹ place where they had lefte them. Ano whã Anolinus ỹ prouost herd that/he sent hym in exyle/and Celse the chylde abode in ỹ hous of a noble womã. Nazaryen thã came to Rome & foũde his fader than olde & chrysten/& enquyred of hỹ how he was chrystened. Whiche sayd that Peter ỹ apostle had appered to hym and badde him byleue as his wyfe & his sone dyd. Than fro thens he was exyled of those bysshops vnto Mylane agayne/ fro whens tofore he was exyled to Rome And was now cõpelled agayn w̃ wronge to go to Rome/where he was presented to the prouost w̃ the childe Celse/whiche than was ladde out of the gate of Rome whiche is named thre walles w̃ the childe Celse/& there was byheded/whose bodyes chrysten men toke vp and by nyght buryed them in a gardyn. And the nexte nyght they appered to an holy saynt named Ciriake/sayenge that he shold bury theyr bodyes in his hous more deper for drede of Nero. Unto whome he sayd/I praye you fyrst my lordes that ye make my doughter hole of the palsey/whiche anone whan she was hole/he toke ỹ bodyes/and as they commaunded he dyd. Longe tyme after this: god shewed theyr bodyes to saynt Ambrose/& he lefte Celse lyenge in his place/& toke vp the body of Nazaryen w̃ as freshe blode as he had ben buryed. The same daye smellynge a meruaylous swete odour/incorrupte w̃ his heere and his berde/and brought it to the chirche of the apostles/& there buryed it honourably/and after toke vp the body of Celse/and buryed it in the same chirche. They suffred deth aboute ỹ yere of our lorde. lvij. ¶ Of this martyr sayth Ambrose in his preface. O thou holy noble champyon & blysted martyr shynyng by the shedyng of thy blode thou hast deserued to haue the kyngdome of heuen/ whiche by the innumerable assawtes of turmentes hast ouercomen the woodnes of the tyraũt by constaunce of fayth. And hast gadred togyder a multytude of people to euerlastynge lyfe. O thou martyr of whose helthe the chirche ioyeth more than ỹ worlde ioyed in his punysshynge O thou blysted moder of her children glorysyed with turmentes/whiche ledde them not with waylynge ne sorowynge to helle. But departynge hens folowed her with perpetuall laude vnto the heuenly kyngdome. ¶ All this and more sayth saynt Ambrose.

¶ Here foloweth the lyfe of saynt Felix. And fyrst ẏ interpretacyon of his name.

Felix is sayd of felicitate that is blyssednes. Or elles Felix as berynge stryues and tribulacyons of this worlde for euerlastyng lyf. Or Felix berynge lyght or water to fayth/whiche is for to saye ledynge people to the fayth.

Felix was chosen pope in stede of Liberye & was ordeyned & sacred for bycause Lyberye the pope wolde not consent to the heresye of the arryens/he was sent in to exyle of Constancyen sone of Constantyn/and there abode thre yere Wherfore all the clergye of Rome ordeyned Felix to be pope by the wyll and consent of Lyberye. And than this Felix assembled a coũseyle of.xlviij. bysshoppes and cõdempned Constancyen arryen and heretyke and two preestes whiche fauoured & susteyned hym in his heresye. For whiche thynge Cõstancyen was wroth and chased Felix out of his bysshopryche and called agayne Liberye by this couenaunt/that he sholde be partener with hym and the other whom Felix had condẽpned. And Lyberye whiche was turmented by the greuousnes of his exyle submytted hym vnto the euyll heresye. And thus the persecucyon grewe more/in so moche that many preestes & clerkes were slayne within the chirche without that Lyberye defended them. And Felix whiche was cast out of his bysshopryche dwelled in his owne herytage/of whiche he was put out/and was martyred by smytynge of/of his heed aboute the yere of our lorde.CCC.and.xl.

¶ Here foloweth the lyues of sayntes Simplicyen Faustyn & Beatrice. And fyrst ẏ interpretacyon of theyr names.

Simplicyen is as moche to say as symple or wout ony plyte of falshede. He was symple by mekenes & humylite/for he humbled hẏselfe to receyue martyrdom. He was knowynge/for he knewe the christen fayth/& for ẏ fayth he suffred martyrdom. ¶ Faustyn is as moche to saye as fortunate. ¶ Beatrice is to saye holdyng blyssednes. Or it is sayd of beata/ẏ is blyssed/& of ares ẏ is vertue whiche is blyssed vertue. And Beatryce is sayd sorowful or heuy. For she was sorowfull of ẏ passyon of her brethern. And she was blyssed by her martyrdom.

Simplycyen & Faustyn brethern whan they wolde not by no constraynt do sacrefyce to the ydolles/& refused it vtterly/they suffred many turmentes at Rome vnder Dyoclesyan. At ẏ last sentẽce was gyuen agaynst them & were byheded/& theyr bodyes cast in to tyber the ryuer. And Beatrice theyr syster toke vp the bodyes of them & buryed them honourably. Lucrete whiche was prouost of Rome went on a tyme playenge about the herytage of Beatrice & sawe her and made her to be taken/& cõmaunded her ẏ she shold make sacrefyce to his goddes/& she refused it. And Lucrete made his seruaũtes to strangle her in a night & let her lye. And Lucyne the virgyn toke awaye the body & buryed it w̃ her bretherne/& after that Lucrete entred in to theyr herytage And thus as he assayled ẏ martyrs and dyd do make a grete feest to his frendes/& as he sate at dyner a yonge chylde that laye woũden in small clothes in his moders lappe whiche yet souked sprãge out of ẏ lappe of his moder ẏ helde hym

and all mē seynge escryed ⁊ sayd. O thou Lucrete here ⁊ vnderstande/ ẏ hast slayne and assayled ẏ martyrs of god/ ⁊ therfore thou art gyuen in to the possessyon of the fende. And than anone Lucrete trembled and fered/ ⁊ was rauysshed of the deuyll and was so turmented by thre houres of the deuyll that he dyed at ẏ same dyner. And whan they that were there sawe ẏ they were cōuerted to the fayth ⁊ recoū-ted to all ẏ men how the passyon of saynt Beatryce was auenged at the same dy-ner. And they suffred deth aboute ẏ yere of our lorde two hondred. lxxxviij.

¶ Here foloweth ẏ lyfe of saynt Martha.

Saynt Martha hostesse of our lord Jesu chryst was borne of a ryall kynrede/ her fader was named Syro/ ⁊ her moder Euchalia/ ẏ fader of her was duke of Sirye ⁊ Marytyme/ ⁊ Martha with her syster posseded by ẏ herytage of theyr moder thre places/ that was ẏ ca-stell magdalene ⁊ Bethanye/ ⁊ a parte of Jherusalem. It is no where redde that Martha had neuer ony husbonde ne fe-lawshyp of man. But she as a noble ho-stesse mynystred ⁊ serued our lorde. And wolde also ẏ her syster sholdꝫ serue hym ⁊ helpe her. For she thought ẏ all ẏ worlde was not sufficyent to serue suche a ghest ¶ After the ascencyon of our lorde whan the disciples were departed/ she with her broder Lazare/ ⁊ her syster Mary/ ⁊ saȳt Maximyne whiche baptysed them/ and to whome they were cōmised of the holy ghoost/ and many other were put in to a shyppe without sayle/ ores/ or other go-uernayle of ẏ paynyms/ whiche by ẏ cō-duite of our lord they came al to Marcelle ⁊ after came to ẏ terrytory of Aquense or Ays/ ⁊ there cōuerted ẏ people to ẏ fayth Martha was ryght facoūde of speche ⁊ curteys ⁊ gracyous to the syght of ẏ peo ple. ¶ There was that tyme vpon ẏ ry-uer of Rone in a certayne wode bytwene Arilate ⁊ Auynyon a grete dragon halfe beest and halfe fysshe/ greter than an oxe lenger thā an hors/ hauyng teeth sharpe as a swerde/ and horned on eyther syde/ heed lyke a lyon/ tayle lyke a serpent/ and defended hym wꝫ two wynges on eyther syde/ and coude not be beten with cast of stones ne with other armour/ ⁊ was as strōge as. xij. lyons or beres/ whiche dra gon laye hydynge ⁊ lurkynge in ẏ ryuer ⁊ perysshed them that passed by/ ⁊ drow-ned shyppes/ he came thyder by see fro Galyce/ ⁊ was engendred of Leuiathan whiche is a serpent of the water ⁊ is mo-che wood/ ⁊ of a beest called bonacho/ ẏ is engendred in Galyce/ ⁊ whan he is pur-sewed he casteth out of his bely behynde his ordure the space of an aker londe on them that folowe hym/ ⁊ it is bryght as glasse/ ⁊ what it toucheth it brenneth as fyre. To whom Martha at the prayer of the people came in to the wode/ ⁊ founde hym etynge a man/ ⁊ she cast on hȳ holy water/ ⁊ shewed to hym ẏ crosse/ whiche anone was ouercomen ⁊ standynge styll as a shepe she boūde hym with her owne gyrdell/ ⁊ than was slayne with speres ⁊ glayues of ẏ people. The dragon was called of them that dwelled in the coūtree Tharasconus/ wherof in remembraūce of him that place is called Tharasconus whiche tofore was called verlue and the blacke lake/ bycause there bē woodes sha dowous ⁊ blacke/ ⁊ there ẏ blyssed Mar-tha by licence of Maximyne her mayster ⁊ of her syster dwelled ⁊ abode in ẏ same place after/ ⁊ dayly occupyed in prayer ⁊ fastȳges/ ⁊ there after assembled ⁊ were gadred togyder a grete couent of systers ⁊ buylded a fayre chyrche in ẏ honour of ẏ blyssed virgyn Mary/ where she ledde an harde ⁊ a sharpe lyfe. She eschewed flesshe ⁊ all fatte meet/ egges/ chese/ and wyne/ she ete but ones a daye. An. C. ty-mes a day ⁊ an. C. tymes a night she kne

led downe and bowed her knees. ¶ On a tyme at Auynyon whan she preched bytwene ỹ towne & the ryuer of Rone there was a yonge man on ỹ other syde of ỹ ryuer delyrynge to here her wordes/& had no bote to passe ouer/he began to swyme naked/but he was sodeynly taken by the strength of ỹ water/& anone suffocate & drowned/whose body vnneth was foũden ỹ nexte daye/& whã it was taken vp it was presented at ỹ feet of Martha for to be reysed to lyf. She thã in maner of a crosse fell downe to ỹ groũde & prayed in this maner. O adonay lorde Jesu chryst whiche reysedest somtyme my welbeloued broder/beholde my moost dere gheste to the fayth of them ỹ stande here/& reyse this childe. And she toke hym by ỹ hande & forthwith he arose lyuyng/& receyued the holy baptym. Eusebius telleth in the fyfth boke of thystory ecclesiastyke/that a womã named Emorissa/after that she was heled of our lorde/she made in her courte an ymage lyke vnto Jesu chryst/with cloth & hẽme lyke as she sawe hym whan she was heled/& worshipped hym moche deuoutly. The herbes ỹ grewe vnder ỹ ymage/tofore that she had touched the hẽme were of no vertue/but after ỹ she had touched it/they were of so moche vertue ỹ many seke people by them were heled. That womã Emorissa whom our lord heled/Ambrose sayth ỹ it was Martha. Saynt Jherom sayth/& it is had in hystoria tripertita/ỹ Julianus apostata toke away that ymage ỹ Emorissa made & set his owne there/whiche w̃ a stroke of thonder was all to brokẽ. Our lord came to her a yere tofore her deth & shewed to her that she sholde departe out of this worlde/& all ỹ yere she was seke & laboured in ỹ febres. And. viij. dayes tofore her deth she herde the heuenly felawshyps of aũgels berynge her systers soule in to heuen. And anone dyd do come all ỹ couẽtes of bretherne & of systers & sayd to them. My frendes and moost swete felowes I praye you to reioyse & emoye w̃ me/for I se the felawshyp of aũgels bere ỹ soule of my sister Mary to heuen. O moost fayre & swete syster/thou lyuest now with thy mayster & my gheste in the blysfed sete of heuen. And than anone Martha sayd to them ỹ were present/that her deth was nygh/& badde to lyght the tapers about her/& ỹ they sholde wake vnto her deth. And about mydnyght tofore the daye of her deth/they ỹ shold watche were heuy of slepe and slepte/and there came a grete wynde & extyncte & dyd out the lyghtes. Sone than seynge a grete tourbe of wycked spirytes began to praye & sayd. My fader hely my dere gheste these deceyuers ben gadred for to deuour me/bryngynge wryten all ỹ euyll dedes that euer I dyd. O blysfed hely be not ferre withdrawen fro me/but entende vnto my helpe. And forthwith she sawe her syster comyng to her/holdynge a bronde in her hande and lighted the tapers & lampes/& as eche of them called other by theyr name/Chryst came sayenge. Come my welbeloued hostesse/for where I am ỹ shalt be w̃ me/ỹ hast receyued me in thyn herberowe/& I shall receyue the in myne heuen. And all them that call vpon ỹ/I shall here them for thy loue. Than the houre of her deth approchynge/she cõmaũded ỹ she sholde be borne out of the hous that she myght beholde & loke vp in to heuen/and to laye her on the erth/& to holde the signe of the crosse tofore her/& sayenge these wordes she prayed. My swete gheste I beseche ỹ to kepe me thy poore creature/& lyke as thou hast vouched safe to be lodged with me/so I beseche the to receyue me in to thyne heuenly herberowe. And than she badde ỹ the passyon after Luke sholde be redde tofore her/& whan this was sayd Pater in manus tuas cõmendo spiritũ meum. She gaue vp her spiryte & dyed in our lorde. The nexte daye folowynge

that was the sondaye whyles they sayd laudes aboute her body and dyd her obsequye / & aboute ỹ houre of tyerce at petogozyke our lozde appered to the blysſed Francone syngynge masse / whiche after the epystle slepte in his chayze / & sayd to hym. My welbeloued Francone / yf thou wylt fulfyll that thou behyghtest longe syth to my hostesse Martha / aryse anone and folowe me / whose cõmaũdement he obeyed / & sodeynly bothe came to Tharascone / & syngynge the offyce about the body / & the other answeryng / they with theyr owne handes layde ỹ body in to the sepulture. And trouth it was ỹ at Petogozyke whan they had songen in ỹ choze & the deken sholde go rede ỹ gospell & receyue ỹ benedicyon / they awoke the bysshop demaũdyng ỹ benedicyon. Than ỹ bysshop awoke and sayd. Why haue ye awaked me my bzetherne / our lozd Jesu chzyst hath ledde me to his hostesse Martha / & we haue layd her in her sepulture Now sende thyder messengers foz to fetche our rynge of golde & our gloues / whiche whyles I made me redy to bury her I delyuered them to ỹ sexteyn / & I haue forgoten thẽ there bycause ye awoke me so soone. Thã were messengers sent forth & as ỹ bysshop sayd they foũde his rynge & one gloue / whiche they bzought agayn and that other the sexteyn reteyned foz a wytnes & memozy. And ỹ blysſed Francone added therto sayenge that after her sepulture / a bzoder of ỹ same place a lerned man in ỹ lawe demaũded of our lozde what was his name. To whome he answered not / but shewed a boke open ī his hande in whiche was wzyten this versycle. In euerlastyng memozy shall be my ryghtfull hostesse / & she shall dzede none euyll in ỹ last daye. And whan he sholde turne the leues of ỹ boke / in euery lefe he foũde ỹ same wzyten where afterwarde many myzacles were shewed & done at her tombe. ¶ Than Clodoneus kynge of fraunce was after this made a chzysten man / & baptysed of saynt Remyge / & suffred grete payne in his reynes came to her tombe / & there receyued very helth / foz whiche cause he enryched the place / & the space of thze myle waye aboute on bothe sydes of the ryuer of Rone as well townes as castelles he gaue to the same place / & that place he made free. Marcilla her seruaũt wzote her lyfe / whiche afterwarde went in to Sclauony / & there pzeched ỹ gospell of Chzyst. And after .x. yere fro the deth of Martha she rested in our lozde. Than let vs pzaye to this blysſed Martha hostesse of our lozde / that after this shozt lyf we may be herberowed in heuen w̃ our blysſed lozde Jesu chzyst / to whome be gyuen ioye / laude / & pzaysynge wozlde withouten ende. Amen.

¶ Here foloweth the lyues of Abdon and Sennen. And fyzst of theyr names.

ABdon is sayd of abscin in greke / whiche is as moche to saye as cutte in latyn / & dolos whiche is to saye as seynge. He was cutte & hewen in his body & sawe god by martyzdom. ¶ Sennen is sayd of senos in greke / whiche is as moche to saye as wytte / & en ỹ is in / & therof is Sẽnen as ī wytte. oz sennes as olde / as who sayth he was old in wytte.

ABdon and Sennen suffred martyzdom vnder Decius the emperour. Whã Decius ỹ emperour had surmoũted babylone & the other pzouynces / he foũde some chzisten men within ỹ cite and bzought them with hym boũden to the cite of Cozdule / and made them there to dye by dyuerse turmentes. And than Abdon & Sennen whiche were as gouernours of the coũtree toke the bodyes and buryed them. Than were they accused & bzought to Decius / & he did do lede them with hym boũden in chaynes to Rome.

Than were they brought tofore Dacian and tofore ỹ senatours. Than was it cõmaunded that they sholde do sacrefyce/ & they sholde haue all theyr thynges frely/ or elles they sholde be deuoured by bytyn ges of wylde beestes. But they despysed to make sacrefyce/and spette agaynst the fals ydolles and statues. And than were they drawen to ỹ place of martyrdome/ & made to be brought to them two lyons & two beres/whiche did to them no harme ne touched them not/but rather kept thẽ fro harme. Thã begã they to cast speres & swerdes at them/ & at ỹ last they were all to hewen with swerdes/ & than they were boũden by ỹ feet & drawen through the towne vnto ỹ ydoll of the sonne. And whan they had layen there thre dayes/ Quiryne subdekẽ toke ỹ bodyes vp & buryed them in his hous. And they suffred deth aboute the yere of our lord. CC. liij.

Here foloweth ỹ lyf of sayt Germayn. And fyrst ỹ interpretacyon of his name.

Germayn is sayd of germe/ & ana ỹ is hye/this is to saye souerayne germe. Thre thynges ben foũden in seed germynge/that is to wyte naturall hete humour nutrymentall/ & reason of seed. Than ỹ holy saynt Germayn is sayd as seed germynge. For in hym was hete by brennynge of loue/humour by fatnes of deuocyon/ & reason of ỹ seed by vertue of predicacyon/by whiche he engẽdred moche people to ỹ fayth/ & in good maners. And Constaũce ỹ preest wrote his lyfe to saynt Seueryn bysshop of Auserre.

Germayn was of moche noble lygnage borne in ỹ cyte of Auserre/ & was well taught & enfourmed in ỹ artes lyberall. And after he wente to Rome for to lerne the scyence of ỹ decrees droytes & lawe/ & there receyued he so moche dignite/that the senate sent hym in to fraunce for to haue & obtayne the dignite of ỹ duchy of all burgoyne. And thus as he gouerned the cyte more dylygently than all the other. There was in ỹ myddes of the cite a tree/whiche was a pyne/on whiche men henge on ỹ braũches for ỹ grete meruayle of theyr huntynge/the heedes of wylde beestes. But saynt Amadour whiche was bysshop of ỹ cyte repreued them of suche vanytees/ & warned them & desyred that they sholde hewe downe ỹ tree/ to ỹ ende ỹ none yll occasyon myght come to the chrysten men/but they wold not consent therto in no maner. And on a tyme whã Germayn was not in ỹ towne the bysshop dyd do cutte downe this tree and made it to be brent. And whan Germayn knewe it/he was moche angry/ & forgate the chrisien religyon/ & came wt a grete multytude of knyghtes & assayed yf he myght slee ỹ bysshop. And than the bysshop knewe by reuelacyon dyuyne ỹ Germayn shold be his successour/ & gaue plate to his woodnes/ & went to the cyte of Augustydyn/ & after he came agayne to Auserre. And than he shette & encloscd subtylly Germayn within the chirche/ & there sacred hym/ and sayd to hym that he sholde be his successour in the bysshop rythe/ & so he was. For anone after saynt Amadour dyed/ & all the people required Germayn to be bysshop. And than gaue he all his rychesses to poore people/ and chaunged his wyfe in to his syster/ and returned so his body by the space of. xxx. yere/that he neuer ete breed of whete/ne dranke wyne/ne he vsed no potage/ and wolde haue no salte to sauour his meet/ and twyes in the yere he dranke wyne/ & that was at Chrystmasse and at Eester/ and to quenche & to take awaye ỹ sauour of the wyne he put in plenty of water/ & in his refectyon he toke of the asshes after his barley breed/ & fasted euery daye/ and ete neuer tyll nyght/in wynter ne in somer he had but one clothyge/that was

the hayre/his cote & his gowne/& yf it so happed that he gaue not his garment to ony poore man/he ware it so lõge that it was broke & vnpeced. His bedde was all enuyronned with asshes & hayre & with a sacke/& had not his heed adressed vpon a pylowe more hyer than his sholdres/ but euery daye he wepte/& bare aboute his necke relikes of saytes/he ware none other clothynge/he ware selden hosen or shone/& selde was gyrde/& the lyfe that he lyued was aboue mãnes power/his lyfe was suche ỹ it was grete myracle & pyte to se his fleshe/& was as a thynge not credyble/& dyd so many myracles/ỹ but yf his merytes had gone before/they shold haue ben trowed fantastyke. ¶ On a tyme he was lodged in a place where euery night the table was made redy for to ete after souper whã men had souped/ and he was moche ameruayled therof/& demaũded of the hoste of the hous wherfore they made redy so to ete after souper And the hoste sayd to him that it was for his neyghbours/Whiche wolde come & dryke that one w̃ that other. And ỹ night saynt Germayn establysshed hym̃ to wake for to se what it was. It was not longe after ỹ there came thyder a grete multytude of deuyls & came to ỹ table in guyse of men & women/& whan the holy man sawe them/he cõmaũded them that they sholde not go away/& after he sent for to wake ỹ neyghbours on al sydes/in suche wyse that euery body was foũde in his bedde & in theyr houses/& made ỹ people to come & se yf they knewe ony of them/ but they sayd nay. And than he shewed them ỹ they were deuyls/wherof ỹ people were moche abasshed bycause the deuyls had mocked them so. And thã saynt Germayn coniured ỹ they neuer after returned thyder ne came there. That same tyme sayt Lupe floured whiche was bysshop of Troyes/ỹ cite was assyeged of ỹ kyng Attyla/& saynt Lupe went vpon ỹ gate & cryed & demaũded what he was ỹ so letted them. To whom he sayd. I am Attyla ỹ scourge of god. And thã ỹ meke bysshop answered & sayd. And I am Lupe/alas the waster of the flocke of god/& haue nede of ỹ scourge of god/& cõmaunded than to open the gates. And ỹ people of the kyng Attyla were all made blynde by ỹ wyl of god/so ỹ they passed through the towne & sawe no man of the cyte/ne dyd no harme to ony body. Than ỹ blyssed Germayn toke w̃ hym saynt Lupe/& they bothe went in to brytayn/where as the heresyes than were. But whan they were on ỹ see a grete tẽpest came & arose whiche by the prayer of saynt Germayn anone ceced. And thã they were receyued honestly of ỹ people of the coũtree/whose comyng deuyls had sayd tofore/whiche saynt Germayn had cast out of bodyes ỹ they had vexed. And whã they had ouercomen ỹ heresyes/they returned agayne vnto theyr owne places. ¶ On a tyme it happed that saynt Germayn laye seke in a strete/whiche strete was afyre/vnto whome the people came & desyred to bere hym out of ỹ strete for drede of ỹ fyre/but he wold not be borne thens/but put hym selfe agaynst the fyre whiche brent all about hym/& touched not hym ne ỹ hous that he was in. ¶ An other tyme he returned in to brytayne for ỹ heresyes/one of his dyscyples folowed hym̃ hastely & fell seke by ỹ waye & dyed there. And whan saynt Germayn returned/he demaũded to se ỹ sepulture of his dyscyple that was deed/& it was opened to hym/& he called hym by his name/and demaunded hym what he dyd and made/and yf he wolde dwell ony more with hym. And anone ỹ body spake & sayd that he was wel/and all thynges were swete to hym/& wold no more be called agayn in to this world he sayd. And ỹ saynt graũted hym̃ that he sholde be in rest/& layde downe his heed and slepte in our lorde. ¶ He preched on a

tyme in brytayn so moche that the kyng denyed hȳ lodgynge & his people. Than it happed ȳ the kynges cowherd went w̄ his porcion ȳ he fette at the palays & bare it to his lytel hous/& he sawe the blyssed Germayn & his men seche theyr lodgȳge where they myght be herberowed that nyght. And the cowherde brought hym in to his hous and sawe ȳ they had grete hongre/but he had not meet ynough for hym and for his ghestes. This cowherd had but one calfe/whiche he dyd do slee for to gyue to them/& he receyued them debonayrly w̄ the lytel good that he had. And whā they had souped and had sayd grates/saȳt Germayn bad hym brynge to hym the bones of the calfe/and to laye them vpon the skynne/& after made his prayer to god/& anone ȳ calfe arose to lyf without taryenge. And on the morowe saynt Germayn came hastely to ȳ kynge & demaūded hym why he had denyed hȳ lodgynge. Than the kynge beynge sore abasshed/coude not answere. Than sayd he to the kyng. Go out & leue thy realme to one better than ȳ arte. And than saynt Germayn ordeyned the cowherde to be gouernour of the realme. Than as the saxons fought agaynst the brytons/and sawe that they were but a fewe men/& sawe ȳ holy men passe by them/they called them/& the sayntes preched so moche to them ȳ they came to ȳ grace of baptim And on eester daye they cast of theyr armour/and through brennynge charite of fayth purposed to fight. And whan that other partye herde ȳ they purposed to go agaynst them hardyly. And saynt Germayn hyd hymselfe aparte w̄ his people & warned them whan he shold crye Alleluya/ȳ they shold answere Alleluya. And whan ȳ sayd saynt Germayn had cryed Alleluya/& ȳ other had answered/theyr enemyes had so grete fere/that they cast awaye all theyr armures/& had wende veryly ȳ all the moūtaynes had fallen on them/& heuen alo/& so all afrayed wente away. ¶ On a tyme as saynt Germayn passed by Augustynence/& wente to the tombe of saynt Cassyen & enquyred of hȳ how it was w̄ hym. And he answered hȳ out of ȳ tombe & sayd. I am in swete rest & abyde ȳ comȳg of our redemer. And he sayd agayn/rest ȳ than styll in ȳ name of our lord/& praye for vs deuoutly that we may deserue the ioyes of ȳ resurreccyon. And whā saynt Germayn came in to Rauēne he was receyue moche honourably of ȳ quene Placida & of Ualentynyen her sone. And at ȳ houre of souper she sent to hym a ryght grete vessell of syluer full of delicyous meet/ȳ whiche he receyued for to gyue to poore men/& in stede therof he sent to ȳ quene a dysshe of tree/& a barley lofe/the whiche she receyued gladly/& after dyd do couer ȳ dysshe w̄ syluer & kepte it longe w̄ grete deuocyon. ¶ On a tyme whan ȳ lady had bydden hym to dyne w̄ her/he graūted it debonayrly/& bycause he was wery of trauayle/& fastȳge he rode from his hostel vnto ȳ palays vpon an asse/& whyles he dyned his asse dyed/& whan ȳ quene knewe ȳ his asse was deed she was moche sorowful/& did do present to hym a ryght good hors of ryght grete beaute & grete. And whan he sawe hȳ so rychely aourned & arayed/he wolde not take it/but sayd/shewe me myn asse. For he ȳ brought me hyther shall brynge me home/& went to ȳ deed asse & sayd/aryse and let vs returne home. And anone he arose & awoke as he had slepte & as he had had no harme. And than saint Germayn moūted on his asse & rode to his lodgyng But or he departed fro Rauenne he sayd that he shold not be longe in this worlde. And a whyle after he fell seke of ȳ feuers or axes/& ȳ seuenth daye after passed out of this worlde vnto our lord. And his body was borne in to fraūce lyke as he had desyred of ȳ quene. And he dyed aboute ȳ yere of our lorde foure hondred and.xxi.

Saynt Germayn had promysed to saint Eusebe whiche was bisshop of Uersayle that whan he returned he wold halowe his chirche that he had foũded. And whã saynt Eusebe vnderstode ꝑ he was deed he wolde hymselfe halowe his chirche/ & dyd do lyght ꝑ tapers/but the ofter they lyght them/so ofte they went out & were quenched. And whan saynt Eusebe sawe this/he apperceyued wel ꝑ the halowynge was done/or elles it sholde be done another tyme/or it sholde be reserued to another bysshop. And whan ꝑ body of sayt Germayn was brought to Uersayle/as soone as his body was brought in to the chirche/all ꝑ tapers were lyght by them selfe by goddes grace. Than sayt Eusebe remembred of the promesse of saynt Germayn/& that whiche he had promised lyuyng/he accõplysshed beynge deed. But it is not to be vnderstande that this was the grete Eusebe bysshop of Uersayle/ꝑ this was done in his tyme. For he dyed vnder Ualent the emperour. And fro the deth of hym vnto ꝑ deth of saynt Germayn was more thã fyfty yere. But this was an other Eusebe vnder whome this thynge was done. Thã let vs praye vnto this holy Germayn/ꝑ he praye for vs to god almyghty/ꝑ after this lyf we may come to euerlastynge blysse in heuen. Amen.

Here folowe ꝑ lyfe of saynt Eusebe. And fyrst ꝑ interpretacyon of his name.

Eusebe is sayd of eu/whiche is as moche to saye as good/& sebe that is eloquence or stacyon. Or Eusebe is as moche to saye as worshypfull/he hadde boũte in sanctifycacyon/eloquence in defence of the fayth/stacyon in the stedfastnes of martyrdome/and good worshyppynge in the reuerence of god.

Eusebe was alway a virgyn. And whyles he was yet yonge in the fayth he receyued baptym & name of Eusebe ꝑ pope/in whiche baptym ꝑ handes of aũgels were seen ꝑ lyfte hym out of ꝑ fonte. ¶ On a daye a certayne lady was espryred of his beaute/& wold haue gone to his chambre/& the aũgelles kepte the dore/in suche wyse ꝑ she myght not entre And on the morowe she wente to hym & kneled downe at his feet and requyred of mercy & forgyuenes of that she had ben in wyll to haue made hym synne. And he forgaue it her debonayrly. And whan he was ordeyned to be a preest/he shone in so grete holynes/that whan he songe the solempnytees of ꝑ masses the aũgels serued hym. After this whan ꝑ hereSye of the arryens had enfected all ytaly/& Constantyn themperour fauourynge them/ Julius the pope sacred Eusebe to be bysshop of Uersayle ꝑ cite/the whiche helde the pryncypate of ꝑ other cytees in ytaly And whan the heretykes herde say that they shette fast ꝑ dores of ꝑ chirche/whiche was of our blysshed lady & blysshed virgyn saynt Mary. Than the blysshed saint kneled downe/& anone the dores opened by his prayer. Thã he put out Eugenien bysshop of Mylan/whiche was corrumped of this euyll hereSye/and ordeyned in his place Denys a man ryght catholyke And thus Eusebe purged all ꝑ chirche of the occydent/& Anastase purged ꝑ oryent of ꝑ hereSye arryen. Arrius was a preest of Alysaũder/whiche sayd & affermed ꝑ Thryst was a pure creature/& sayd ꝑ he was not god/& for vs was made/ꝑ we by hym as by an instrument were made of god. And therfore Cõstantyn ordeyned a coũseyle at Nycene/where as this errour was cõdempned. And after this Arryen dyed a myserable deth. For he voyded all his entrayles bynethe at his foũdemẽt. And Cõstancyen sone of Cõstãtyn was corrupte w̃ this hereSye. For whiche cause Constancyen had grete hate agaynst Eusebe. And assembled a cõpany

of many bysshops/& called Denys & sent many lettres to Eusebe/& he knewe well that the malyce of him was so grete ꝑ he deyned not come to hym/wherfore ꝑ emperour establysshed agaynst ꝑ excusacion of hym/ꝑ the coũseyle shold be solempnysed at Mylane whiche was nygh to hȳ. And whã he sawe that Eusebe was not there/he cõmaunded to ꝑ arryens ꝑ they shold wryte theyr fayth/& sende it to Denys bysshop of Mylane/&.xxix.bysshops he made subscrybe the same fayth. And whã Eusebe herde that/he yssued out of his cyte for to go to Mylane/& sayd well tofore ꝑ he sholde suffre moche. And thus as he came to a flode for to go to Mylane/ the shyppe taryed longe on ꝑ other syde of the ryuer/but ꝑ shyppe came at his commaũdement & bare hym ouer & his felowshyp wout gouernour. Than ꝑ forsayd Denys came agaynst hȳ & kneled downe at his feet & requyred pardon. And whã Eusebe coude not be turned by gyftes ne by menaces of this emperour/he sayd to fore them all. Ye saye that ꝑ sonne is lesse than ꝑ fader/wherfore haue ye thã made my sone & my disciple greter thã me/for the disciple is not aboue ꝑ mayster/ne ꝑ sone aboue ꝑ fader. Than were they meued by this reason/& shewed to hym the wrytyng ꝑ they had made & Denys had wryten/and they sayd ꝑ he had wryten. And he sayd nay/I shall not subscrybe after my sone/to whom I am soueryn by auctorite/but brenne this wrytyng/& after wryte an other yf ye wyll/or I shall wryte. And thus by ꝑ wyll of god that cedule was brent whiche Denys & ꝑ.xxix. bysshops had subscrybed. And than ꝑ arryens wrote agayn an other cedule/& delyuered it to Eusebe & to ꝑ other bisshops for to subscrybe/but the bysshops enhardyed of Eusebe wold in no wyse consent to subscrybe/but they were glad ꝑ thylke cedule whiche by cõstraynt they had subscrybed was brent. Than was Constan cyen angry/& delyuered Eusebe to ꝑ wyl of the arryens/& anone they drewe hym fro the myddle of ꝑ bisshops/& bette hym cruelly & drewe hȳ fro ꝑ hyest of ꝑ palays by ꝑ steppes downe to ꝑ lowest/& fro the lowest to ꝑ hyest/vnto ꝑ tyme ꝑ his heed was all to bruised & bledde moche blode/& yet he wold not cõsent to them. And than they boũde his handes behynde hȳ/& after drewe hym w̃ a corde about his necke And he thanked god & sayd ꝑ he was all redy for to dye for ꝑ defence of ꝑ fayth of holy chirche. Than Constancyen exyled Liberyen ꝑ pope/Denys/Paulyn/& all the other bisshops ꝑ Eusebe had hardyed And than the arryens ledde Eusebe in to Jerapolyn a cyte of palestyne & enclosed hym in a strayte place/in so moche that it was so strayte & short that he myght not stretche out his feet/ne turne hȳ fro one syde to an other/and he had his heed so strayte ꝑ he myght not meue it/ne turne hyther ne thyder his membres in no maner/saue onely his sholdres & armes/the place was so strayte in length & in brede. And whan Cõstãcyen was deed/Julien succeded hym/& wolde please euery man & cõmaũded ꝑ all ꝑ bysshops whiche had ben exyled shold be repelled/& ꝑ temples of ꝑ goddes to be opened/& wold that all men shold vse peas/vnder what lawe he were. And by this occasyõ Eusebe yssued out of pryson/& came to Athanase & tolde to hym what he had suffred. Than Julyen dyed/& Jouynyen regned/& the arryens ceased. Saynt Eusebe returned to the towne of Uersayle/where the people receyued him with grete ioye. And after whan Ualent regned/the arryens came agayne in to theyr forces/& entred in to ꝑ hous of Eusebe/& stoned hym w̃ stones/ and so put hym to deth/& dyed debonayrly in our lord/& was buryed in ꝑ chirche that he had made. And it is sayd that he impetred & gate grace of our lorde ꝑ none arryen myght lyue in that cyte. And af-

ter the cronycles he lyued.lxxxviij.yere. He floured aboute ỹ yere of our lorde thre hondred and fyfty.

¶ Here foloweth of the.vij. Machabees.

THere were.vij. Machabees with theyr worshypfull moder / and a preest named Eleazar / whiche wold ete no swynes flesshe bycause it was defended in theyr lawe. And after that it is cõteyned in the fyrst boke of ỹ Machabees they suffred grete turmentes & suche as was neuer herde tofore. And it is to vnderstande ỹ the chirche of the orygent maketh ỹ solempnytees of ỹ sayntes of that one & of that other testament. And ỹ chirche of ỹ occydent maketh no feest of them of the olde testamẽt / saue of the Innocentes / bycause that the soules of ỹ sayntes of that tyme descended in to hell. But she maketh ỹ feest of ỹ Innocẽtes / bycause ỹ Jesus was slayne in euerych of them / & also of the Machabees / & there ben foure reasons wherfore the chirche maketh solempnytees of ỹ Machabees / how be it that they descẽded in to hell. ¶ The fyrst reason is bycause they had prerogatyue of martyrdom not tofore lyke herde / and aboue that ony other of ỹ olde testament haue suffred / & therfore ben they preuyleged / that theyr passyon be solempnysed by theyr meryte / and this reason is set in scolastica hystoria. ¶ The seconde reason is for ỹ representacion of ỹ mystery. The nombre of.vij. is vnyuersal and general. And by them be vnderstanden and signyfyed all ỹ faders of ỹ olde testament worthy to be solẽpnysed. And how be it ỹ the chirche maketh not solempnyte of them bycause they descended in to hell. And also bycause that there came so grete a multytude of newe sayntes / neuertheless in these seuen is done reuerence to them all For as it is sayd by the nombre of seuen is assygned an vnyuersite. ¶ The thyrde



is bycause of the ensample of suffryng / & there ben purposed in ensample of good chrysten men for two thynges / that is to saye / the constaũce after the constaũce of them they ben enhardyed in the loue of ỹ fayth / & also for to suffre for ỹ lawe of the gospell / lyke as they dyd for the lawe of Moyses. The fourth reason is bycause of theyr turmẽtes / for they suffred suche turmentes for theyr lawe that they held for to defende / lyke as chrysten men do for the lawe of ỹ gospell. And mayster John Beleth assygneth these thre last reasons in his sommie of the offyce.

¶ Here foloweth the feest of saynt Peter ad vincula at lammes.

The feest of saint Peter ỹ appostle ỹ is called ad vincula was establisshed for foure causes / that is to wyte in remembraũce of the delyueraũce of sayt Peter And in myde of ỹ delyueraũce of Alysaunder / for to destroye the custome of ỹ paynyms / & for to gete absolucyon of spiritual bondes. And the fyrst cause whiche is remẽbraũce of saynt Peter. For as it is redde in ỹ hystory scolastyke / ỹ Herode agrippe went to Rome / & was ryght famylyer wt̃ Gayus neuewe of Tiberius emperour. And on a day as Herode was in a charyot brought wt̃ Gayen / he lyft vp his hãdes in to heuẽ & sayd. I wold gladly se the deth of this olde felowe Peter / & ỹ lord of all ỹ worlde And the charyot man herde this worde sayd of Herode / & anone tolde it to Tyberius / wherfore Tyberius set Herode in

pryson/ & as he was there/he beheldē on a daye by hȳ a tree/ & sawe vpon ȳ braū-ches of this tree an owle whiche sate ther on. And an other prisoner whiche was w̄ hym ȳ vnderstode wel diuinacyons sayd to hym. Thou shalt be anone delyuered & shalt be enhaūced to be a kynge/in suche wyse ȳ thy frendes shal haue enuy at the and ȳ shalt dye in ȳ prosperite/ & knowe ȳ for trouth/ ȳ whan ȳ shalt se ȳ owle ouer the/ at ȳ ende of fyue dayes after ȳ shalte dye for certayn. And anone after Tiberi⁹ dyed/ & Gayus was emperour/whiche delyuered Herode out of prison & enhaun ced hȳ gloryously/ & sent hym as kyng in to Judee. And anone as he came he sente his puyssaunce/ & set hande to/for to put some of the chirche to affliccyon/ & dyd do slee James (broder of saynt Johñ ȳ euan gelyst) w̄ a swerde before ȳ daye of eester And bycause it was a thynge agreable & pleased ȳ iewes/ he toke Peter on eester daye/ & enclosed hym fast in pryson. And wolde after eester bryngē hym forth and shewe hym to ȳ people & slee hym. But ȳ aūgell came meruayously & vnboūde hȳ & losed his chaynes/ & sent hym forth all quyte to the seruyce of prechyng ȳ worde of god. And ȳ felony of this kyng suffred not to abyde ony dilacyon of vengeaunce For the nexte daye folowynge he made to come the kepers/for to begyn to turment them w̄ dyuers paynes for the sleynge of Peter/but he was lette to do that/that ȳ deliueraūce greued them not. For he wēt hastely to Cezarie/ & there was smytten of an aūgell & dyed. Thus reherceth Jo-sephus in ȳ boke of antiquite. For whan Herode came in to Cezarye/all the men & women of ȳ prouynce came to hym. And whan the daye came that he sholde go in iudgement & take possessyon of ȳ coūtree he went & cladde hym with a garment of tyssue meruayously shynynge of golde & siluer/ & whan ȳ sonne smote & shone on it it was moze shynynge than ȳ sonne. For it was so bryght that no man myght be-holde it/ & the bryghtnes was lyke reed metall/ & gaue fere & drede to them that loked theron/ & therfore the pryde of hym was so grete that he better semed a man made by crafte than by nature humayne And than the people began to crye & sayd We haue seen ȳ tyll now lyke a man/but now we confesse that thou art aboue na-ture humayne. And thus as he was fla-tred with honours/ & refused not diuyne worshippes/he beynge there set he sawe aboue his heed an owle syttyng/whiche was messenger of his hasty dethe. And whan he had apperceyued the owle/and beheldē ȳ people ȳ were there assembled and comen at his cōmaūdement/he sayd to them. Certaynly I that am your lord shall dye w̄in fyue dayes. For he knewe it well/ bycause the dyuynour had tolde him that he shold dye within fyue dayes that he had seen the owle syttynge aboue hym. And incontynent after this thynge thus accomplysshed he was smytten so-deynly in suche wyse ȳ wormes ete his bowelles/ & on the fyfth daye dyed. And this sayth Josephus. And bycause than in remembraūce of ȳ delyueraūce of sayt Peter prince of the apostles fro the cruell vengeaūce of the cruell tyraunt/ whiche as soone as he was enhaūced to be kyng went to pursewe & destroye the chirche/ therfore the chirche haloweth the feest of saynt Peter ad vincula. And ȳ epystle is songen in ȳ masse in whiche this delyue-raūce is wytnessed here to be done. The seconde cause of the establysshyng of this feest was bycause Alisaūder ȳ pope whi-che was the .vj. after Peter/ & Hermes prouost of Rome whiche was conuerted to the fayth by the same Alysaūder were holden in dyuers places in the pryson of Quyryne the iudge/ whiche iudge sayd to Hermes the prouost. I meruayle of ȳ that arte so wyse a man that thou wylte leue ȳ grete worldly honours that thou

hast / & the grete ryches̄es that thou re-
ceyuest of thy prouostye / & wylte leue all
these thynges for dremynge of an other
lyfe. To whom Hermes sayd / to fore this
tyme I delprayfed and scorned / & wende
there had ben none other lyfe than this.
Quyrryne answered. Make prefe to me
that there is an other lyf / & anone I shall
applye me to thy fayth. To whome Her-
mes sayd. Alysaunder whome thou hol-
dest in thy pryson shal enforme the better
than I. Than Quyrryne cursed Alysaun
der / and sayd to hym. I wyll that ꝺ shalt
make prefe of this thynge to me / & thou
sendest me to Alysaũder / whome I holde
bounden in chaynes for his cupll dedes /
truly I shall double the pryson vpon the
and Alysaũder / & I shal set watche vpon
you / & yf I fynde the w̄ hym / or hꝺ with
the / I shall verily gyue fayth to thyne &
his wordes. And than he doubted theyr
kepers / & shewed this to Alysaũder. And
than Alysaũder prayed to god / & an aun-
gell came to hym and brought hym in to
the pryson to Hermes. And whan Quy-
ryne came to the pryson / he founde them
bothe togyder / wherof he was moche a-
meruayled. And than Hermes recounted
to Quyrryne how Alysaunder had heled
his sone & reysed hym fro deth. And than
sayd Quyrryne to Alysaunder / I haue a
doughter named Balbine whiche is seke
of the goute / yf ꝺ mayst hele her / I pro-
myse the that I shall receyue thy fayth
yf ꝺ mayst gete for her helth. To whome
Alysaunder sayd. Go anone and bryng
her to me in to my prysou. And Quyrryne
sayd to hym / how may I fynde ꝺ in thy
pryson & arte here. And Alysaũder sayd /
go thy waye / for he that brought me hy-
ther shall soone bryng me thyder. And
Quyrryne went than & fette his dough-
ter / & brought her in to the pryson where
Alysaunder was / & founde hym there / &
than kneled downe to his feet. And his
doughter began to kysse ꝺ chaynes with
whiche saynt Alysaũder was bounden /
hopyng therby to receyue her helth. And
saynt Alysaũder sayd to her. Doughter
kysse not my chaynes / but seke the chay-
nes of saynt Peter & kysse them w̄ deuo-
cyon / & thou shalt receyue thy helth. And
anone Quyrryne dyd do seche ꝺ chaynes
of saynt Peter / & they were foũden. And
Alysaũder dyd ꝺ doughter to kysse them
And anone as she had kysled them she re
ceyued her helth and was all hole. Than
Quyrryne demaunded pardon & forgyue-
nes / & delyuered Alysaunder out of pry-
son / and receyued the holy baptym he &
all his meyny & many other. Than Aly-
saunder establysshed this feest to be ha-
lowed alwaye the fyrst daye of August.
And dyd do make a chirche in the honour
of saynt Peter where as he set the chay-
nes / & named it saynt Peter ad vincula.
And to that chyrche came moche people
at that solempnite / and the people kysled
there ꝺ bondes & chaynes of saynt Peter
¶ The thyrde cause of this establysshe-
ment after Bede is this. Antony & Octa-
uyan were so conioyned togyder by affy
nyte / that they departed bytwene them
two the empyre of ꝺ worlde. Octauyan
had in ꝺ occydent ytalye / fraũce & spayne
And Antony had in the eest Asye / Ponte
and Affryke. Antony was wylde / iolye /
and rybauldous / & had ꝺ syster of Octa-
uyan to his wyfe / & lefte her & toke Cleo-
patra whiche was quene of egypte / and
for this cause Octauyan had hꝺ in grete
despyte / and wente with force of armes
agaynst Antony in Asye / and ouercame
hym in all thynges. Thã Antony & Cleo
patra fledde as baynquysshed / and slewe
themselfe by grete sorowe / & Octauyan
destroyed entyerly the realme of egypte /
and made it to be vnder the Romayns.
And fro thens he went in all the haste he
myght in to Alexandrie / & despoyled it of
all ryches̄es and brought them to Rome
And encreased soo the comyn profyte of

Rome/that there was gyuē for one peny ꝑ whiche tofore was solde for foure. And bycause the bataylles of the people had wasted & destroyed the cyte of Rome/he renewed it sayenge. I fōde it couered w̄ tyles/& I shall leue it now couered with marble. And for these causes he was made emperour/and ꝑ fyrst that euer was called August. And of hym ben all other that come after hꝑ called Augustes/lyke as after his vncle Julius Cezar they bē called Cezaryens. Also this moneth of August whiche tofore was called Sextilis/the people entytuled it to his name & called it Augustus/in the honour and remembraunce of the victory of the emperoure that he had the fyrst daye of this moneth/in so moche that all ꝑ Romayns made that daye grete solempnyte vnto ꝑ tyme of Theodosius the emperour/whiche began to regne the yere of our lorde CCCC.xxvj. Than Eudosye doughter of ꝑ sayd Theodosius emperour & wyfe of Valente/went by a vowe to Jherusalem/& there a ieWe gaue to her for grete loue & grete gyfte. And they were ꝑ bondes/ꝑ is to wyte the two chaynes/with whiche saynt Peter vnder Herode was bounden with/wherof she was moche ioyous. And whan she returned to Rome she sawe that the Romayns halowed the fyrst daye of August in the honour of an emperoure paynym whiche was deed/than was she moche sorowfull/bycause they dyd so moche honour to a man that was dampned/& thought ꝑ they myght not lyghtly be withdrawen fro this custome. But yf she myght so moche do she wolde not leue it thus/but that it sholde be made in the honour of saynt Peter/& that all the people sholde nāme that daye the daye of saynt Peter ad vincula. And hereof she had collacyon with saynt Pelagien the pope/and brought them with fayre wordes to that ꝑ the remembraūce of the prynce of paynyms was forgoten And the memory of ꝑ prince of ꝑ apostles was halowed. And it pleased ryght well to all the people. Than she brought forth the chaynes whiche she had brought fro Jherusalem/and shewed them to all the people. And the pope brought forthe the chayne with whiche he had ben boūden vnder Nero. And as soone as that chayne touched that other/al thre by myracle were but one/lyke as they had bē neuer but one. Than the pope & the quene establysshed that the solysshe religyon of the people makyng solempnite of a paynym were chaūged in to better/& was made of saynt Peter ꝑfce of the apostles. And the pope and the quene set the chaynes in the chirche of saynt Peter ad vincula. And were gyuen of the quene to the sayd chyrche ryght grete gyftes/and ryght fayre preuyleges/& it was establysshed that day to be halowed ouer al. And this is that Bede sayth. And Sygyberte also sayth the same of this thynge. And of what grete vertue this chayne is/it appereth well in ꝑ yere of our lord. CCCC. xliij. There was an erle whiche was nygh to the emperour Octone that was so cruelly vexed and turmented with the deuyll tofore all the people/so that with his owne teeth he bote & tare hymselfe. And by the cōmaundement of the emperour he was ledde to pope John for to put the chayne aboute his necke/and there was an other put about his necke of this wood man & demoniake/and it dyd hym none alegemēt/bycause it had no vertue. And at the last the very chayne of saynt Peter was brought and put aboute the necke of the sayd demoniake. But it was of suche vertue that ꝑ deuyll myght not bere it/but departed & went out cryenge tofore them all. Than Theodoryke bysshop of Mets toke that chayne and sayd he wolde not departe fro it in no maner but yf his hande were cutte of. And for this cause was grete dyscorde bytwene

the pope and the bysshop & the other clerkes. And at the last the emperour appeased the noyse/ & gate of the pope þ he had a lynke of the chayne/ & he kepte it moche worthely in grete deuocyon. ¶ Mylet also recoũteth in his cronycle/ and is wryten in the hystory tripertite/ that in that tyme there was a grete horryble dragon whiche appered at empyrũ. And the bysshop Donate spette in his mouth/ & kylled hym forthwith/ but þ bysshop made tofore the sygne of þ crosse with his fyngers vpon þ dragon. For he was so grete that there behoued seuen couple of oxen to drawe hym thens out of þ towne in to a place where he was brent/ for bycause the stenche of hym shold not corrupte the ayre. Yet sayth the same Mylet/ & also it is sayd in the hystory tripertite/ that the deuyll appered in a towne named Creta in the semblaũce of Moyses/ & this Creta is nygh to a moũtayn whiche is nygh to the see/ assembled a grete multytude of iewes of all places/ & brought them to þ toppe and hyest of the moũtayne/ & promysed them to lede them and to go drye fote with them vpon þ see in to the londe of promyssyon. And there he assembled people without nõbre. And some byleue that the deuyll had despyte of the iewe þ had gyuen this chayne to the quene/ by whiche the feest of Octauyan ceased to be made. And whan þ deuyll sawe that he had there of the iewes without nombre aboue the grete mountayne/ he made many to fall downe from the toppe to the grounde bynethe/ & made of them without nombre to be drowned in the see. And thus the deuyll auenged hym on them/ and many of them that escaped became chrysten. For whan they wold haue gone vp on the moũtayne with the other they myght not go vpon so sharpe roches/ in suche wyse that they that went vp were all to cutte with the stones. And þ other were drowned in the see/ & were all deed. And whan þ other wolde haue done the same/ and taryed bycause they wyst not what was happed of the other/ certayn fysshers goynge by them tolde to them what was fallen of the other. And thus they that myght escape returned & went not after the other. And al these thynges ben cõteyned in the sayd hystory. ¶ The fourth cause of þ institucyon of this feest may be assygned here in this wyse. For our lorde delyuered saynt Peter out of his chaynes by myracle/ and gaue hym power to bynde and vnbynde. For we be holden & boũden vnto the bonde of synne and haue nede to be assoyled. Therfore we worshyp the solempnyte of the chaynes aforesayd. For as he deserued to be vnbounde of the bondes of his chaynes/ so receyued he power of our lorde Jesu chryst to assoyle vs. And this last reason may be lyghtly apperceyued/ for þ feest that the epystle accordeth to þ absolucyon & losyng of þ chaynes made to þ apostle. And the gospel recordeth the power that was gyuẽ to hym for to assoyle. And the orayson of the deth requyreth that absolucyon be made to vs. And this that som tyme he gyueth absolucyon/ and assoyleth þ dampned otherwhyle by þ power of the keys whiche he receyued. ¶ It appereth in a myracle of the blyssed virgyn Marye. On a tyme there was a monke a scoler whiche was in the cyte of Colayne in the monastery of saynt Peter/ whiche monke was synfull. And whan this monke was surprysed with sodeyn deth/ the deuylles enemyes of mãkynde accused hym & cryed on hym that he had done all maner synnes/ that one sayd/ I am couetyse/ whiche so ofte thou hast coueyted agaynst the cõmaũdement of god And an other sayd/ I am vayne glory of whiche þ hast enioyed the in makynge a vaũt amonge men. An other sayd/ I am thy lesynge in whiche þ often synnedest in lyenge. And other in lyke wyse. And

contrary to them some good werkes that he had done excused hym sayenge. I am obedyence/Whiche thou dydest to thyne elders and soueraynes. An other sayd/I am the songe of psalmes that thou hast songen to god moche ardaũtly. And sayt Peter to whome he was a monke went to god for to praye for hym. And our lord answered to hym/hath not the prophete sayd by myn inspiracion. Domine quis habitabit in tabernaculo tuo. Lord who shall dwell in thy tabernacle/or who shal rest in thyn hye holy moũtayne/he that shall be wout spotte of synne/how may this man than be saued whiche is not entred without spotte/ne hath done no ryght wysnes. And yet Peter prayed for hym w̃ the blysted virgyn moder of god. Than our lorde gaue vpon hym this sentence/that the soule shold returne agayn to the body/& that he sholde do penaũce. And than saynt Peter with the key that he helde in his hande fered the deuylles/and made them to flee/and after delyuered the soule to a monke of the same monastery/& cõmaũded hym that he sholde bryngе it to the body/& he bare it to hym and requyred of hym for his reward that he had brought it agayne/that he sholde saye euery daye for hym ỹ psalme Miserere mei deus. And ỹ he sholde ofte swepe his sepulture and kepe it clene. And thus he reuyued fro the deth and came agayn to the worlde/& dyd his penaũce. And recoũted to all ỹ people this that had happed to hym. Than let vs praye this gloryous apostle saynt Peter to be our aduocate to our lord Jesu chryst/that we may by the power of the keys gyuen to hym haue very absolucion of our synnes/that after the accomplysshement of this short and transytory lyfe we may come to the euerlastynge lyfe in heuen. Amen.

Here followeth the lyfe of saynt Steuen the pope.

When saynt Steuen the pope had cõuerted many of the paynyms vnto the chrysten fayth bothe by worde & by example/& had also buryed many bodyes of the martyrs in the yere of our lorde. CC. and. lx. he was sought by grete studye of Valeryen & of Galyen than emperours. For by cause ỹ he & his clerkes shold do sacrefyce to theyr ydolles or elles to be slayne by dyuers turmẽtes. And ỹ sayd emperours made ordynaunce/that who someuer brought them/he sholde haue all theyr substaunce/and for that cause. x. of his clerkes were taken & brought forth/& anone without audyence were byheded. And the nexte daye folowynge saynt Steuen the pope was taken and brought to the temple of Mars theyr god/to the ende ỹ he sholde adoure and do honour to ỹ ydoll/or els he sholde haue sentence to be byheded. But whan he was entred in to ỹ temple he prayed to our lorde Jesu chryst ỹ he wold destroye the temple/& anone a grete partye of the temple fell/and all they that were there fledde for drede ỹ they had. And thã they went to ỹ cymytery of saynt Luke. And whan Valeryen herde that/he sent to hym moo knyghtes than he dyd tofore. And whan they came they foũde hym syngyng masse. And anone he fynysshed deuoutly that whiche he had begon. And that done they byheded hym in his sete.

Here followeth the inuencyon of saynt Steuen prothomartyr.

The inuencyon of the holy body of saynt Steuen pthomartyr was made in the yere of our lord. CCCC. and xbij. in the. xbij. yere of Honorius ỹ emperour. The inuencyon of hym/the translacyon/and the coniunccyon were made by order. For a preest named Lucyen of the coũtree of Jherusalẽ/of whome Gerard recoũteth amonge the noble men & wyr-

teth thus/that on a fryday whā he was in his bedde & rested/& vnneth awoke/he sawe an auncyent man of a noble stature with a lōge berde/with a semely vysage enuyrōned in a whyte mantel/in whiche there were lytel ouches & crosses of golde tyssued/he was hosed w̄ hosen browdred w̄ golde aboue/whiche held in his hāde a rodde of gold/with whiche he touched hym & sayd. Go & with grete dylygence open our tombes/for we ben layde in a place dishoneste & of despyte/go thou therfore vnto Johñ the bysshop of Jherusalē & saye to hym ꝑ he laye vs in a more honourable place. And bycause ꝑ drought & tribulacyon is through the worlde/god hath ordeyned to be debonayr & mercyful to the worlde by our suffrages & prayers And Lucyan sayd to hȳ. Syr who art ꝑ. I am sayd he Gamaliel whiche nourysshed ꝑ apostle Poule & enseygned hym ꝑ lawe of my faders/& he ꝑ lyeth w̄ me is saynt Steuen whiche was stoned of the iewes/& cast out of ꝑ cite for to be deuoured of ꝑ beestes & byrdes/but he kepte hȳ to whome he kepte his fayth wout hurtynge. And I with grete dylygence toke vp the body/& w̄ grete reuerence buryed it in my newe tombe. And that other that lyeth w̄ me is Nychodemus my neuewe whiche went by nyght to Jesu chryst/& receyued baptym of Peter & Johñ/and therfore the prynces of preestes were angry with hym/& wolde haue slayne hȳ/but that they lefte it at ꝑ reuerence of vs Neuertheles they toke away all his substaūce/& deposed hym from his prynceypate/& bette hym strongly/& let hym lye for deed. And than I ledde hym in to my hous/where he lyued after but a fewe dayes/and whā he was deed I buryed hym at the fect of saynt Steuen/and the thyrde that is w̄ me is Abybas my sone whiche in the.xx. yere of his age receyued baptym with me/& was a clene virgyn/and lerned the lawe of god with my dyscyple Poule. And Ethca my wyfe & Selemus my sone whiche wolde not receyue the fayth of Jesu chryst/were not worthy to be put in our sepulture/thou shalt fynde them buried in an other place & shalt fynde theyr tombes boyde & ydle. And whā he had sayd all this saynt Gamaliel vanysshed awaye. And than Lucyen awoke and prayed to god yf this vysyon were true/that it myght be shewed yet the seconde tyme & the thyrde tyme. And the nexte fryday folowynge he appered lyke as he dyd tofore/& sayd to hȳ. Wherfore hast thou dysdayne to do that whiche I haue requyred ꝑ. And he sayd to hym. Syr I haue no dysdayne/but I haue prayed god yf it be in his name/ꝑ it appere to me yet ones agayne. And Gamalyel sayd to hym. Bycause thou hast thought in thy courage/that yf ꝑ fynde vs how thou myghtest deuyse the relykes of eche of vs. I shal ensigne ꝑ of euerychc by symplytude to knowe the tombes and relykes of eche of vs. And than he shewed thre panyers of golde/and the fourth of syluer/of the whiche ꝑ one was full of reed roses/and ꝑ other twayne of whyte roses/& the fourth whiche was of syluer was full of saffron. And Gamaliel sayd to hym. These panyers ben our tombes/and these roses ben our relykes and the fyrst full of reed roses is ꝑ tombe of saynt Steuen/whiche onely of vs all deserued the crowne of martyrdom. The other twayne full of whyte roses ben the tombes of me and Nichodemus whiche persseuered with a clene herte in the confessyon of Jesu chryst/& the fourth of syluer whiche is ful of saffron is of Abybas my sone/whiche shyneth by whytnes of virgynyte/and yssued out of this worlde pure & clene. And this sayd he vanysshed awaye/and the fryday after that weke folowynge he appered to hym agayn all angry and blamed hym greuously of his delayment & neclygence. And anone Lu-

cyan went to Jherusalem & recoũted all by ordre to Joħn the bysshop/& called the other bysshops/and went to ỹ place that was shewed to Lucyan. And whan they had begon to delue and meued the erth/a right swete sauour was felte. And by ỹ meruaylous sauour & swetenes & by the merytes of ỹ sayntes. lxx. seke men were heled of theyr infirmytees. And thus the relykes of these sayntes were trãsported in to ỹ chirche of Syon whiche is in Jherusalem/in ỹ whiche saynt Steuen vsed the offyce of the archedeken/& there they were ordeyned for right honourably. In the same houre descended fro heuen moche rayne. And of this vysyon and inuencyon Bede maketh mencyon in his cronycle/& this inuencyon sayth saint Bede was in ỹ same daye ỹ his passyon is halowed/& his passyon as it is sayd was ỹ same daye also. But the feestes haue ben chaũged by double reason. The fyrst reason is bycause ỹ Jesu Chryst was borne in erth/that man shold be borne in heuen therfore it apperteyneth that the feest of saynt Steuen sholde folowe the natiuite of Chryst/for he was fyrst martyred for Chryst for to be borne in heuen/and so it signyfyeth that the one folowe ỹ other/& therfore it is songen in ỹ chirche. yesterday Chryst was borne in erth/that this day Steuen shold be borne in heuẽ. The seconde reason is that the feest of ỹ inuencion is more solempnly made than ỹ feest of his passyon/& that is onely for ỹ natyuite of our lord Jesu chryst/neuertheles our lorde hath shewed many myracles in the inuencyon of hym. And bycause his passyon is more worthy than his inuencyon/therfore ought it to be more solẽpne & therfore ỹ chirche hath transported his passion to the tyme in whiche it is had in greter reuerence. And as saynt Austyn sayth the trãslacyon of hym was in this maner. Alexander senatour of Cõstantynople went w̃ his wyfe to Jherusalem/ and made there a fayre oratory of saynt Steuen ỹ fyrst martyr/& after his deth he dyd hym to be buryed by his body. And vij. yere after Julyane his wyfe wolde returne in to her countree/bycause that ỹ pryntes dyd to her wronge/& wold carry with her the body of her husbonde. And whan she had made longe requeste to the bysshop w̃ many prayers. The bysshop shewed to her two tombes of syluer and sayd to her. I knowe not whiche of these two is thy husbonde. And she sayd to hym I wote well/& went hastely & embraced the body of saynt Steuen/& thus by case of fortune whan she wende to haue taken the body of her husbonde/she toke ỹ body of the prothomartyr. And whan she was within ỹ shyppe w̃ the body/there was herde hymnes & songes of aũgels/and a right swete odour/& the deuyls cryed & meued grete tempest sayenge. Alas alas for the fyrst martyr Steuen passeth here by/whiche beteth vs cruelly w̃ fyre/& ỹ maryners were in grete doubte/& cryed on saynt Steuen. And anone he appered to them & sayd. I am here/doubte ye no thynge/& anone grete peas was & fayre weder in the see. Than were there herde voyces of deuylles cryenge/felon prynce brenne this shyppe/for Steuẽ our aduersary is within it. With that the pryce of deuylles sent fyue deuylles for to brenne the shyppe. But ỹ aũgell of our lord plunged them downe in to the groũde of ỹ see. And whan they came to Calcydoyne the deuyls cryed sayenge/the seruaũt of god cometh whiche was stoned to deth of the felon iewes. Than came they in sauete in to Cõstantynople/& ỹ body of saynt Steuen was brought w̃ grete reuerence in to a chirche. And this sayth saynt Austyn/the coniũccion of ỹ body of saynt Steuen with ỹ body of saint Laurẽce was made by this ordynaũce. ¶ It happed ỹ Theodosiane doughter of Theodosien themperour was gretely turmented w̃ a deuyll.

And whā it was tolde to her fader whiche was at Cōstantynople/he cōmaūded that his doughter sholdꝫ be brought thyder/ꝛ that she shold touche the relykes of saȳt Steuen ȳ fyrst martyr. And ȳ deuyl cryed within her/yf Steuen come not to Rome/I shal not yssue out of her/for it is the wyl of ȳ apostles. And whan ȳ emperour herde ȳ/he impetred ꝛ gate of ȳ clergye ꝛ people of Cōstantynople/that they gaue to ȳ Romayns ȳ body of saynt Steuen/ꝛ they sholdꝫ haue therfore ȳ body of saynt Laurence. And ȳ emperour wrote to Pelagyen the pope/ vpon whiche the pope by the coūseyle of ȳ cardynalles consented to the request of ȳ emperour. And than wente ȳ cardynalles to Constantynople ꝛ brought ȳ body of saynt Steuen to Rome. And ȳ grekes came for to haue the body of saynt Laurence. The body of saint Steuē was receyued in to Capuan whiche gate by theyr deuoute prayers ȳ ryght arme/ꝛ buylded theyr chirche metropolytan/ȳ is to saye ȳ archebysshops see in ȳ honour of hym. And whan ȳ Romayns were comen to Rome/they wold haue borne ȳ body of saint Steuen to the chirche of saynt Peter ad vincula/they ȳ bare it stode styll ꝛ might go no ferther/ꝛ the deuyll whiche was in ȳ mayde cryed ye trauayle you for nought/ for he shall not be here/ but w̄ Laurence his broder where as he is. And for this cause was ȳ body borne thyder/ꝛ the mayde touched the body ꝛ was all hole. And saynt Laurence as enioyenge hym of ȳ comynge of his broder/ꝛ smylynge turned hȳ to that other parte of the sepulcre ꝛ made place ꝛ left halfe ȳ place voyde. And whan ȳ grekes set theyr handes for to haue borne awaye Laurēce/they fell downe to ȳ erth as they had bē deed/but ȳ pope ꝛ the clerkes prayed for them ꝛ all ȳ people/ꝛ yet vnneth w̄ grete payne came they to lyf agayne at euensonge tyme. Neuerthelesse they were all deed w̄in.x.dayes after/ꝛ ȳ latynes ꝛ all they that so cōsented entred in to frenesye ꝛ myght not be hole vnto ȳ tyme that these two bodyes were entombed togyder. And thā was there a voyce herde fro heuen ȳ sayd. O blyssed Rome whiche hast enclosed in one tombe ȳ gloryous iewelles the bodyes of saynt Laurence of spayne ꝛ of saynt Steuen of Jherusalem. This coniūccyon was made aboute the yere of our lordꝫ.ix.C.and.xxv.

¶ Saynt Austyn recounteth in the.xxij. boke of ȳ cite of god/that.vj.deed bodyes were reysed by ȳ inuocacion ꝛ prayers of saynt Steuen/ȳ is to wyte ȳ there was one ȳ laye deed/ꝛ the name of saynt Steuen was called ouer hȳ/ꝛ he was anone reysed to lyf. Also there was a childe whiche was slayne w̄ a carte/whom his moder bare to ȳ chirche of saynt Steuen/ꝛ was anone reysed to lyfe. ¶ There was a nonne whiche was at her last ende/and was borne to ȳ chirche of saynt Steuen ꝛ there dyed in the sight of all ȳ people/ꝛ after she arose all hole. ¶ Also a mayde of yponence/of whome her fader bare her cote to the chirche of saynt Steuen/ꝛ after layde it on the body of the deed mayde and anone she arose. ¶ And a yonge man of yponence dyed/and anone as the body of hym was enoynted w̄ the oyle of saint Steuen/he arose to lyfe. ¶ An other childe was borne deed to the chirche of saynt Steuen/ꝛ by the merytes of saynt Steuen was anone restablysshed vnto lyfe.

¶ And of this precyous martyr saythe saynt Austyn. Gamalyell mayster of the scole/and with a stole aboute his necke made reuelacyon of hym. Saul despoyled ꝛ stoned hym. Jesu Chryst wrapped in poore clothes enryched him ꝛ crowned hym by his precyous blode ꝛ stones. And saynt Steuen shone in beaute of body in floure of age/in fayre speche of reason wysdome of holy thought in werkes of dyuynite/he was a stronge pyller of the fayth of god. For whan he was taken ꝛ

holden with tonges amonge ẏ handes of them ẏ stoned hym/in the fornays of fyre of fayth he was destrayned/smytten/demened & betē/the fayth encreaced & was not vaynquisshed. And sayt Austin sayth in an other place vpō this auctorite hard brayne he was not flatred/but put out. He was not tasted/but hurte/he fered ne trembled not/but was chafed. And in an other place he sayth thus. Beholde Steuen thy felowe/he was a man as ẏ art/& of ẏ masse of synne as ẏ arte/& bought w̄ the same pryce that ẏ were/he was dekē & redde the gospell that ẏ redest or herest. There he founde wryten/loue your enemyes/& this blissed prothomartyr saynt Steuen lerned in redynge/& profyted & accomplysshed in obeyenge. Than let vs praye deuoutly to hym ẏ he praye for vs to ẏ blyssed lord for whom he suffred deth & prayed for them ẏ stoned hȳ ẏ he praye for vs/& that we may fele ẏ effecte of his prayer like as Saul dyd/whiche was after called Poule ẏ holy doctour & apostle.

¶ Here foloweth ẏ lyfe of sayt Dominyk And fyrst ẏ interpretacyon of his name.

Dominik is sayd as a keper of our lorde/or elles as kepte of god. Or it is sayd Dominicus as to the ethymologye of this name that is domin⁹. It is sayd keper of our lorde in thre maners/ẏ is to wyte/keper of ẏ honour of our lord/as touchȳge to god keper of ẏ vyneyerde or of ẏ flocke of our lord/vnto his neyghbour. Keper of the wyll of our lorde/or of his cōmaūdementes/as touchynge him selfe. Secōdly he is sayd Dominicus/as kepte of our lorde/our lord kepte hym in his threfolde state/of whome the fyrst is that he was a lay man/in the seconde he was a chanon reguler/and the thyrde as apostle. For in the fyrst state he kept hym selfe in makynge hymselfe to begyn laudably & well. In ẏ seconde to perfourme well/& in ẏ thyrde to accomplysshe well. In the thyrde he may be sayd Dominyk by the ethymologye of his name domin⁹ Dominus is sayd as gyuynge menaces gyuynge a gyfte/or gyuynge lesse. So saynt Domynyk was gyuynge/that is to vnderstande gyuynge thretenynge by leuynge of iniuryes/gyuynge gyftes by largesse of fraūchyse/for he gaue not onely to poore men/but he wolde ofte sell hȳ selfe for to releue & bye poore men. And in gyuynge lesse ẏ was by makynge his body lene/for he gaue alway lesse to his body than it desyred or appetyted.

Domynyk was duke of the ordre of the freres prechours/& a noble fader of ẏ partyes of spayne/of a towne named Callorega/of the dyocese of Oxonyense/& his fader was named Felix/& his moder Johane/of whome he came as of ẏ flesshe. And his moder tofore ẏ he was borne sawe in her slepe that she bare a lytel whelpe in her bely/whiche bare a brennynge bronde in his mouth/& whan he was yssued out of her wombe he brent all ẏ worlde. And also it semed to a womā that was godmoder to hym at the font & helde hym ẏ the chylde Dominyke had a sterre ryght clere in his foreheed whiche enlumyned all ẏ worlde. And as he was yet a chylde & in ẏ kepyng of his nouryce he was ofte founde leuynge his bedde & lyenge on ẏ bare groūde. And after whā he was sent to Palentyne for to lerne/he tasted ne dranke neuer wyne in.x.yere/& whā he sawe ẏ grete famyne was there he solde his bokes & all his substaunce/& gaue the pryce of them to poore people/& whan his good renome grewe/he was made chanon reguler of the bysshop of Oxonyense in his chyrche. And after he was myrrour of lyfe vnto ẏ people/and was ordeyned subpryour of ẏ chanons/and daye & nyght he entended to rede/in prayenge god contynually that he wolde

gyue hym grace that he myght extende to ỹ helth of his neyghbours. In ỹ boke of collacions of faders he redde curyously & toke therin grete perfeccyon. He Wente With ỹ sayd bysshop of Tholouse/& there he reprehended his hoste of heresye & conuerted hym to the fayth of Jesu chryst/& presented hym to our lord as an handfull of the fyrst fruyte of ỹ to comyge herueſt. ¶ It is redde in the Jestes of the erle of mounfort/that on a day as saynt Domynyk preched agaynst ỹ heresyes/that he put in Wrytynge the auctorytees that he purposed/and delyuered the cedule to an heretyke for to argue agaynst his obiecyons. And ỹ nyght the heretykes assembled at ỹ fyre/& shewed to them ỹ cedule/& they bad hym to cast it in the fyre/& yf ỹ cedule brenned theyr fayth Was not but trechery/& yf it brenned not/than he preched the very fayth of ỹ chirche of Rome. And than Was the cedule cast in ỹ fyre/& Whan it had ben in the fyre a Whyle/it sprange out all safe. And thã one of them that Was more hardyer thã ỹ other sayd Cast it in yet agayn/& We shall preue better & more playnly ỹ trouth. And than it Was throwen in agayne/& it yssued out agayne Without brennynge. Than sayd he/let it be cast in the thyrde tyme/& thã shall We knowe Wout doubte the yssue of this thynge. And it Was cast in agayne/ and it came out the thyrde tyme without lesyon or hurte. And yet the heretykes abydynge in theyr hardnes Ware amõge them fermely/that none of them sholde publysshe this thynge. Neuertheleſſe a knyght ỹ Was there Whiche Was somWhat accordynge to our fayth dysclosed this myracle. ¶ And it is sayd ỹ a semblable thynge happed at ỹ moũt Victoryall in the temple of Juppyter/that a dysputacyon Was ordeyned agaynst the heretykes/lyke as the malady of the heresye grewe in the partyes of Albegeys/that solempne dysputacyon Was at ỹ temple of Juppyter/& Were ordeyned iudges on bothe partyes. To Whome the affyrmacyon of the fayth that euerych sholde ensygne sholde be Wryten in a boke. And the boke of saynt Dominyk Was chosen and presented amonge ỹ other/vpon the Whiche ỹ iudges stroue agaynst them. HoWbe it/it Was ordeyned that the bokes of one parte and that other sholde be cast in to the fyre/& they that brenned not sholde be holden Wout doubte for ỹ very fayth. And than the bokes Were throWen in to a grete fyre brennynge/& anone the boke of the heresyes Was brent/& the boke of saynt Domynyk onely Was saued & not brent/but sprange out of the fyre Without hurtynge. And it Was cast in the seconde tyme/and it lepte out agayn Without brennynge. And after this the other chrysten men Went home agayn to theyr propre places. And the bysshop of Oxonyense dyed/and saynt Domynyk abode there alone With a fewe chrysten men & catholyke agaynst the heretykes/and denoũced & preched the Worde of god fermely. And ỹ aduersaryes of trouth mocked hym/& spette at hym/& throWe at hym fylth of the stretes and other ryght foule thynges/& boũde behynde hym Wyspes of strawe in grete despyte. And Whã they thretened and menaced hym/he answered Without fere or drede/I am not Worthy to be martyred/ne I haue not yet deserued that dethe by glorye/and therfore he passed hardily by ỹ Waye Where they despised hym/and songe & Went ioyously And they meruaylled and sayd to hym. Hast thou no drede of deth/What woldest thou haue done yf We had taken the. I Wolde haue prayed you sayd he/that ye sholde not haue slayne me sodeynly/but lytell & lytell ye sholde haue hewen membre fro membre one after an other/and than that ye had shewed tofore myn eyen my membres soo detrenched/and than that ye had lefte my body so lyenge and

fouled in my blode/ wout to haue slayne me at your wyll. ¶ He foūde a man that for ẏ grete pouerte ẏ he suffred was ioyned to ẏ heretykes. And saynt Dominyk seynge this/ ordeyned hȳselfe to be solde/ & that ẏ pryce of hym sholde be gyuen to the poore man to brynge hym out of his pouerte. And this dyd he for to brȳge hȳ out of ẏ foule errour ẏ he was in. And so he wolde haue ben solde yf not ẏ dyuyne mercy hadde not otherwyse pourueyed. ¶ An other tyme a woman came to complayne to him that her broder was in the handes of ẏ sarasyns in grete captyuite/ & that she knewe no way how to delyuer hym. And he was meued of pyte in his herte/ & offred hymselfe to be solde for the redempcyon of ẏ other. But god ẏ knewe hym more necessary for ẏ redempcion spirytuall of many captyues/ suffred it not/ & yet he entended to be his pledge & to lye for hym/ his charite was so grete. ¶ On a tyme he was lodged w̄ certayn ladyes whiche by occasyon of religyon they had ben deceyued of ẏ heretykes. And thā he fasted & his felowe w̄ hym all ẏ lent with breed & water/ so ẏ by the shadowe of religyon he toke fro them ẏ errour/ & in the nyght he woke/ saue whā necessite was he layde hym downe vnder a table w̄out ony other thynge. And thus these womē were brought to the knowlege of trouth And than began he to thynke of the establysshement of his ordre/ & of what offyce it might be/ for to go & preche through the worlde/ & for to enhaūce the chrysten fayth agaynst the heretykes. And whan he had dwelled. x. yere in the partyes of Tholouse after the deth of the bysshop of Oxonyense/ vnto the tyme that the coūseyle shold be solempnysed at latranense. Than he wente to Rome with Faucon bysshop of Tholouse to the counseyle generall for to gete of Innocent the pope ẏ the ordre whiche is sayd the ordre of the prechours myght be confermed to hym and to his successours. And ẏ pope wold not lyghtly accorde to this thynge. And than it happed on a nyght that the pope sawe in a visyon that the chirche of latranense was sodeynly menaced for to fall & ouerthrowe/ & as he behelde it all aferde he sawe on that other syde saynt Domynyk rēnynge agaynst it/ & susteyned and bare it vp/ and kepte it fro fallynge. And than awoke the pope & vnderstode ẏ vysyon & receyued ioyously the petycyon of the man of god/ and badde that he & his bretherne shold seche some rule approued and he wold cōferme it at his wyll. And than saynt Domynyk came to his bretherne & shewed to them what the pope had sayd/ & they were of nombre aboute xvj. or. xvij. freres/ whiche anone called coūseyle of the holy ghoost/ and chose the rule of saynt Austyn prechour and holy doctour/ and wolde of one wyll be in dede and name prechours/ & establysshed ther w̄ some customes more strayter in theyr lyuynge/ whiche they toke aboue & promysed to kepe them truly. In this tyme Innocent the pope dyed/ and Honorius was made pope and souerayne bysshop of the chirche/ and he gate of ẏ same Honorius the confyrmacyon of his ordre/ in the yere of our lorde a. M. CC. and. xvj. ¶ And on a tyme as he prayed at Rome in the chirche of saynt Peter for ẏ encreasyng of his ordre/ he sawe comynge to hȳ the gloryous prynces of the apostles Peter and Poule/ and hym semed that Peter gaue to hym the staffe fyrst/ and saint Poule delyuered to hym the boke/ & they sayd to hym. Go and preche/ for thou art chosen of god to do that occupacyon and mynystery. And in a lytell moment hym semed that he sawe his sones spradde through out the worlde two & two prechynge to the people the worde of god. For whiche cause he came agayne vnto Tholouse/ and after he departed his bretherne some to Parys/ some in to spayne

and other to Boloyne/and he returned agayne to Rome. ¶ There was a monke before ẏ establysshemēt of this ordre whiche was rauysshed in spiryte/ & sawe the blyssed virgyn our lady saynt Mary knelyng w̄ her handes ioyned prayenge her sone for ẏ humayne lygnage. And he ofte withstode her request/ & at ẏ last he sayd to her ẏ so besyly requyred hym. Moder what may I do more for them/ I haue sente to them patriarkes and prophetes & lytel haue they amended them. After I came to them my selfe/ and after that I haue sent to them the apostles/ and they haue slayne them. I haue sente to them also martyrs/cōfessours and doctours/ & they accorded not to them ne to theyr doctryne/ but bycause it apperteyneth not to me to w̄saye thy request/ I shall gyue to them my prechours/ by whome they may be enlumyned & made clene/ or els I shall come agaynst them myselfe yf they wyl not amēde them. And an other sawe that same tyme whā the.xij.abbottes of the ordre of cysteaus were sente to Tholouse agaynst ẏ heretykes. For whan the sone had answered to his moder (as is aboue sayd) the moder sayd to hym. Fayre sone ẏ oughtest not to do to thē after theyr malyce/ but after thy pyte. To whome ẏ sone vaynquysshed by her prayers sayd/ I shall yet do to thē mercy at thy request for I shall sende to them my prechours ẏ shall warne & enforme them/ and yf they thā not correcte them/ I shall spare them no more. ¶ A frere mynour ẏ longe tyme had ben felowe w̄ saynt Fraūcys recounted to many of ẏ freres of ẏ ordre of ẏ prechours/ that whā saynt Domynyk was at Rome for ẏ cōfirmacyon of his ordre of the pope/ he sawe on a nyght Jesu chryst in ẏ ayre holdyng thre speres in his hāde & brandysshed them agaynst ẏ worlde/ & his moder ran hastely agaynst hym/ & demaūded hym what he wolde do. And he sayd to her/ all ẏ worlde is full of vyces/ of pryde/ of luxury/ & of auaryce/ & therfore I wyl destroy them with these thre speres. Than ẏ blyssed virgyn fell down at his feet & sayd. Dere sone haue pyte/ & tary thy iustyce by thy mercy. And Jesu chryst sayd to her/ seest ẏ not how many wronges & iniuryes they do to me. And she answered/ sone attempre thy wrath/ and tary a lytell/ I haue a true seruaūt & a noble fyghter agaynst the vyces/ whiche shal renne ouer all & vaynquysshe the world & subdue them vnder thy seygnoury/ & I shall gyue to hȳ an other seruaūt in to his helpe that shal fyght as he doth And our lord her sone sayd/ I am appeased & receyue thy prayer/ but I wolde se whome ẏ wylt sende in so grete an office And she than presented to hym saynt Dominyk. And Jesu chryst sayd/ truly he is a good and a noble fyghter/ & shall do dylygently that thou hast sayd. And than she shewed to hym & offred to hym saynt Fraūcys. And he praysed him as he dyd the fyrst. And saynt Domynyk consydered dylygently his felowe in that visyon For he had neuer seen hym before. And he foūde hym on the morowe in the chirche/ and knewe hym by that he had seen hym in the visyon w̄out other shewer/ & began to kysse hym & sayd/ thou arte my felowe/ thou shalte renne with me/ & we shall be togyder/ & none aduersary shall surmoūt vs. And than he recoūted to hȳ all by ordre the sayd visyon. And fro than forthon they were one herte & one soule in our lord/ and cōmaūded that this loue shold be kepte to them that shold come after them perdurably. ¶ And whan on a tyme saynt Domynyk hadde receyued a nouyce in to the ordre. Some that had ben his felowes peruerted hym in suche wyse that he wold returne to the worlde and demaunded after his gowne. And whan saynt Domynyck herde that/ he wente to prayer. And as the yonge man had put of & despoyled hym of his rely-

gyous clothyng/& that they had done on his sherte/he began to crye With an hye voyce & sayd/I chake & brenne/certaynly I am all brent/do of/do of this cursed sherte Whiche brenneth al my body. And myght not endure in no Wyse tyl he was despoyled of his sherte/& clothed hym agayn w̄ his religyous clothes/& brought hym agayn in to ỹ cloyster of ỹ religyous ¶And Whan saynt Domynyk Was at Boloyne What tyme ỹ freres Were gone to slepe/a frere conuerse began to be turmented of ỹ deuyl. And Whan frere Reyner of Iosanne knewe it/he tolde it vnto saynt Domynyk. And saynt Domynyk cōmaunded ỹ he sholde be brought in to ỹ chirche tofore the awter of our lady/& .x. freres myght vnneth bringe hym there. And than sayd saynt Domynyk/I coniure the Wycked spiryte that ỹ tell to me Wherfore ỹ vexest this creature of god/& Wherfore & how thou entrest here. And he answered/I vexe hym/for he hath deserued it/he dranke yesterdaye in the cite Wout lycence of ỹ pryour/& made not the sygne of ỹ crosse theron/& I entred than in the signe of a boble/to the ende that he sholde drynke me With ỹ Wyne ỹ sooner. Than it Was foūden ỹ he had dronken in the towne/& in ỹ meane Whyle he made the sygne of the crosse/and they ronge to matyns. And Whan ỹ deuyll herde that he sayd/I may no lēger abyde here/syth they With the grete hodes aryse/& thus he Was constrayned by ỹ prayer of saynt Domynyk to yssue & go his Waye/& the frere Was delyuered & hole/& Was Well Ware euer after to do agaynst the Wyl of the pryour. ¶And as saynt Domynyk on a tyme came to a ryuer toWarde the partyes of Tholouse/his bokes Whiche had a custody fell in the Water/& he coude not fynde them/but must leue them behynde hym. And the thyrde daye after a fyssher cast his hoke in to ỹ Water/& supposed to haue taken vp some grete fysshe and dreWe vp the bokes of saynt Domynyk Without ony Wetynge/lyke as they had ben kepte dylygently in an almery. ¶And on a tyme Whan he came to a monastery/& all the bretherne Were at rest/& he Wold not destrouble ne awake them but put hym to prayer/& entred in With his felowe/the gates beynge shette & closed. Also in lyke Wyse in the conflycte of ỹ heretykes as he Was With a conuerse of the cysteaus in an euentyde and came to a certayne chirche/& foūde it shette & closed/he made his prayers & sodeynly they Were in ỹ chirche/& abode there all that nyght in deuoute prayers. And Whan he had prayed he had alWaye a custome to staūche his thurst at some Well or fountayne leest he sholde haue ony desyre to drynke in the hous of his hoost. ¶There Was a scoler in the hous of the freres at Boloyne for to here masse/& it happed ỹ saynt Dominyk sange ỹ masse/& Whan it came to ỹ offrynge ỹ scoler Went & kysed the hande of saynt Dominyk w̄ grete deuocyon/and Whan he had kysled it/he felte come out of his hāde so grete swetenes & so swete an odour as he euer had felte tofore in his lyfe/& fro than forthon the ardour & brennynge of lechery began to Wexe colde in hym/so that he Whiche tofore had ben vayne & lecherous Was after so contynent/that his flesshe shone all of clerenes & chastite/& the flesshe of sayt Domynyk shone moche of grete chastite & purete/of Whome the odour cured the fylthes of the thought. ¶There Was a preest Whiche sawe saynt Domynyk so ardaūtly in his predicacyon With his felowes/& he cōcluded in hymselfe that he Wolde Joyne hym to them/yf he myght haue a boke of ỹ newe testament necessary to hȳ for to preche. And as he thought this/there came a yonge man berynge a boke of ỹ newe testamēt to sell vnder his garment/& anone the preest bought it w̄ grete ioye and myrth. But as he doubted

yet a lytel/he made his prayer to almighty god/& made ꝑ crosse vpon ꝑ boke With out forth/& syth opened the boke & loked Within forthw̄/& the fyrst chappytre ꝑ he founde was in ꝑ actes of ꝑ apostles/that Whiche is said to Peter came fyrst to his syght/Whiche was this. Aryse vp descēde & go w̄ them no thynge doubtynge/for I haue sent them. Thā he went & ioyned hym to them. ¶ On a tyme whā a noble mayster in scyence & in fame Was regent in Tholouse in theologye/ on a mornyge tofore ꝑ daye Whyle he purueyed his lessons/he Was surprysed w̄ slepe/& enclyned hym on his chayre a lytel/& hym semed that .vij. sterres stode tofore hym/& as he meruayled of ꝑ nouelte of this/the sayd sterres grewe sodeynly in to so grete lyght ꝑ they enlumyned al ꝑ Worldꝫ. And Whan he awoke/he meruayled gretly/& Whan he entred in to ꝑ scole & as he redde saynt Dominyk w̄. vj. freres of the same habyte entred/& came amyably to hym & shewed theyr purpose & said ꝑ they couey ted to haūte his scoles. Thā this maister remēbred his vysyon/& doubted not but these Were the .vij. sterres ꝑ he had seen. ¶ Whan sayt Dominyk Was on a tyme at Rome/mayster Reynold of sayt Amād deen of Orliaūce Whiche was Wyse in ꝑ lawe canon/& had ben fyue yere doctour Was comen w̄ the bysshop of Orliaūce to the see for to passe to Rome/& had bē lōge in purpose to haue lefte the Worlde/& to entende to prechyng/ but he Was not yet auysed how he myght accomplysshe it/& Whan he had herde the institucion of the ordre of the prechours of a cardynall/ to Whome he had tolde his Wyll/ he called saynt Dominyk & expowned to hym his purpose And thā he had coūseyle to entre in to ꝑ ordre/ but Wout taryenge he Was takē w̄ so greuous sekenes/that he Was in despayre of his helth. And than saynt Domynyk prayed hertely to our blyssed lady ꝑ virgyn Marye/to Whome he had cōmysed all ꝑ ordre/that she Wolde gyue to that deen helthe for a lytell tyme. And sodeynly the quene of mercy came w̄ thre maydēs/& Reynold Wakyng & abydyng the deth/sawe her come to hym. And our blyssed lady sayd to him/be of good chere requyre of me What thou Wylt/& I shall gyue it to the. And as he thought What he Wold requyre/one of ꝑ maydens sayd to hȳ softly/ꝑ he shold requyre no thynge but to cōmytte hym all to her Wyll. And Whan he had so done/than she put forth her virgynall hande & touched his eeres his nosethyrlles/mouth/handes/feet/& reynes/& enoynted them With oyntment of helthe/Whiche she had brought w̄ her in sayenge properly ꝑ forme of ꝑ Wordes Whiche apperteyn to the membres. And she sayd to the reynes/these reynes be re strayned With the gyrdel of chastite. And than she turned to the feet & sayd/ I enoynt these feet in preparacyon of the euangely of peas/& she sayd/ I shall sende to the an ampull for to restablysshe ꝑ to full helth. And than she shewed to hym ꝑ habyte of the ordre/and sayd to hym. This is ꝑ habyte of thyn ordre. And saynt Dominyk beynge in prayer sawe all this vysyon. And on ꝑ morowe saynt Dominyk came to hym/& founde hym all hole/and herde of hym all the ordynaūce of the vysyon/& he toke the habyte that ꝑ virgyn shewed to hym. For tofore the freres bled surplys. And the thyrde daye ꝑ moder of god Was there & enoynted ꝑ body of Reynold/ꝑ she toke not onely away ꝑ hete of feuers/but also extincted & quenched the ardour of luxury/lyke as he cōfessed after/ꝑ one onely meuynge of luxury Was not after in hym. And this vysyon sawe agayn a religyous man of ꝑ hospytall w̄ his owne eyen/beynge present saynt Dominyk/& Was astonyed therof/& this vysyon saynt Dompynyk publysshed to many bretherne after his deth. Than Was Reynold sent to Boloyne/& entended mo-

the ardaūtly to prechynge & encreaced ꝑ nombre of the freres. And after ꝑ he was sent to Parys. And a whyle after he dyed in our lorde. ¶There was a yonge man of ꝑ cardynall Esteuen fell with his hors in to a dyche / & was drawen out therof all deed / & offred to saynt Dominyk. And he made his prayers / & the yonge man was restablisshed to lyfe. ¶In ꝑ chirche of saynt Sixte a mason had ben hyred of the freres for to repayre ꝑ broken walles and a pece of the wall fell vpō the man & slewe hym. But saynt Dominyk cōmaūded ꝑ the body sholde be brought to hym / & anone by ꝑ helpe of his prayers he was restablysshed to lyfe & to helth. ¶In the same chyrche at Rome on a tyme there were. xl. freres / and they had but lytell breed. Than saynt Dominyk cōmaūded to put ꝑ breed in thre partyes that there was. And as soone as eche of them had broken a morsell of breed with ioye / there came two yonge men of the same habyte & forme whiche entred in to the refectory or fraytour / and ꝑ lappes of theyr mantelles ꝑ henge on theyr neckes were full of breed / and whan they had gyuen it all stylly to saynt Dompynk / they departed so sodeynly that none of them wyst from whens they came / ne whyder they went And than saynt Dompynk gaue forth wt his hande here & there to ꝑ freres & sayd. Now ete my bretherne. ¶On a tyme whan saynt Dompynk was greuously troubled in his iourney wt grete flodes of rayne / he made ꝑ sygne of the crosse / and chaced away the rayne fro hym & fro his felowe / lyke as he had a pauylyon vpon hym / & the groūde was all wete aboute hym / and no droppe came nygh hym the space of thre cubytes. ¶On a tyme as he passed by shyppe towarde the partyes of Tholette / the shypman demaūded of hym a peny for his passage. And the holy man of god promysed to hym the kyngdom of heuen for his labour / sayenge ꝑ he was the dyscyple of Jesu chryst / and that he bare neyther golde ne syluer / ne money. And the shypman drewe hym forcibly by the cope & sayd / thou shalte leue here thy cope / or ꝑ shalte paye to me a peny. The good man of god lyfte vp his eyen to heuen & prayed a lytell / & as he had a lytell thought / he loked vpon ꝑ groūde & sawe a peny / whiche wout doubte was procured by the wyll of god. Than sayd he / loo my broder take it there / and let me go in peas. ¶It happed on a tyme that whā this holy man saynt Dompynk was in his viage / a religyous man whiche was of good cōuersacyon & holy accompanyed with hym / but he was of a straūge language / & they were sory that they coude not vnderstande eche other / for to cōforte eche other. And they prayed & gate grace of our lorde / that in thre dayes that they went togyder / what by sygnes & what by wordes eche of them vnderstode what that other mente. ¶There was a man whiche was vexed with many deuylles and was offred & brought to saynt Dominyk / and he toke a stole & put it aboute his owne necke / & after boūde it aboute ꝑ necke of the demonyake / and cōmaunded them that were in hym / that fro thens forthon they sholde turment no more that man. And anone they were turmented within hym / & began to crye. Let vs go / wherfore constrayneſt ꝑ vs to be so turmented. And he sayd / I shall not let you go / tyll ye haue gyuen to me pledge / that ye shal not returne agayn. And they sayd What pledge may we gyue to you. And he sayd / the holy martyrs that resten in yonder chirche. And they sayd / we may not / for our merytes requyre it not. And he sayd / ye muſt nedes gyue them / or I shall not suffre you to go quyte. And they answered that they wold do theyr payne And a lytell whyle after they sayd / how be it ꝑ we be not worthy / we haue goten that ꝑ holy martyrs shall be our pledges

And he requyred them to haue a sygne & token of this thyng. And they sayd/go to the shryne where ꝑ heedes of ꝑ martyrs ben/& ye shall fynde them reuersed & turned. And than he went & foũde it lyke as they had sayd. ¶ And as he preched on a tyme/some ladyes that had bē deceyued of heretykes kneled at his feet/and sayd to hym. Seruaunt of god helpe vs/yf it be true that thou prechest/the spiryte of errour hath blynded our symnes. And he sayd/be ye ferme & tary a lytell/& ye shal se what lorde ye haue serued. And anone they sawe sprynge out of the myddle of them a catte ryght foule and horryble/ whiche was more than a grete dogge/& had grete eyen & flambynge/her tongue longe/brode/and blody/& longe vnto the nauell/she had the tayle short and reysed vp on hygh/& shewed ꝑ after ende/whiche waye she turned her/out of whiche yssued a terryble stenche. And whan she had turned hyther & thyder amonge the ladyes longe/at the last she mounted vp by the bell rope in to ꝑ steple & vanysshed away/leuynge a grete stenche after her. And the ladyes thanked god/and were conuerted to the fayth. ¶ Whan he had ouercomen some heretykes in ꝑ partyes of Tholouse/and they were condempned to be brente/he sawe one amonge them that was named Raymonde/& he sayd to the mynystres/kepe ye this man that he be not brente in no maner wyse with the other. And than he sayd to hym spekyng swetely to hym. I knowe well sone that thou shalte yet be a good man. And he was lefte & abode. xx. yere in his euyll herelye/and in the ende he was conuerted/and after he was a frere prechour in that orde/and fynysshed his lyfe well & laudably. And as he was on a tyme in spayne accompanyed with some freres/ he sawe in a vysyon a ryght grete dragon whiche swalowed in to hym ꝑ bretherne that were w̄ hym. And whā he vnderstode this vysyon/he warned his bretherne to resyst strongly ꝑ fende theyr enemy. And a lytell whyle after all the freres/except frere Adam and two conuerses departed from hym/& he demaũded one of them yf he wolde go also. And he sayd nay fader/ I wyll not leue the heed for to folowe the feet. And anone he gaue hymselfe to prayer and conuerted almoost all by his prayer. ¶ He was at saynt Syxte on a tyme at Rome/& sodeynly ꝑ holy ghoost lyghted on hym/and he called his bretherne in to the chappytre/& sayd appertly to them all that foure of his brethern shold dye shortly/two in body & two in soule. And anone two freres dyed in our lorde/& two other departed out of the ordre. ¶ He was on a tyme at Bolayne/and a frere an almayn borne named Conrade with hym/whome the freres desyred moche to haue in to the ordre. And as saynt Dominyk spake to ꝑ pryour of Cassamarye of the cysteaus in the bygyle of the assumpcyon of our lady of certayne maters/& he sayd to hym by amyable affyaũce. I tell to the pryour a thynge whiche I neuer yet sayd to no man/ne ꝑ shalte neuer tell it as longe as I shal lyue/& that is this. I neuer yet requyred thyng of god in this lyfe/but that I had my desyre. And the sayd pryour sayd to hym that perauenture he sholde dye before. And saynt Domynyk by the spiryte of prophecy sayd to hym/that he sholde lyue longe after hym. And ꝑ pryour sayd to hym. Fader requyre mayster Conrade that he gyue hymselfe in to ꝑ ordre/ for the freres desyre hym moche. And he sayd/broder thou requirest a moche hard thynge. Than whan complyn was sayd the other freres wente to rest them/and he abode in the chyrche/and dyd as he had ben acustomed all the nyght to be in oraysons & prayers. And whan the freres assembled at pryme/and the chauntour began Jam lucis orto sydere. Mayster Conrade came sodeynly whiche de-

syzed to be sterred with newe lyght & fell downe at ỹ feet of saynt Domynyk / and receyued the habyte of the ozdze / & receyued it perseueraũtly. And he was ryght religyous / & a gracyous lectoz ofte in the ozdze / whiche as he laye in dyenge & had closed his eyen / the freres had wende he had ben deed. And he opened his eyen & loked aboute & sayd. Dñs vobiscũ. Whiche is to saye / our lozde be with you. And they answered. Thy spiryte be with god And than sayd he. All chzysten soules by the mercy of god may rest in peas. And forthw̃ he dyed & rested in our lozde god. Saynt Dominyk was of moche stedfast equalyte of thought / but yf he had ben meued by pite and by mercy / foz he had a ioyous herte / a peasyble vysage of a man within forth / the compunccyon appered outwarde and that shewed debonayzte. In the daye tyme there was none mozе comyn to his felowes & bzetherne in all honeste / & at ỹ houres in ỹ nyght & in his pzayers / there was none mozе stedfast. The day he departed to his neyghbours and the nyght to god / his eyen were lyke a well of teres. And ofte whã our lozdes body was lyfte vp at the masse / he was so rauisshed in his mynde as he had seen our lozde Jesu Chzyst in his flesshe. Foz whiche cause he wolde not moche here masse with the other freres / he had a custome ryght comune foz to wake all the nyght in ỹ chirche / in suche wyse ỹ selde he rested in his bedde foz to slepe / & whan he was wery & necessite of slepe cõstrayned hym / he rested hym tofoze an awter enclyned / oz haue a stone vnder his heed. He receyued with his pzopze hande thze tymes in ỹ nyght discyplyne w̃ a chayne of yzen / that one foz hymselfe / and that other foz ỹ synners that ben in ỹ worlde / and the thyzde foz them that ben turmented in purgatozy. He was on a tyme chosen to be bysshop in Cozeacense / but he refused it vtterly / affermyge to leue rather the erth / than to consent to the electyon ỹ was made to hym. It was asked of hym on a tyme wherfoze he dwelled not mozе gladly in the dyocese of Tholette than in the diocese of Carcassone. And he sayd / in the dyocese of Tholette I fynde moche people whiche honour me / & in Carcassone it is all ỹ contrary / foz there all men assayle me. It was demaunded of hym by a man in what boke he mooste studyed And he answered in the boke of charyte. ¶ On a tyme the holy man Domynyk woke in the chirche of Bolonye / and the deuyll appered to hym in the fourme of a frere / & saynt Domynyk had supposed ỹ he had ben a frere / & made a sygne that he shold go to rest w̃ the other freres / & he made to hym sygnes agayn in mockyng hym. Than saynt Domynyk wold knowe what he was ỹ so despysed his cõmaundement / & lyghted a candell at the lampe & beheldе hym in his face / & he confessed that he was ỹ deuyll. And whan he had blamed hym strongly. Anone the deuyll enioyed hym ỹ he had made him to bzeke his scylence. And saynt Dominyk sayd ỹ he might wel speke as pzyour & mayster of the freres / and cõstrayned hym to saye wherof he tempted the freres in ỹ quere. And he answered. I make them to come late & go out erly. Than he bzought hym in to the dozтour & asked hym wherof he tempted the freres there. And he sayd. I make them slepe longe and aryse late / & thus I kepe them from dyuyne seruyce / and in the meane whyle to haue vnclene thoughtes. And after he ladde hym in to the refectozy oz fraytour / and demaũded him wherof he tempted them there. And than the deuyll sprange vpon ỹ tables & sayd ofte tymes / now mozе / now lesse / & whan ỹ saynt asked hym what he ment therby. He sayd / I tempte some fretes to take moche meet / by whiche they be lette to do goddes seruyce / & some ỹ they take lesse than they shold do foz to make them

ouer feble to kepe ỹ obseruaũces of theyr ordre. After he brought hym in to ỹ parlour or locutory/ & demaũded hym Wherof he tempted the bretherne there. Than he put out his tongue ofte/ & made a meruaylous sowne of confusion. And ỹ saynt demaunded hym What he ment therby. And he sayd/this place is all myne/and Whan the freres ben assembled to speke/ I tempte them ỹ they speke confusedly/ & that they medle wordes Without profyte/ & that one tary not tyll ỹ other haue spoken. And at ỹ last he brought hym to the chappytre/but Whan he Was tofore ỹ dore of the chappytre/he Wold in no Wyse entre in/and sayd. I shall neuer come in there/for this is a cursed hous & is hell to me/for What someuer I Wynne in other places I lese all here. For Whan I haue made ony frere to synne by ony neclygence/he purgeth hym anone of that neclygence in this place of malediccyon/ & accuseth hym tofore all the bretherne. For they be here warned/confessed/accused/ beten/ & assoyled/ & here I lese all/Wherof I sorowe gretly/for lesynge of that I Joyed to haue Wonnen in other places. And Whan he had sayd all this he vanyshed away. And in ỹ ende Whan ỹ terme of ỹ holy saynt Dominyks pylgrymage approched/he Was at Boloyne/ & began to languysshe by greuous infyrmyte of his body. And ỹ dyssolucyon of his body Was shewed to hym by a vysyon/for he sawe a ryght fayre yonglynge/Whiche called him & sayd thus. Come my frende come to joyes come. And than he assembled. xij. freres of the couent of Boloyne/ and to ỹ ende that he Wold not leue them dysheryted & orphanes/he made his testament & sayd. These ben the thinges that I leue to you/possede by ryghtfull heritage as to my sones. Fyrst to haue charite/to kepe humilite/to possede voluntary pouerte. And exhorted as moche as he myght straytly ỹ there sholde be no temporall possessyons in his ordre/ & that he that sholde presume to touche & folowe ỹ ordre of frere prechours With erthly rychesses/he prayed ferdfully that he sholde haue the malediccyon & curse of god almyghty & of hym. And the freres made moche sorowe of his departynge. And he in recõfortynge them swetely sayd. My bretherne let not my departynge trouble you/and doubte ye no thynge/for ye shall haue me more ꝓfitable deed than lyuynge And he came to his last houre in the yere of our lorde. M.CC.xxj. And so slepte in our lorde Jesu chryst/Whose departyng out of this Worlde Was shewed the same daye & the same houre to the frere generall than pryour of ỹ prechours of bryxia And after Warde to the bysshop of ỹ same cyte in this maner. For as he slepte a lyght slepe ỹ heed enclyned to a Wall/he sawe the heuen open/ & put downe to the erth two Whyte ladders/of whiche Jesu chryst & his moder helde ỹ ende on hygh And the aungelles descended & ascended by the ladders syngynge. In ỹ myddes of the ladders there Was a sete set/and vpon the sete sate saynt Domynyk With his heed couered lyke a frere. And Jesu chryst & his moder dreWe vp the ladders in to heuen so hye/that he that sate Was lyfte vp in to heuen/ & than the openynge of heuen Was shette & closed. And than ỹ same frere came to Boloyne & foũde that the same daye and the same houre saynt Domynyk dyed. ¶ There Was a frere named Raule/Whiche Was that tyme that he dyed at Tybur/and Wente to the awter to synge masse/and Whã he came to the canon in Whiche is remembred the lyuyng men/he thought to praye for the helth of saynt Domynyk/and sodeynly he Was rauysshed in his mynde/ & sawe the holy man saynt Domynyk crowned With a crowne of golde laureate/and goynge out of Boloyne by the Waye royall. And than he marked the daye and houre

and founde that saynt Domynyk was than deed. And whan the body of hym had layen longe vnder erth/ and shewed myracles without ceasyng/ & that his holynes myght not be hydde. There yssued and came out of the place where he lay a right grete odour the same tyme whan his tombe was opened whiche was bounden with yren bandes & instrumentes & sement/ and the stone taken away/ & the body translated to an hyer place/ and the odoure surmounted all aromatykes/ ne there was none odour lyke to that/ and that was not onely in the bones of ỹ holy body/ but in the powdre & chest/ & in all the erth aboute was lyke sauour. In suche wyse that the erth that was borne in to ferre coūtrees and regyons/ reteyned longe the same odour. And this odour also abode in the handes of the freres that had touched some thynges of the holy relykes/ ỹ how well ỹ they were washen and froten/ yet reteyned they longe & many dayes ỹ swete odour/ & bare wytnesse of the swete sauour & ayre. ¶ In the prouynce of Hongrye a noble man/ his wyfe & his sone went to vysyte in a chirche the relykes of saynt Dominyk. And the sone was seke & came to his last ende & dyed/ and the fader layde the corps of ỹ chylde tofore the awter of saynt Domynyk and began to wepe & saye. Blyssed Dominyk I came to the all gladde and ioyfull/ but alas I go home sorowfully/ I came with my sone/ but I returne wout hym. yelde to me agayn my sone/ gyue to me agayn the gladnes of my herte. And about mydnyght the chylde reuyued & went aboute in ỹ chirche. ¶ There was a ponge man whiche was serfe & bonde to a ponge lady/ and went to fysshe in a water/ and he fell therin and was drowned/ & he was a longe whyle in ỹ water/ & was drawen out all deed. And the lady prayed saynt Domynyk for the reysynge of hym/ and promysed that she wolde go barefote vnto his relykes. And yf he were reysed she wold make hym a frere/ and quyte hym of his bondage. And he arose vp tofore them all/ & she accomplysshed her auowe ¶ In ỹ same prouynce of Hongrye there was a man that wepte bycause his sone was deed/ & prayed saynt Domynyk for his reysynge to lyfe. And aboute ỹ cocke crowynge the deed body arose & opened his eyen sayenge to his fader/ wherfore fader haue ye your face so wete. And he sayd/ sone they be the teres of thy fader/ for thou were deed/ & I remayned alone & sorowfull. And he sayd/ fader ye wepe moche/ but saynt Domynyk had pite on your weppynge/ & gate by his merytes to rendre me to you all hole. ¶ There was a seke man whiche had ben. xviij. yere blynde/ & desyred to vysyte the relykes of saynt Domynyk/ as prouynge and assayenge arose out of his bedde/ & anone he felte so grete vertue in hymselfe/ that he began hastely to go/ and the more he went/ the more stronger he was to go/ & the more clerelyer he sawe. And whan he came he receyued perfyte helth. ¶ In ỹ prouynce a lady ordeyned to do synge a masse in the honour of saynt Domynyk/ and she foūde not ỹ preest at ỹ due houre. And she wrapped thre candelles that she had made redy in a towell/ & layde them in a vessell. And than she turned her a lytell/ & after came agayn & foūde her candelles enlumyned & brennynge appertly and euery body ranne for to se this grete meruayle/ & abode there so longe tyll the candelles were brent wout empeyrynge of the towell. ¶ There was a scoler at Boloyne whiche was named Nycholas whiche suffred grete payne ī his reynes and in his knees/ so that he had no hope of helth/ and auowed to saynt Dominyk and toke a threde to make a candell of his length/ & mesured hym in length & brede And whan the threde atteyned vnto his knees/ he called at euery mesure ỹ name

of Jesu Chryst and of saynt Domynyk/ and anone he felte allegeaunce and sayd I am delyuered/ & arose vp & wepte for ioye/ and came to ỹ chirche without ony ayde/ Where the body of saynt Dominyk rested. And god shewed for hym myracles without nombre in that cyte. ¶In Auguste the cite of Cecyle was a mayde whiche was seke of the stone/ and sholde haue ben cutte/ & for this peryll her moder cõmaunded her to saynt Domynyk/ and the nyght folowynge saynt Domynyk came to the mayde sleppynge/ & layde in her hande the stone with whiche she had ben turmented. And than she awoke and foũde herselfe delyuered of the grete payne/ and delyuered to her moder the stone/ and tolde her vysyon by ordre. And the moder bare ỹ stone to the freres. And they henge it tofore the ymage in mynde and remembraũce of this fayre myracle that saynt Domynyk had done. ¶In palacye in scicille there was a poore woman that had a sone whiche was gretely turmented with scrophules/ whiche children ben wont to haue in theyr necke and coude fynde no remedy/ she auowed to god and to saynt Domynyk that yf he myght be delyuered/ she wolde make hy to labour in the werkes of the chirche of freres for no hyre/ but gladly for nought. And in the nyght folowynge a man appered to her in the habyte of a frere and sayd. Woman knowest thou these thynges/ & named to her foure thynges/ that was arayn vert/ pelletre/ lapacium/ and the iuce of porret. And she sayd she knewe them well. And he sayd/ go & take these thynges/ and cõfyte them with the iuce of porret/ and laye it on the sore of ỹ necke of thy sone/ and he shall be all hole. Than she awoke & dyd so/ and he was all hole/ and the moder accomplysshed her vowe. ¶There was a man of pyemoũt swollen lyke a monstre/ and he auowed hym to saynt Domynyk. And he appered to hym in his slepe/ & opened his bely without payne/ and toke out all the ordures & enoynted hym with his holy hande/ and heled hym perfytly. ¶In the cite of Auguste whan in the feest of ỹ translacyon of saynt Domynyk certayne women were at the solempnytees of the masses. And whã they returned homewarde to theyr houses/ they sawe without a woman ỹ spynned in ỹ feest of one so grete a saynt/ and they asked and repreued her charytably why she spanne at the feest of one so grete a saynt. And she was angry and answered. ye that be women of ỹ freres kepe ye theyr feestes. And anone the eyen of that woman swelled/ and there came out rotten mater/ & there yssued wormes so that one of the neyghbours toke. xiij. wormes out of her eyen. And than she repented her and came to the chirche of the freres & confessed her synnes/ & auowed that from than forthon she wolde neuer myssaye to the seruaũt of god saynt Domynyk/ but sholde deuoutly holde his feest And anone she was made hole. ¶There was a nonne named mary whiche was seke at Trypolyn in ỹ monastery of Marye magdalene/ and was smytten in the thye so greuously/ that fyue monethes duryng they doubted that she wolde haue dyed. And than she bethought her/ & prayed thus in herselfe. Lorde god I am not worthy to praye to the/ ne to be herde of the/ but I praye my lord saynt Domynyk/ that he be medyatour bytwene the and me/ that he may gete to me the benefeyte of helthe. And whan she had longe prayed in teres/ she slept and sawe saynt Domynyk with two freres that opened the curtayn that henge tofore her bedde/ and entred and sayd to her. Wherfore desyrest thou so sore to be heled. And she answered. Syr to the ende that I myght more deuoutly serue our lorde god. And than he drewe out his oyntment whiche was of swete odour from vnder his cope

and enoynted her thye/ & she was anone all hole/ & sayd. This oyntment is moche precyous/ swete & lyght. And whan she demaũded how it was named/ he sayd to her. This oyntment is the oyntment of loue/ & is so precyous that it may not be bought for no pryce. For in the gyftes of god is none better than loue. For there is no thynge more precyous than charyte/ but it is soone lost yf it be not well kepte. Than he appered to her syster ỹ nyght ỹ slepte in the dortour sayenge. I haue heled thy syster/ whiche anone arose & ran thyder & foũde her hole. And whã she felt her enoynted with sensyble vnccyon/ she wyped it w̃ grete reuerence w̃ a bendell of sylke. And whan she had tolde all this to the abbesse to her syster/ & to her cõfessour/ & had shewed the vnccyon & bendell they were smytten with ỹ nouelte of the sauour so swete smellyng that it myght not be cõpared to none aromatike/ & they kepte ỹ vnccyon w̃ grete reuerence. How agreable the place is vnto god where the body of saynt Domynyk resteth/ how be it that many myracles ben shewed there yet one shall I saye to you here and that shall suffyse. Mayster Alisaũder bysshop of Uendosme reherseth in his postylles vpon this worde. Mercy & trouth haue mette togyder. That a scoler dwellynge at bolopne whiche was gyuẽ to all wycked vanytees of ỹ worlde sawe a vysyon/ that hym semed he was in a grete felde/ & that a grete tempest of thondre & lyghtynge descended from heuen vpon hỹ/ & than he fledde the tempest/ & came tofore an hous & foũde it shette/ & knocked at ỹ dore for to entre in. And ỹ hostesse answered. I am ryghtwysnes that am enhabyted here/ & this hous is myne/ & thou art not ryght wyse/ therfore ỹ mayst not enhabyte here. And than he wepte bytterly for these wordes/ & went to an other hous ỹ he sawe beyonde that/ & knocked at the dore for to come in/ but the hostesse whiche was vñ answered. I am trouth & thou arte not true/ therfore I may not receyue the. And fro thens he went to the thyrde hous beyonde that/ & requyred ỹ he might come in for the tempest. And he that was within sayd. I am peas that dwell here/ and peas is not w̃ felons/ but onely with men of good wyll/ & bycause I thynke the thoughtes of peas/ I shall gyue to ỹ good coũseyle. My syster dwelleth aboue me/ whiche alwaye helpeth kaytyues/ go to her & do ỹ she shall counseyle the. And than he went to ỹ hous/ & she ỹ was within sayd. I am mercy that dwell here/ yf thou wylt be saued fro the tempest/ go to the hous of the freres prechours at Bolopne/ & there ỹ shalt fynde the stable of doctrine/ ỹ racke of scripture the asse of symplenes/ ỹ oxe of discrecyon and Mary enlumynynge/ Joseph profytynge/ and the childe Jesu saynge. And whan this scoler awoke/ he came to the hous of the freres & recoũted his vysyon by ordre/ and requyred to haue ỹ habyte/ and he receyued it/ & abode in the ordre.

¶ Saynt Dominyk tofore ỹ institucyon of the ordre sawe Jesu Chryst holdynge thre dartes in his hande/ and menaced ỹ worlde. Than I frere John of Vignay translatour of this boke wyll no more reherce this vysyon/ for in this present chapytre it is reherced tofore/ & was shewed also to a monke/ wherfore I here make an ende. Than let vs cõsyder ỹ holy lyfe the holy cõuersacyon/ & ỹ holy myracles that god hathe shewed for this blyssed man saynt Domynyk/ and let vs praye hym to be medyatour bytwene god and vs/ that we may deserue to be enoynted with the oyntment of charite & of mercy that after this shorte lyfe we may come to euerlastynge lyfe in heuen/ where is glory & ioye withouten ende. Amen.

¶ Here foloweth the lyfe of saynt Syxte And fyrst ỹ interpretacyon of his name.

SIxtus is sayd of sios that is god/ & of stat⁹ that is to saye state/so Sixtus is as moche to saye as godly state/or Sixt⁹ is sayd of sisto sistis/ as it were sted fast & ferme/ and fixus that is fyxed/for he was stedfast and fyxed in the fayth/in passyon/ & in good werkes and operacyons.

SIxtus ꝑ pope was of Athenes/& was first a philosophre/and after was disciple of Jesu chryst/ & was the soueryn byshop. And after was presented to Decyan & Valerian emperours w̄ two of his disciples & dekens Felicissime and Agapite. And whan Decian myght not enclyne them in no maner/ he made them to be brought to ꝑ temple of Mars for to do sacrefyce to hym/or for to be put in prison of Mamertyn. And whā he had refused to do sacrefice/& was brought in to prison of Mamertyn/the blyssed saynt Laurence cryed after hȳ sayenge. Fader whyther goost thou without thy sone/ preest whyther goost ȳ without thy mynyster. To whome Sixte sayd. Sone I leue the not/but greter batayles ben due to the/after thre dayes thou deken shalt folowe me preest/but in ꝑ meane whyle take the tresours of the chirche & departe them where ꝑ wylte. And whan he had distrybuted them to poore chrysten men. Valeryen ꝑ prouost ordeyned that Sixte sholde be brought agayne for to do sacrefyce in the temple of Mars/& yf he refused it/he sholde haue his heed smytten of And whā he was ledde/the blyssed Laurence cryed after hȳ sayenge. Fader leue me not/for I haue despended all thy tresours. And whan ꝑ knyghtes herd speke of ꝑ tresours/they helde Laurence. And than they beheded Syxte/Felicissime/& Agapite/and so they thre suffred deth togyder. ¶In this same daye is the feest of the transfyguracyon of our lorde/and renewed of newe wyne yf it may be foūden of a ripe grape in some chirches/and this daye ben the grapes blyssed in some places/& the people take therof & ete it in stede of holy breed. And the reason why is of this that our lord sayd in his souper to his disciples. I shall not drynke of this generacyon of ꝑ vyne tofore I shall drynke it newe w̄ you in ꝑ regne of my fader. And this trāsfiguracyon in ꝑ whiche he sayd newe/representeth the glorious inuocacyon that Jesu chryst had after his resurrecyon. And therfore on this day of the trāsfiguracyon whiche representeth the resurrecyon/men seke newe wyne. And it is to wyte that some saye that the transfyguracyon was made in beer/but the disciples dysclosed it not/but kepte it secrete/bycause our lorde cōmaūded that they sholde not dysclose it tyll he was rysen fro deth to lyf. But after they manyfested and dysclosed it on this daye.



¶Here foloweth the lyfe of saynt Donat And fyrst ꝑ interpretacyon of his name.

DOnat is as moche to saye as borne of god/& that is by regeneracyon/of grace infusyon/& glorysicacyon. For there is treble generacyon spirytuall of god/that is to saye of natiuite/religyosite/& of body mortalite/for whā sayntes dye/than it is sayd that they be borne/for the passyng out of this worlde of saintes is not sayd deth of sayntes/but natalite. The childe appetyteth to be borne to haue large place to dwell in/more meet for to ete/better ayre to spyre/& to se lyght. And whā the sayntes yssue out of ꝑ bely

of holy chirche theyr moder by deth / the foure thynges they receyue afore sayd after theyr maner / & therfore they ben sayd borne or gyuynge / or gyuen of god.

DOnat was nourysshed & taught of the emperour Julyan. Than this Julyan was ordeyned to be subdeken. But whan he was enhaunsed to be emperour / he sleWe the fader & moder of Donate / & Donate fledde in to the cyte of Arentyne / & dWelled there with Hyllarye monke / & dyd there many myracles / for ỹ prouost of ỹ cite had a sone demonyake / & whan he was brought tofore saynt Donate / the Wycked spiryte began to crye & saye. In ỹ name of our lorde Jesu chryst do me no harme / ne be greuous to me / ne that I goo out of my hous. O Donate Wherfore cõstraynest ỹ me to yssue out w̃ turmentes / but he was anone delyuered whan Donate prayed. ¶ There was a man named Eustace Whiche receyued in Tuskane ỹ rentes of ỹ prynce / & lefte the money in ỹ keppynge of his Wyfe named Eufronie. But for sorowe ỹ she had of the enemyes ỹ destroyed ỹ coũtree / she hyd ỹ money / & dyed for sorowe. And whan her husbond came agayn he coude not fynde the money. And whan he With his chyldren shold be brought to turment / he fled to saynt Donate. And Donate Wente w̃ hym to ỹ sepulture of his Wyfe & sayd w̃ a clere voyce. Eufronye I coniure the by the vertue of the holy ghoost that ỹ saye Where ỹ hast layde this money. And she anſWered out of the sepulture & sayd. At the entree of the hous Where I dalue it. And than they Went thyder and foũde it lyke as she had sayd. And a lytell Whyle after Satirus ỹ byssshop dyed in our lord & all ỹ clergy chose Donate to be byssshop in his place / & so he Was. ¶ On a tyme (as saynt Gregory recoũteth in his dyalogue) Whan saynt Donate houseled the people after masse / & ỹ deken mynystred the body of our lord to ỹ people / sodeynly the deken fell w̃ the chalyce by thympulcyon & threstyng of the paynyms ỹ came thyder / and the chalyce brake / Wherof he Was sory / and so Was all the people. And saynt Donate gadred togyder ỹ peces of the chalyce and made his prayer / and remysed it in his fyrst forme / & a lytell pece the deuyll toke aWay & hydde it / Whiche pece lacketh yet in the chalyce / & that chalyce is kepte in ỹ sayd chirche in Wytnes of this myracle. And ỹ paynyms ỹ sawe this Were cõuerted to ỹ fayth / in so moche that. lxxx. of them receyued baptym. ¶ There Was a Welle or fountayne enfected / that Who that dranke of it Was anone deed. And saynt Donate Wente anone thyder vpon his asse for to praye & make the Water hole. And anone an horryble dragon yssued out of the foũtayne / and Woũde his tayle aboute ỹ legges of the asse / & adressed hym ỹ agaynst Donate / & Donate smote hym w̃ his staffe. Or as some saye he spet in his mouth & he dyed And than he prayed to our lorde & chased aWay all the venym out of the foũtayne. ¶ Another tyme Whan he & his felowes had grete thurste / he made a foũtayne to sourde tofore them. The doughter of the emperour Theodosian Was turmẽted w̃ a deuyl / & Was brought to saynt Donate And he sayd ỹ foule spirite go out & dWell noo more in this creature Whiche is the forme of god. To Whome ỹ deuyll sayd / gyue me place Where I shall yssue out / & tell me Where I shal go. Saynt Donate sayd to hym / fro Whens comest ỹ hyther And he sayd fro desert / & Donate anſWered / returne ỹ thyder. And ỹ deuyll sayd / I se in the the sygne of the crosse / out of Whiche the fyre spryngeth agaynst me / & for drede of the fyre I doubte for to go / gyue me place and I shall yssue out. And Donate sayd / loo here is place that thou mayst go thy Waye / & returne thyder ỹ thou camest fro. And than he made all ỹ

hous to tremble / and wente his waye.
¶ There was a man borne to be buryed and there came a man that brought an oblygacyon / & sayd that he ought to him two hondred shyllynges / and therfore he wolde not suffre hym to be buryed in no wyse. Wherfore his wyfe whiche was wydowe came vnto saynt Donate / and shewed to hym that mater / & sayd that the same man had receyued all that money. Than went saint Donate to ỹ corps and touched ỹ deed man with his hande and sayd. Aryse thou vp & se what thou shalte do to this man that suffreth not to bury the. The whiche than sate vp and preued that he had payed it / and vanquyshed hym tofore all men / & toke the oblygacyon in his hande & rente it in peces / and after sayd to saynt Donate. Fader cõmaunde me to slepe agayn. And he sayd to hȳ / sone go now in to rest forthon And in that tyme it had not rayned well in thre yere / and that the erthe had ben barayne & brought forth no fruyte. The myscreaũtes came to ỹ emperour Theodosyan requyrynge that he shold delyuer to them Donate whiche had made that by his arte magyke. But at the requeste of the emperour / Donate came & prayed our lorde that he wolde sende vnto them rayne. And he sente to them so grete haboũdaunce that all the other were wette and he wente home alone. ¶ In that tyme that the Gothes destroyed ytalye / and that moche people departed frõ the fayth of god. Euadryan the prouost was repreued of apostasye / and saint Donate and saynt Hyllarye repreued hym. And than he toke them / and wolde haue constrayned them to do sacrefyce to Jupyter / but they refused it. And than he dyd do bete Hyllarye so moche all despoyled that he gaue vp his spiryte to god / and he layde Donate in prison / and after dyd do smyte of his heed / the yere of our lorde thre hondred and. lxxx.

¶ Here begynneth the lyfe of saynt Cyryake martyr.

Cyriake was ordeyned deken of the pope Marcelle / and was taken & brought tofore Maxymyan ỹ emperour and was cõmaunded ỹ he & his felowes sholde delue the erth and sholde bere it on theyr sholders vnto ỹ place that he made And there was sayt Saturnyne whom Cyryake & Sisinnius helped for to bere. And after Cyriake was put & enclosed in pryson / & at the last was presented tofore the prouost. And as Appropynyan ladde hym / sodeynly came a voyce wt lyght fro heuen whiche sayd. Come ye blyssed of my fader. &c. And than Appropinian byleued & made hymselfe to be baptysed / & came to ỹ prouost confessyng Jesu chryst To whome ỹ prouost sayd. Art not thou made chrysten. Whiche answered. Alas for I haue lost my dayes. The puost answered / truly now thou lesest thy dayes and cõmaũded to smyte of his heed. And whan Saturnyne & Sisinnius wold in no wyse make sacrefyce / they were turmented with dyuerse turmẽtes / & at the last were byheded. And the doughter of Dyoclesyan named Arthemye was turmented of ỹ deuyll / & the deuyll cryed wt in her and sayd. I shall not go out tofore that Ciriake ỹ deken come. And thã was Ciriake brought to her. And than sayd ỹ deuyll / yf thou wylt that I yssue and go out / gyue me a vessell where I may entre in. And than answered Cyriake. Loo here is my body entre therin yf ỹ mayst. And he sayd / in to thy vessell I may not entre / for it is sygned & closed on all sydes but yf ỹ cast me out here / I shall make ỹ soone come in to babylone / & whã he was constrayned to go out Arthemye cryed & sayd. I se the god that Ciriake precheth And whã he had baptysed her & had grace of Dyoclesyan & of Serene his wyfe / he dwelled & lyued surely in an hous that

he gaue hym. Than came there a mes-
sage fro ỹ kynge of Perse to Dyoclesyan
prayenge hym that he Wolde sende to hȳ
Cyriake/for his doughter Was turmen-
ted of a deuyll. And than by the prayer of
Dyoclesyan Cyryake Went gladly With
Largo and Smaragdo With all thyges
necessary in ỹ shyppe in to Babylon. And
Whan they came to the doughter/the de-
uyll cryed to hym through the mouth of
the mayde. O Cyriake thou art Wery of
trauayle. And he sayd/I am not Wery/
but am gouerned ouer all by the helpe of
god. And the deuyll sayd/neuertheles I
haue brought the there as I Wold haue
the. And Cyriake sayd. Jesu chryst com-
maũdeth the that thou go out. And than
the deuyll yssued out & sayd. O terryble
name that cõstrayneth me/& the mayde
Was than made hole/& Was baptysed wt
fader & moder and moche other people/&
they offred to hym many gyftes/but he
Wold none take/& abode there. xlv. dayes
fastyng in breed & Water. And at the last
he came to Rome/& after two monethes
Dyoclesyan Was deed/and Maxymyan
succeded to the empyre/and Was Wroth
With Arthemye his syster. And toke Cy-
riake & boũde hym With chaynes/& com
maũded to draWe hym before his chare.
This Maxymyan may be called & sayd
the sone of Dyoclesyan bycause he succe-
ded hym/and had his doughter to Wyfe
Whiche Was called Valeriane. And after
he cõmaunded to Carpase his bycare to
constrayne Cyryake & his felowes to do
sacrefyce/or elles to slee them by dyuerse
turmentes. And he toke Cyryake & kest
pytche molten and brẽnynge hote on his
heed/and henge hym in the turment na-
med eculee. And after he dyd do smyte of
the heed of saynt Ciriake/& also byheded
his felowes aboute the yere of our lorde
thre hondred. And Carpase gate ỹ hous
of saynt Cyryake/and in despyte of chry-
sten men he made a bayn in ỹ same place
Where as Cyryake baptysed/and ther
bayned & made bankettes in dynge and
drynkyng. And sodeynly he With. xix. fe-
lowes dyed there/and therfore ỹ bayne
Was closed vp/& the paynyms began to
drede and honour chrysten men.

¶ Here folowe the lyfe of saynt
Laurence. And fyrst the interpre-
tacyon of his name.

Lau-
rence
is sayd as hol-
ding a crowne
made of lau-
ryer. For some-
tyme they ỹ
baynquissed
in batayle We
re crowned wt
laurier bowes
and braũches
the wynge vi-
ctory/and it is alWaye of couenable ver-
dour/of odour agreable and vertuous of
strengthe. And the blyssed Laurence is
sayd lauryer/for he had victory in his
passyon. Wherof Decyan confused sayd.
I Wene noW that We be baynquyshed.
He had verdour in clennelle of herte and
purete. For he sayd/my boyce hathe no
derknes. He had odour of perpetuall me-
mory/Wherof it is sayd he departed all
and gaue to ỹ poore people/& therfore re-
mayneth his dropture perdurably Whi-
che he fulfylled With holy Werkes/& ha-
lowed it by his glorious martyrdom. He
had strength by his vertuous prechynge
by Whiche he cõuerted Lucille ỹ prouost
Romayn. Thus is that tree of suche ver-
tue/that the lefe brake ỹ stone/held the
dese/and doubted no thonder. And thus
Laurence brake the hard herte/he gaue
spirytuall reWarde/& defended the sen-
tence for the thonder of euyll people.

Laurence martyr & subdeken was of the lygnage of spayne/& saynt Syxte brought hym thens. ¶ And as mayster John Beleth sayth/ whan the blyssed Syxte went in to spayne/he foūde there two yonge men/ Laurence and Vyncent his cosyn ryght ordynate by honeste of maners/& noble in all theyr werkes/& brought them with hym to Rome Of whome that one that was Laurence abode with hym/& Vincent his cosyn returned agayn in to spayne/and there fynysshed his lyf by gloryous martyrdom. But in this reason mayster John beleth repugneth ẏ tyme of martyrdom of that one & of that other. For it is sayd ẏ Laurence suffred deth vnder Decyan/& Vyncent vnder Dyoclesyan/& bytwene Decyan & Dyoclesian were aboute.xl.yere/ and there were.vij.emperours bytwene them/so that the blyssed Vincent myght not be yonge. And ẏ blyssed Syxte ordeyned Laurēce his archedeken. And in his tyme Philip the emperour & Philip his sone receyued the fayth of Jesu Chryst. And whā they were chrystened they entended gretly to enhaūce ẏ chyrche. And this emperour was the fyrst ẏ receyued the fayth of Jesu chryst/whome as it is sayd Origenes cōuerted to ẏ fayth/how be it that it is redde in other places other wyse/and that saynt Poncian had done it/and he regned the yere a thousand fro the buyldynge of Rome/so that the yere a thousande sholde rather be gyuen vnto Chryst than to ẏ ydolles. And that yere was halowed of ẏ Romayns with right grete apparayle of games & grete esbatementes. And there was a knyght with Phylyp the emperour named Decyan/ whiche was noble & moche renomed in armes & in batayles. And whan in that tyme fraūce rebelled agaynst this emperour/he sente thyder Decyan for to take away the contencyons & subdue them to Rome/& Decyan so sent thyder made all thyges well/& subdued them all to Rome and had victory. And whan ẏ emperour herde his comynge/& wold honour hym more hyghly/& went agaynst hym vnto Verone. But for as moche as euyl people fele them more honoured/so moche the more he was swollen in pryde. Thā Decyan elate in pryde began to coueyte the empyre. And on a tyme whan Decyan knewe that ẏ emperour slepte in his pauylyon/he entred in secretely & cutte the throte of his lorde slepynge. And than he drewe to hȳ by gyftes & prayers & also by promesses all them of ẏ hoost ẏ the emperour had brought/& went anone to ẏ cite of Rome. And whan Phylyp the yonger herde this thynge/he was sore aferde & doubted strongly. And as Sicar sayth in his cronycle/he delyuered all his faders tresour & his to saynt Sixte and to saynt Laurence/to ẏ ende ẏ yf it happed hym to be slayne of Decyan/ẏ they shold gyue this tresour to poore people & to chirches And wonder not ẏ the tresours that Laurence gaue/be not named ẏ tresours of ẏ emperour but of ẏ chirche/or perauēture they were sayd tresours of ẏ chirche. For Philip had lefte them to be dyspended to the chirche. And after Phylip fledde and hyd hym for fere of Decyan. And than ẏ senate went agaynst Decian & cōfermed hȳ in ẏ empyre. And bycause he was not seen to haue slayne his lorde by treason/ but onely for he had renyed the ydolles/ therfore he began ryght cruelly to persecute the chirche & chrysten men/& cōmaūded ẏ they sholde be destroyed wout mercy. And many thousande martyrs were slayne/amōge whom Philip was crowned wͭ martyrdom. And after ẏ Decyan made a serche of the tresours of his lorde Than was Sixte brought to hym as he that adoured Jesu chryst/& had the tresours of the empyre. And than cōmaunded Decyan that he sholde be put in pryson so longe/that by turmentes he sholde

reny god/ & tell where the tresours were And the blyssed Laurence folowed him & cryed after hym/ whyther goost ye fader without a mynyster. What thynge is in me that hath dyspleased thy faderhede/ or what thynge hast ye seen in me/ hast ye seen me forsake my lygnage/ or go out of kynde. Proue me whether ye hast chosen a couenable mynystre/ to whome ye hast commysed the dyspensacyon of the body and blode of our lorde. To whome saynt Sixte sayd. I shall not leue the my sone/ but greter stryues & batayles ben due to the for ye fayth of Jesu chryst/ we as olde men haue taken more lyghter batayle/ & to the as to a yonge man shall remayne a more gloryous batayle/ of whiche ye shalt tryumphe & haue vyctory of the tyraunt and shalt folowe me within thre dayes. Than he delyuered to hym all ye tresours cōmaūdynge hym ye he sholde gyue them to chirches & poore people. And ye blyssed man sought ye poore people nyght & day/ & gaue to eche of them ye as was nedefull and came to the hous of an olde woman whiche had hyd in her hous many chrysten men & women/ & longe she had had ye heed ache. And saynt Laurence layd his hande vpon her heed/ & anone she was heled of ye ache & payne. And he wasshed the feet of the poore people & gaue to eche of them almes. The same night he went to the hous of a christen man and founde therin a blynde man/ & gaue to hym his syght by the sygne of ye crosse. And whan the blyssed Syxte wolde not consent to Decyan/ ne offre to the ydolles/ he commaūded that he sholde be ledde forth and be byheeded. And the blyssed Laurence ranne after hym & sayd. Forsake me not holy fader/ for I haue despended the tresours that thou delyuerdest to me. And whan the knyghtes herde speke of ye tresours/ they toke Laurence and brought hym to the prouost. And the prouost delyuered hym to Decyan. And Decyan Cezar sayd to him. Where ben the tresours of the chirche/ whiche we knowe well ye thou hast hydde. And he answered not/ wherfore he delyuered hym to Ualeryan the prouost/ to the ende ye he sholde shewe the tresours/ & do sacrefyce to ye ydolles/ or to put hym to deth by dyuers turmentes. And Ualeryan delyuered hym to a prouost named ypolyte for to be in prison And he enclosed hym in pryson with many other. And there was in prison a paynym named Lucille/ whiche had lost the syght of his eyen wouer moche wepyng And saynt Laurence promysed to him to restablysshe his syght yf he wold byleue in Jesu chryst and receyue baptym. And he requyred anone to be baptysed. Than saynt Laurēce toke water & sayd to hym All thynges in confessyon ben wasshen. And whan he had dylygently enformed hym in ye artycles of the fayth/ & he confessed that he byleued all/ he shadde water on his heed and baptysed hym in the name of Jesu Chryst. And anone he that was blynde receyued his syght agayne. And therfore came to hym many blynde men/ & went agayn enlumyned frō hym and hauyng theyr syght. And than ypolyte sayd agayn to hym/ shewe to me the tresours. To whom Laurence sayd. ypolyte yf thou wylt byleue in our lorde Jesu chryst/ I shall shewe to the ye tresours and promyse to the lyfe perdurable. And ypolyte sayd/ yf thou do this that ye sayst I shal do that thou requyrest. And in the same houre ypolyte byleued & receyued the holy baptym/ he and all his meyny. And whan he was baptysed he sayd. I haue seen the soules of the Innocentes ioyous and gladde. And after this Ualeryan sent to ypolyte that he shold brynge to hym Laurence. And Laurence sayd to hym/ let vs go togyder/ for the glory is made redy to the & me/ & than they came to iudgement/ & he was enquyred agayn of ye tresours. And Laurence demaunded

dylacyon of thre dayes/& Valeryen graũted hym on pledge of ypolyte. And saynt Laurence in these thre dayes gadred togyder poore people blynde & lame/& presented them tofore Decian in ỹ palays of Salustyen & sayd. These here ben ỹ tresours pdurable/Whiche shall not be mynysshed but encreace/Whiche ben departed to eche of them. The handes of these men haue borne the tresours in to heuen. Than Valeryen in ỹ presence of Decyan sayd/What baryest ỹ in many thynges/sacrefye anone/& put fro ỹ thyn arte magyke. And Laurence sayd to hym/Whether ought he to be adoured ỹ maketh/or he that is made. And than Decyan was angry/& cõmaunded ỹ he sholde be beten With scorpyons/& that all maner of turmentes sholde be brought tofore hym/& than cõmaũded he hym that he sholde do sacrefyce for to eschewe these turmentes And saynt Laurence answered/thou cursed man/I haue alwaye coueyted these metes. To whom Decyan sayd/yf these be metes for the/shewe to me them that be lyke to the/that they may ete With ỹ. To Whom Laurence sayd/they haue gyuen theyr names in to heuen/& thou arte not worthy to se them. And than by the cõmaũdement of Decyan he was beten all naked With roddes & staues & peces of yren brennynge were layde to his sydes. And Laurence sayd. Lorde Jesu Chryst the sone of god haue mercy on me thy seruaunt Whiche am accused/& I haue not renyed the/& they haue demaũded me/& I haue confessed the to be my lorde. And thã Decyan sayd to hym. I knowe well that thou despysest ỹ turmentes by thyn arte magyke/but me ỹ mayst not despise I swere by my goddes & goddesses that but thou wylt do sacrefyce to them/thou shalt be punysshed by dyuers turmentes Than he commaunded that he sholde be longe beten With plũmettes. And than he prayed sayenge. Lorde Jesu chryst receyue my spirite. And than came a voyce fro heuen Decyan herynge Whiche sayd Yet many turmentes ben due to the. And than Decian replenysshed wt felony sayd ye men of Rome haue ye herd ỹ deuylles cõfortyng this cursed man Whiche adoureth not the goddes/ne doubteth not the turmentes/ne dredeth not the prynces Wrath. And than cõmaũded he agayne ỹ he sholde be beten wt scorpyons. And than Laurence smylyng rendred thankynges to god/& prayed for them ỹ were there. And in that same houre a knyght named Romayne byleued in god/& sayd to saynt Laurence. I se tofore the a ryght fayre yonglynge standyng/& wt a lynnen cloth clensynge thy woũdes/I adiure the by the lyuynge lorde god that ỹ leue me not/but haste the to baptyse me. And than sayd Decyan to Valeryan. I wene that we shall now be ouercomen by arte magyke. And than he cõmaũded ỹ he sholde be vnbounden/& enclosed in the pryson of ypolyte. And than Romayne brought an vrsell or a cruse wt water/& fell downe at the feet of the holy saynt Laurence/& receyued baptym of hym. And whan Decyan knewe it/he commaunded that Romayn sholde be beten With roddes. And he was so moche beten/that he myght not holde him vpon his legges/but in no maner myght no man make hym to saye but that he was a good chrysten/& frely baptysed. And thã Decyan dyd do smyte of his heed/& that nyght was Laurẽce ledde to Decyan. And whã ypolyte whiche was there sawe ỹ/he began to wepe and wold haue sayd that he was chrystened. And Laurence sayd to hym. Hyde Jesu Chryst within the/and whan I shall crye/here and come thyder. And than all maner of turmentes that coude be deuysed or thought were brought tofore Decyan. And than sayd Decyan to Laurence/or thou shalte make sacrefyce to ỹ goddes/or this nyght shall all these

turmētes shall be dyspended on the. And than Laurence sayd to hym / my nyght hath no derknes / but all thyges shyne in my syght. And than sayd Decyan / bryge hyder a bedde of yren / that Laurence con tymax may lye theron. And ꝑ mynystres despoyled hym / and layde hym stratched out vpon a gredyron of yren / & layd brennynge coles vnder / and helde hym with forkes of yren. Than sayd Laurence to Valeryan / lerne thou cursed wretche / for thy coles gyue to me refresshynge of coldnes / and make redy to the turment perdurable. And our lorde knoweth that I beynge accused haue not forsaken hym / and whan I was demaūded I confessed hym Chryst / and I beynge rosted gyue thankynges vnto god. And after this he sayd with a gladde chere vnto Decyan. Thou cursed wretche thou hast rosted ꝑ one syde / turne that other & ete. And he than rendrynge thankynges to our lorde sayd. I thanke the lorde Jesu chryst / for I haue deserued to entre in to thy gates And so gaue vp his spiryte. And thā Decian beynge all confused walked in to the palays of Tyberye with Valeryan / and lefte the body lyenge vpon the fyre / whiche ypolyte in the mornynge toke away with Justyne ꝑ preest / & buryed it with precyous oyntmentes in ꝑ felde Verane. And the chrysten men that buryed hym fasted thre dayes and thre nyghtes / & halowed the bygyles weppynge there and waylynge. But many doubte yf he suffred dethe vnder this Decyan. For it is redde in the cronycle ꝑ Sixte was longe after Decyan. Eutropius neuertheles affermeth & sayth that Decyan meuyng plecucyon agaynst chrysten men / amōge other he slewe the blysshed Laurēce deken and martyr. And it is sayd in a cronycle autentyke ynough / that it was not vnder this Decyan emperour ꝑ succeded to Philyp / but vnder an other yonger Decian / whiche was Cezar & not emperour he suffred martyrdom. For bytwene Decyan the emperour and this Decyan the yonger vnder whom it is sayd that Laurence was martyred / there were many emperours & popes. Also it is sayd that Gallus & Volusianus his sone succeded Decian. And after them Valeryan with Galien his sone helde the empyre / & they made Decyan the yonger Cezar and not emperour. For aūcyently whā ony was made Cezar / neuer the more he was Augustus ne emperour / as it is redde in the cronycles / that Dyoclesyan made Maxymian Cezar / and after fro Cezar he was made Augustus & emperour. In ꝑ tyme of these emperours Valeryan & Galyen Syxte helde the see of Rome / & this Decyan was called Cezar & not emperour / but Decyan Cezar onely / & he martyred the blysshed Fabyan / & Cornely succeded after Fabyan whiche was martyred vnder Valeryan & Galyen / whiche regned xb. yere. And Lucyan succeded Cornely / and Steuen the pope succeded Lucyan / and Denys succeded Steuen / & Syxte succeded Denys / & this is cōteyned in ꝑ cronicle. And yf this be true / that whiche maister John beleth putteth may be true And it is redde in an other cronycle that the sayd Galyen had two names / & was called Galyan & Decian / and vnder hym Syxte & Laurence suffred martyrdome aboute the yere of our lorde. CC. and. lx.

¶ Godfrey in his boke that is called Antheonydes affermeth that Galyan was called by an other name Decian. Saynt Gregorye sayth in his dyaloges / ꝑ there was a nonne in Sabyne whiche helde her contynent of her flesshe / but she eschewed not ꝑ ianglynge of her tongue. And she was buryed in the chirche of saynt Laurence the holy martyr / & was layde tofore the awter of the martyr / and was taken of the deuylles and departed and sawen alondre / and that one parte was brente / and that other parte remayned

hole/so that on ỹ mornynge ỹ brennynge appered bysybly. ¶Gregorye of Tours sayth/that whan a certayn preest repayred ỹ chirche of saynt Laurence/& one of the bemes was ouer shorte/& requyred saynt Laurence ỹ he whiche had nourysshed poore men wolde helpe his powerte. And the beme grewe so sodeynly ỹ there remayned a grete parte therof. And the preest cutte that parte in to smal peces/& cured & heled therwith many maladyes. ¶And this wytnesseth saynt Fortunate It happed at Brioras a castell in ytalye/ that a man was sore vexed w̃ tothe ache And he atouched this wood/& anone the ache was gone. ¶Sayt Gregory telleth in his boke of dyaloges/that a preest named Sanctine repayred a chirche of sayt Laurence whiche had ben brent of lumbardes/& hyred many werkmē. And one tyme he had no thynge to set tofore them And thā he made his prayers/& after loked in his panyer/& there he sou͂d a grete whyte loke of breed/but hym semed that it suffysed not for one dyner for thre persones. Saynt Laurēce whiche wold not fayle his werkmen/dyd do multyplye ỹ his werkmen were sustayned therby.x. dayes. ¶In ỹ chirche of saynt Laurēce at Mylan was a chalyce of crystall meruaylously clere. And as the deken bare it on a daye of solempnite to ỹ awter/it fell out of his handes to the grounde/& was all to broken. And than ỹ deken wepyng gadred togyder ỹ peces/& layde them on the awter/& prayed ỹ holy martyr saynt Laurence that the broken chalice myght be made hole agayne. And than anone it was sou͂den all hole. ¶It is redde in the boke of the myracles of our blyssed lady saynt Marye/ ỹ a iudge named Steuen was at Rome/& toke gladly gyftes/and peruerted the iudgementes:& this iudge toke awaye by force thre houses/ ỹ were longynge to ỹ chirche of saynt Laurence And a gardyn of saynt Agnes/and possessed them wrongfully. It happed that ỹ iudge dyed/& was brought to iudgemēt tofore god/& whan saynt Laurence sawe hym/he went to hym in grete despyte/& strayned hym thre tymes by the arme ryght harde/& turmented hym by grete payne. And sayt Agnes & other virgyns deyned not to loke on hym/but turned theyr vysages away fro hym. And than the iudge gyuyge sentence agaynst hym sayd. Bycause he hath withdrawē other mennes thynges/& hath taken gyftes & solde trouth/that he sholde be put in the place of Judas the traytour. And saynt Proiecte whome the sayd Steuen had moche loued in his lyfe/came to the blyssed saynt Laurence and to saynt Agnes and cryed them mercy for hym. Than ỹ blyssed virgyn Marye and they prayed to god for hym. And than it was graunted to them that the soule of hym sholde go agayn to the body/and there sholde do his penaūce.xxx.dayes. And our blyssed lady cōmaūded hym that as longe as he lyued he sholde saye ỹ psalme Beati immaculati. And whan the soule came to ỹ body agayne/his arme was lyke as it had ben brente/lyke as he had suffred ỹ hurte in his body/and that token & signe was in hym as longe as he lyued. Than rendred he that whiche he had taken/& dyd his penaunce. And at the.xxx.daye he passed out of this worlde to our lorde. ¶It is redde in the lyfe of saynt Henry the emperoure/that he and Kunegonde his wyfe were virgyns togyder/by the entysement of the deuyl he had his wyfe suspecte of a knyght. And he made his wyfe for to go barefote vpon brennynge asshes.xv.pace. And whan she ascended vpon them/she sayd thus. As I am not corrupte ne defouled of Henry/ne of all other/so Jesu Chryst helpe me. Than Henry the emperour was ashamed/and gaue her a buffet on the cheke. And a voyce sayd. The virgyn Marye hathe

delyuered the birgyn / & she went without ony hurte vpon ỹ brennynge asshes. And whan ỹ emperour was deed / there wente a grete multytude of deuylles to-ꝛe the cell of an heremyte / & he opened ỹ wyndowe and demaũded at ỹ last what they were. And one answered / a legyon of deuylles we be / that go to the deth of the emperour / yf perauenture we fynde ony thyṅge in hym. He adiured hym that he sholde come agayne to hym / whiche returnynge sayd. We haue ꝓfoyted no thynge. For whan this false suspeccyon of his wyfe / & all the good thynges and euyll thynges were layde in a balaunce / thã this brent & bruled Laurẽce brought forth a pot of gold of moche grete weyght And whã we supposed to haue surmoũted / he cast that pot in ỹ balaũce on that other syde / so that it weyed moꝛe & was heuyer. And than I was angry & brake an eere of the pot. And he called that pot a chalyce whiche ỹ emperour had gyuen to the chirche Emstence / whiche he had in speryall deuocyon / and had do make it in the honour of saynt Laurence / and for the gretenes of it / it had two eeres. And it was founden than that the emperour dyed that tyme / and one ere was broken of ỹ chalyce. ¶ Gregory rehercth in his regyster / that his predecessour couyeted to make better some thynges aboute the body of saynt Laurence / but he wyst not where it laye. Neuertheleſſe the body of saynt Laurence was dyscouered and vn helcd by ignoꝛaunce / but all they ỹ were there ꝓsent (as well monkes as other) were deed within .xv. dayes after. ¶ It is to wyte that the passyon of saynt Laurence was mooſt excellent in foure thynges / lyke as it is foũden by the sayenges of saynt Maxymyn bysshop / and of saynt Austyn. Fyꝛst in the sournes of his passyon and bytternes. Secondly in ꝓfyte oꝛ effect. Thyꝛdly in cõstaũce oꝛ strength And fourthly in the meruaylous batayle and maner of his bytoꝛy. Fyꝛst it was ryght excellent in ỹ bytternes of ỹ payne This sayth saynt Maxymyn. And after some bokes of saint Ambroſe. Bzetherne saint Laurence was not slayne by shoꝛte & symple passyon. For who ỹ is smytten with a swerde / he dyeth but ones / & who that is cast in a fyꝛe is delyuered at ones. But this holy man was turmented by longe & multyplyed paynes / so that the deth sholde not fayle hym at turment / ne fayle hym at the ende. ¶ We rede that ỹ blyssed childꝛen went thꝛough the flambes / and haue gone vpon the coles bzennynge barefote / Wherof saynt Laurence is not to be pꝛeferred of lesse glozy. For as they went in theyꝛ paynes thꝛough the flambes / this in his turment laye vpon the fyꝛe. They defouled & trode vpon the fyꝛe with theyꝛ feet / & this was restrayned foꝛ to laye his sydes theron. They pꝛayed in theyꝛ paynes holding vp theyꝛ handes to our loꝛd god / but he was strached in his payne & pꝛayed our loꝛd with all his body. And it is to wyte ỹ the blyssed Laurence is he that after saynt Steuen ought to holde the pꝛymacye. Not onely foꝛ ỹ he suffred greter payne than other martyꝛs / as is well foũde & redde that many haue suffred as moche payne but it is sayd foꝛ syꝛe causes. Fyꝛst foꝛ ỹ place of the passyon / foꝛ it was at Rome whiche is heed of the woꝛlde / and syege of the apostles. Secondly foꝛ the offyce of the pꝛedicacyon / foꝛ he accomplyssyed dylygently the offyce of pꝛechynge. Thyꝛdly foꝛ the lowable distribucyon of the tresours ỹ he gaue all to pooꝛe men wysely. And these thꝛe reasons putteth mayster Wyllyam of Aucerre. Fourthly foꝛ ỹ antyquite and pꝛoued martyꝛdom. Foꝛ yf it be sayd that some other haue had greter payne / alway it is not so autentyke / and also somtyme in doubte / but ỹ passyon of saynt Laurence is moche solempne & apꝛoued in the chirche. And therfoꝛe ma-

ny sayntes approue his passyon in theyr sermõs & afferme it. Fyfthly for ꝑ degree of dignite / for he was archedeken of the seege of Rome / & as it is sayd there was neuer syth archedeken in Rome. Sixthly for the cruelte of turmẽtes / for he suffred them ryght greuous / as he ꝑ was rosted vpon a gredyron of yren. Wherof saynt Austyn sayth. Syth that the membres were broken by many dyuerse betynges he was cõmaũded to be turmented vpon a gredyron of yren / & was layd therupon whiche by contynuall hete ꝑ was there vnder the gredyron had ꝑ force to brenne so that he was turmented by ꝑ turnynge of his membres more sorcybly. For the payne was the more longe. Secondly he was ryght excellent in effecte or profyte. For after this that Austyn & Maximyne saye / this bytternes of payne made hym hygh by glorysycacyon / and honourable by oppynyon / renomed & lowable by deuocyon / & noble by cõtencyon. Fyrst it made hȳ hygh by glorysicacyon. Wherof saynt Austyn sayth. Persecutour thou were wood agaynst the martyr / & more than wood. For whan thou assemblest payne thou encreacest his glorye / thyne engyn foũde not glory of the ayde whan the instrumentes of the turmentes trãsported hym in the honour of victory. And after Maxymyne & in some bokes of Ambrose it is sayd / how be it ꝑ the membres were bounden in the hete of the sparcles / the force of the fayth was not corrupte / the body suffred empayrynge / but he gate ꝑ gayne of helth. And saynt Austyn sayth truly his body is blyssed / for turmentes neuer chaunged hym out of the fayth of god / but his relygyon crowned hym in holy rest. Secondly he was honourable by oppynyon & renome after Maxymyne & Ambrose that saye. We may lyken the blyssed Laurence to mustarde seed / whiche is broken by many maners / whan by the grace of his mystery he replenysshed the worlde of good odour. For tofore that he was constytute in his body / he was humble / vnknowen and serupable. And after that he was all to broken and brent / he shedde in all the chirches of the worlde the odour of his noblesse. ¶ Also this is an holy thynge and a pleasaunt / that the solempnyte of saynt Laurẽce be nobly honoured / whose shynynge flambes he as baynquysshoure holy chirche haloweth this daye in all the worlde / in so moche that his gloryous passyon enlumyned all the worlde by ꝑ glory of his martyrdome. Thyrdly he was lowable by deuocyon / wherfore was he so lowable and so with deuocyon to be reputed. Saynt Austyn sheweth it by thre reasons / & sayth thus. We ought to receyue the blyssed man with deuocion. Fyrst for he gaue his precyous blode for the loue of our lorde. And after for bycause he had vnto our lorde grete affynite / shewynge that the fayth of chrysten men ought to deserue to be of the company of martyrs Thyrdly bycause he was so holy of cõuersacyon / that in the tyme of peas he deserued the crowne of martyrdom. Fourthly he made hym selfe noble by folowynge / wherof saint Austyn sayth ꝑ the cause of all his passyon was bycause he exhorted other to be lyke to hym. In thre thynges he shewed hym to vs folowynge. Fyrst in stronge suffrȳge of aduersytees / wherof saint Austyn sayth / the moost profytable forme for to enforme ꝑ people to god / is ꝑ fayre speche of martyrs. It is lyght to praye / and it is profytable to admoneste & warne the thynges / and the examples be better than the wordes. And it is more to teche by werke than by voyce. And in this ryght excellent maner of techyng the persecutours might fele of Laurence how he shone by grete dignite / and how the merualous strength of his courage gaue not onely place of byleue / but also conforted and strengthed other by en-

sample of his suffraunce. Secondly by gretnes of his fayth and feruour of loue/ wherof Maxymyn sayth/ & Ambrose also/ whan he vaynquyssheth by fayth the flambes of the persecutour/ he shewed to vs by the fyre of fayth that he ouercame the embracemētes of the fyre of hell/ & by the loue of Chryst not to fere the daye of dome. Thyrdly in brēnynge loue/ Maximyne and Ambrose saye that saynt Laurēce enlumyned the worlde playnly/ of ỹ same lyght ỹ he was embraced with/ & chafed ỹ hertes of all chrysten people/ by the flambes that he suffred by these thre thynges sayth saynt Maximyne after ỹ bokes of saynt Ambrose/ that we ben called to the fayth by the example of saynt Laurence/ and embraced to martyrdom & chafed to deuocyon. Thyrdly he was ryght excellent in constaūce & in strength And hereof sayth sayt Austyn. The blyssed Laurence dwelled in Jesu chryst vnto the temptacyon/ vnto the demaūde of the tyraūt/ & vnto the deth/ in whome ỹ occasion was longe. And bycause that he had well eten & dronken/ he was fatte of this meet/ & dronken of ỹ chalyce/ so that he felte not the turmentes ne eschewed them/ but succeded the realme of heuen/ he was so constaūt that he set not by the turmentes. But after that saynt Maxymyne sayth/ he was made more perfyte in drede/ more ardaunt in loue/ and more ioyous in brennynge. For the fyrst it is sayd thus. He was stretched vpon the flambes of the grete brondes of fyre/ and turned ofte fro that one syde to ỹ other/ & how moche more he suffred of paynes/ so moche more he dradde god. And of the second he sayth thus. Whan the grayne of the mustarde is groūden it chafeth. And whan Laurence suffred turmentes/ he was enflambed agayne/ and turmented of a newe maner of meruaylous turmentes. And ỹ greter turmentes ỹ the wood persecutours dyd/ the more deuout was Laurence to our sauyour. And as to the thyrde he sayth thus. He was chafed in the lawe of Jesu chryst/ ỹ by grete hyghnes of courage he despysed the turmētes of his owne body/ that in hauynge victory of his wood turmentour/ he was ioyous for to despyse it by the fyre. Fourthly he was ryght excellent in ỹ meruaylous batayle & in ỹ maner of his victory. And as it appereth openly by the wordes of saynt Maximyne & of saynt Austin. The blyssed Laurence had fyue brennynges without forth/ whiche he all ouercame manly & extyncte them. The fyrst was ỹ fyre of hell. The second materyall flambe The thyrde carnall concupyscence. The fourth brēnynge couetyse. And the fyfth of a madde woodnes. The quenchyng of the fyrst fyre/ that is of hell/ Maxymyne sayth. It myght gyue no place of brennynge to ỹ worldly fyre for to brenne his body/ whiche quenched the fyre perdurable of hell/ he went thrugh ỹ fyre erthly and materyal of this worlde/ but he escaped & eschewed than the horryble flambe of the fyre perdurable of hell. The quenchynge of the seconde fyre he sayth also/ he trauayled by bodyly brēnynge/ but ỹ dyuyne ardoure quenched the materyall brennynge. And yet sayth he/ how be it ỹ euyll people put vnder the fagottes and wode for to encreace & make grete flambe saynt Laurence esprysed by ỹ hete of the fayth felte not ỹ flambes. And saynt Austyn saith/ the charite of Jesu chryst may not be surmounted wt flambes/ for ỹ fyre that brent without forth was more feble than ỹ whiche he embraced within forth And the quenchynge of the thyrde fyre of carnall cōcupyscence/ sayth saynt Maxymyne/ saynt Laurence passed thrugh ỹ fyre whiche he abhorred beyng not brent but he enlumyned shone he brenned lest he shold brenne. And bycause he shold not brenne he was brent. Of the quenchynge of the fourth fyre/ ỹ is of auarice of them

that coueyte the tresours of whiche they ben deceyued. Saynt Austin sayth thus A man coueytous is armed by double ardour of money/& is enemy of trouth/his auarice is for to stele golde/& by his felony he leseth our lord. He hath no thynge he profyteth no thynge/humayn cruelte is withdrawen by his wyndes & corporall mater/& Laurence goth to heuen/& he kayleth in his flambes. Of the quenchynge of the fyfth fyre/that is of the furyous woodnes/how ꝑ is to say was deceyued & brought to nought/saynt Maximyne sayth thus. Whan ꝑ woodnes of ꝑ mynystres of the flambes was surmoũted/he restrayned ꝑ brẽnynge of ꝑ worldly woodnes. And tyll that tyme ꝑ deuyls entent profyted/tyll ꝑ the true man ascended & moũted in to heuen gloryously vnto his lord god. And he made to cole ꝑ cruelte of the persecutours cõfused all w̃ theyr fyres/& sheweth that the woodnes of the persecutours was fyre/Whan he sayd/ the woodnes of the paynyms made redy a gredyron of yren vpon the fyre strongly brẽnynge/& ꝑ was done to the ende that he sholde auenge the fyres & grete hetes of indignacyon. And it was no wonder though he surmoũted these thre grete fyres without forth. For as it is had of the wordes of the sayd Maxymyn/he had w̃ in forth thre refroydours or coldes/& bare in his hert thre fyres by whiche he asswaged by coldnes all the fyre without forth & surmoũted with the embracyng of more fyre. And the fyrst coldnes was ꝑ desyre of celestyall glory. The seconde was the remembraũce of the lawe of god. And the thyrde was the clennes of his cõscyence. By these treble coldnesses he quenched al the fyre wout forth/& he was colde of the fyrst refroydour/Whiche is desyre of heuenly glory/as saint Ambrose sayth/the blyssed Laurence myght not fele the turmentes of fyre in his entrayles/Whiche within hym̃ posseded ꝑ refroydour of paradyse. Though ꝑ brent flesshe lay tofore ꝑ tyraũt & the body brent/neuertheles the body suffred no payn in erth Whose soule & courage was in heuẽ. Of ꝑ secõde coldnes or refroydour/ꝑ is ꝑ remembraũce of the lawe of god/he sayth thus. Whan he remembred tofore the cõmaũdemẽtes of Jesu Chryst/all was colde ꝑ he suffred. Of ꝑ thyrde Whiche is purete & clẽnes of cõscience he sayth thus/the ryght strõge martyr truly is brente in his entrayles/ but he sechynge ꝑ kyngdom of heuen enioyeth as a vainquissher by ꝑ refroydour of ꝑ clennes of his cõscyence. And as sayt Maxymyne sayth he had thre fyres wtin forth/by ꝑ Whiche he surmoũted by embracynge all ꝑ fyres without forth. The fyrst was the gretnes of ꝑ fayth/the second the ardaũt dilection/the thyrde the very knowlege of god Whiche embraced hym̃ as fyre. Of ꝑ fyrst fyre sayth sayt Ambrose. As moche as ꝑ brẽnynge of ꝑ fayth chafeth hym̃/so moche coled hym ꝑ flambe of the turment. We rede in ꝑ gospell that the fyre of ꝑ fayth is ꝑ fyre of ꝑ sauyour. The euangelist sayd. I came in to ꝑ erth to put fyre therin. And w̃ this fyre was saynt Laurence embraced & felte not the brennynge of ꝑ flambes. And of ꝑ seconde fyre he sayth thus. The martyr Laurẽce brenned Without forth of ꝑ embracementes of the tyraunt/but the greter flambe of ꝑ loue of god brenned hym̃ wtin forth. Of the thyrde fyre he sayth thus. The right cruel flãbe of ꝑ ꝓsecutour myght not surmoũt ꝑ martyr. For he was ouer moche more ardaũtly chafed i his thought by ꝑ rayes of trouth ꝑ he felt not ꝑ flambes w̃ out forth/Whiche he ouercame. Laurẽce amõge ꝑ other martyrs hath thre preuyleges as toward office. The fyrst he hath onely a bigyl amõge all ꝑ other martyrs But at this daye ꝑ bigyles of saynctes bẽ chaũged in to fastynges for many causes And as mayster John Beleth reherceth It was somtyme the custome ꝑ the men

went w̄ theyr wyues & children at ẏ solē-nyte of feestes/ & woke there all ẏ nyght with tapers & lyght/ but bycause many aduentures were made in these vigyles. It was establysshed ẏ the vigyles shold be turned in to fastynges/ & neuertheles the aūcyent name is reteyned/ & is yet re teyned/ & is called vigyle. The secōde pre uylege is in ẏ octabas or vtas/ for he onely with sayt Steuen haue theyr octabas amonge all other martyrs/ lyke as saynt Martyn hath amonge ẏ cōfessours. The thyrde is in ẏ reprysyng of ẏ anthemes. For he onely and saynt Poule haue that onely/ but Poule hath that for the excellence of his prechynge/ and Laurence for the excellence of his passyon.

¶ Here foloweth the lyfe of saynt ypolyte And fyrst ẏ interpretacyon of his name.

Ypolytus is sayd of yper/ ẏ is as moche to saye as vpon/ & lytos that is a stone/ as who sayth vpon a stone/ ẏ is to vn derstande foūded vpon Chryst. Or of in & polys ẏ is a cite. Or ypolyt⁹ is as moche to saye as polysshed. He was wel foūded vpon ẏ stone Chryst by constaūce & sted-fastnes/ he was in the cyte aboue by de-syre & coueytynge/ he was polysshed by the bytternes of his turmentes.

Ypolyte buryed ẏ body of saynt Lau rēce/ & after he came in to his hous & gaue the peas to his seruaūtes/ & to his chamberyers/ & cōmuned them w̄ the sacramēt of ẏ awter/ whiche Justyne the preest had sacred/ & the table was co-uered/ but or he toke ony meet ẏ knygh-tes came & brought hym to ẏ emperour. And whan Decyan ẏ emperour sawe hȳ he smylynge sayd to hȳ. Art ẏ now made an enchaūtour/ whiche hast borne away the body of Laurence. And Ypolyte sayd that haue I done/ not as an enchaūtour but as a chrystē mā. Thā Decyan beyng full of furour bad ẏ he shold be despoyled of his habyte ẏ he ware as a chrystē man and ẏ his mouth shold be beten w̄ stones To whom ypolyte said/ ẏ hast not despoy led me but rather clothed. To whom Da cyan sayd/ how is it that ẏ art now so fo-lysshe/ ẏ arte not ashamed of this naked-nes: therfore make sacrefice & ẏ shalt lyue or elles ẏ shalt perysshe w̄ Laurence. To whome ypolyte sayd. I wold I myght be made the example of saynt Laurence whome ẏ presumest to name w̄ thy foule mouth & pollute. Than Decian made hȳ to be beten w̄ staues & all to rent w̄ com-bes of yren. And he cōfessed w̄ a clere voy ce that he was chrystē. And whā he had despysed these turmentes he dyd hym to be clothed w̄ the vesture of a knyght ẏ he tofore vsed/ in exhortȳg hym ẏ to receyue his amyte & his fyrst cheualry. And Ypo lyte sayd/ I am ẏ knyght of Jesu chryst. And than Decyan replenysshed w̄ grete wrath delyuered hym to Ualeryan ẏ pro uost/ & ẏ he shold take all his facultees/ & slee hym by dyuerse turmentes. And thā he foūde ẏ all ẏ meyny of Ypolytes hous were chrysten/ & all were brought tofore hym/ & whan he wolde haue cōstrayned them to do sacrefyce/ one named Concor-dia nourice of Ypolyte answered for them all/ we had leuer dye w̄ our lord chastely than lyue synfully. Thā Decian beynge present cōmaūded ẏ she shold be beten w̄ plomettes of lede vnto ẏ tyme ẏ she gaue ouer her spiryte/ & ypolyte sayd. Syr I thanke the that ẏ hast sente my nouryce tofore ẏ syght of thy sayntes. And after ẏ Ualeryan dyd do lede Ypolyte with his meyny to the gate Tyburtyne/ & ypolyte cōforted them al & sayd. Bretherne drede you not/ for ye & I haue one onely god/ & than Ualerian cōmaūded ẏ all they shold be byheded before ypolyte/ & than he ma-de ypolyte to be boūden by ẏ feet vnto the neckes of wylde horses/ & made hȳ to be drawen amōge thornes/ bryers & roches

tyll he rendred & gaue vp to god his spy-
ryte. He dyed aboute the yere of our lorde
CC.lxbj. And than Justyne ỹ preest toke
the bodyes of them & buryed them by the
body of saynt Laurence/but he coude not
fynde the body of saynt Concordia/ for it
was cast in to a preuy. A knyght ỹ was
named Porphyre wende that the blyssed
Cõcordia had golde & precyous stones in
her clothes/& came to a man named Hy-
reneus whiche was secretely a chrysten
man/& sayd to hym/kepe my coũseyle se-
crete/& drawe Concordia out of ỹ preuy/
for I trowe ỹ there ben in her vestemẽtes
golde and precyous stones. And he sayd/
shewe to me the place where she lyeth/&
I shal kepe thy coũseyle/& shall tell to the
what I shall fynde. And than he drewe
her out of the preuy chambre/& foũde no
thynge. And than ỹ knyght fledde away
anone. And Hyreneus called to hȳ a chry
sten man named Abonde/& bare the body
to saynt Justyne/& he toke it deuoutly/&
buryed it by the body of saynt ypolyte w̃
the other. And whã Valeryen herde here
of/he dyd do take Hyreneus and Abonde
& threwe them all quycke in to the preuy.
And Justyne toke out theyr bodyes and
buryed them with the other. And after
these thynges done Decyan & Valeryan
ascended in to a golden chare/for to goo &
turment chrystẽ men. And Decyan was
rauysshed of a deuyll & cryed. O ypolyte
hath boũden me with sharpe chaynes &
ledeth me away. And Valeryan cryed al-
so. O Laurence ỹ drawest me with fyry
chaynes/& ỹ same houre Valeryan dyed
and Decian returned home and dyed the
thyrde daye turmented of the deuyl/and
cryed. Laurence cese ỹ a lytell/I coniure
the to cese thy turmentes/& so dyed. And
whã Tryphonye his wyfe whiche was
moche cruell sawe this thynge/she lefte
all & toke Cyrylle her doughter/& wente
to saynt Justyne & was baptysed/with
many other. And ỹ other daye after that
as Tryphonye prayed/she gaue vp her
spiryte & dyed. And Justyne ỹ preest bu-
ryed her body by sayt ypolyte. And .xlbij
knyghtes herynge that the quene & her
doughter were becomen chrysten/came
with theyr wyues to Justyne the preest
for to receyue baptym. Claudius ỹ empe
rour whã Cyrylle wolde not do sacrefyce
dyd do cutte her throte/& dyd do byheed
the other knyghtes/and ỹ bodyes were
borne with the other in to ỹ felde Uerane
and there buryed. ¶ And it is to be noted
here expressely ỹ Claudius succeded De-
cyan/whiche martyred saynt Laurence
& saynt ypolyte/but he succeded not De-
cyan the emperour. For after the crony-
cles Volusyan succeded Decyan/& Ga-
lyen succeded Volusyan/& Claudi⁹ succe
ded Galyen/so it behoueth that Galyen
had two names/that is to wyte Galyen
and Decyan. And so sayth Uyncẽt in his
cronycle/& Godefroy in his boke. Galyen
called one to his helpe that was named
Decian/whome he made Cezar/but not
emperour/so sayth Rycharde in his cro-
nycle. Of this martyr sayth Ambrose in
his prefface. The blyssed martyr ypolyte
consydered that Jesu Chryst was very
duke/& he wolde be his knyght/and had
leuer be his knyght than duke of knygh-
tes. And he pursewed not saynt Laurẽce
whiche was put vnder his kepyng/but
folowed hȳ/so ỹ in suffrynge martyrdom
he lefte ỹ lawe of ỹ tyraũt/& came & pos-
sessed the tresour of very richesse/whiche
is ỹ glory of ỹ kynge perdurable & perpe-
tuall. ¶ There was a carter named Pe-
ter whiche yoked his oxen in ỹ carte in ỹ
feest of Mary magdalene/& folowed his
oxen/& began to curse them. And anone ỹ
oxen & the carte were smytten w̃ thonder
And that same Peter whiche was so cur
sed was turmented of cruell turmentes/
for fyre toke hym/so that he brent the se-
newes & the flesshe fro his thye/& ỹ bone
appered/and that the thye & legge fell of

Than he went to a chirche of our lady/ & hyd his legge in an hole of the chirche/ & prayed our lady w̄ teres deuoutly for his delyueraũce. And on a nyght the blyssed virgyn w̄ saynt ypolyte came tofore him in a vysyon/ & she prayed to ypolyte ẏ he wold restablisshe Peter in his fyrst helth And anone saynt Ypolyte toke his legge in the hole & toke & set it in his place/ lyke as one graffeth in a tree/ and he felte so moche payne in ẏ visyon/ that he awoke and cryed so loude/ that he awoke all the meyny/ & they arose & toke lyght/ & sawe that Peter had two legges & two thyes/ but they had supposed that it had ben illusion/ & they tasted yet/ & yet efte agayn & sawe that he had veryly his membres And than they awoke hym & demaũded of hym how it happed. And he wende ẏ they had mocked hym/ & whã he sawe it he was all abasshed/ yet neuertheles the newe thye was softer than the olde/ and myght not well susteyne his body therw̄ And bycause this myracle sholde be publysshed/ he halted an hole yere. And thã the blissed virgyn appered to hym & sayd to saynt ypolyte that he sholde performe that whiche apperteyned to that cure/ & than he awoke & felte hymselfe all hole/ and than he entred in to a reclusage. To whome ẏ deuyll appered oftentymes in the lykenes of a woman naked/ & ioyned to hym naked/ and the more he defended hym the more the deuyll approched nere in temptynge hym shamefully/ & whan he had ben shamefully trauayled of her/ he toke ẏ stole of a preestes necke & gyrde hym with it. And anone ẏ deuyll departed/ and lefte lyenge there a stynkynge & rotten careyn/ & so grete a stenche yssued out/ that there was none ẏ sawe it/ but sayd that it was the body of some deed woman/ whiche the deuyll had taken.

¶ Here foloweth of the Assumpcyon of ẏ gloryous virgyn our lady saynt Mary.

We fynde in a boke sente to saynt Johñ the euangelist/ or elles the boke whiche is sayd to be apocriphum is ascrybed to hym/ in what maner the assumpcyon of the blyssed virgyn saynt Marye was made. The apostles were departed & gone in to dyuerse countrees of the worlde for cause of prechynge/ and the blyssed lady and virgyn was in an hous by the mount of Syon. And as lõge as she lyued/ she vysyted all the places of her sone w̄ grete deuocyon/ that is to saye/ the place of his baptym/ of his fastynge/ of his passyon/ of his sepulture/ of his resurreccyon/ and of his ascencion. And after ẏ Epyphanes sayth she lyued.xxiiij. yere after the ascencyon of her sone. And he sayth also/ whan our lady had cõceyued Jesu chryst/ she was of the age of.xiiij.yere/ and she was delyuered in the.xv.yere. And lyued & abode with him.xxxiij.yere. And after his deth she lyued.xxiiij.yere. And by this accoũt whan she departed out of this world she was.lxxij.yere olde. But it is more probable ẏ whiche is redde in an other place that she lyued after the ascencyon of her sone.xij.yere/ & so than she was.lx.yere olde. ¶ And on a day whan all ẏ apostles were spradde through the worlde in prechynge/ the gloryous virgyn was gretly esprysed & embraced with desyre to be with her sone Jesu chryst. And her courage eschafed was moued/ and grete ha boũdaunce of teres ranne without forth bycause she had not egally the confortes of her sone whiche were w̄drawen from her for the tyme. And an aũgell came tofore her with grete lyght/ & salewed her honourably as ẏ moder of his lord sayenge. All hayle blyssed Mary receyuyng ẏ blessynge of hym that sent his blessynge to Jacob/ lo here a bough of palme of paradyse lady whiche I haue brought to ẏ whiche thou shalt cõmaunde to be borne tofore thy bere/ for thy soule shall be takẽ

fro thy body ꝑ thyrde day nexte folowynge/ and thy sone abydeth the his honourable moder. To whom she answered/ yf I haue foũde grace tofore thyne eyen/ I praye the that thou vouchesafe to shewe to me thy name/ & yet I praye the more hertely that my sonnes & my brethern the apostles may be assembled also with me so that tofore I dye I may se them with my bodyly eyen/ & afterwarde to be buryed of them/ & they beynge here I may yelde vp my ghoost vnto god. Also yet I praye & requyre that my spiryte yssuyng out of my body se not ꝑ horryble ne wycked spiryte ne fende/ & that no myght of the deuyll come agaynst me. And than ꝑ aũgel sayd. Lady wherfore desyrest thou to knowe my name/ whiche is grete and meruaylous. All ꝑ apostles shal assemble this daye to the/ & shal make to the noble exequyes at thy passynge/ and in the presence of them/ thou shalt gyue vp thy spiryte. For he that brought ꝑ prophete by an heere fro Judee to babylon may wout doubte sodeynly in an houre bringe the apostles to the. And wherfore doubtest ꝑ to se the wycked spiryte/ syth thou hast broken vtterly his heed/ & hast despoyled hym from the empyre of his power/ neuertheles se thy wyll be done/ that thou se not the fende. And this sayd/ the aũgel mounted in to heuen with grete lyght/ & the palme shone by ryght grete clerenes and was lyke vnto a grene rodde whose leues shone lyke vnto the morowe sterre. And it happed as sayn̄t John the euangelyst preched in Ephesim/ the heuen sodeynly thondred/ & a whyte clowde toke hym vp & brought hym tofore ꝑ gate of ꝑ blysſed birgyn Mary/ and he knocked at the dore and entred & salewed the birgyn honourably. Whome the blysſed birgyn beheldc/ & was gretly abasshed for ioye/ and myght not abstayne her fro wepyng And sayd to hym. John sone remembre the of the worde of thy mayster/ by whiche he made me moder vnto the/ and the a sone vnto me. Loo I am called of thy mayster & my god/ I paye now the dette of condicyon humayne/ & recõmende my body vnto thy bely cure. I haue herde saye that ꝑ iewes haue made a coũseyle & sayd/ let vs abyde bretherne vnto ꝑ tyme that she that bare Jesu be deed/ and than incõtynent we shall take her body & shall cast it in to the fyre and brenne it. Thou therfore take this palme & bere it tofore ꝑ bere/ whan ye shall bere my body to the sepulcre. Than sayd John. O wold god that all my bretherne the apostles were here/ ꝑ we myght make thyne exequyes couenable as it behoueth/ and is digne & worthy/ & as he sayd that/ all ꝑ apostles were rauysshed with clowdes fro ꝑ places where they preched/ & were brought tofore the dore of the blysſed birgyn Marye. And whã they sawe them assembled they meruaylled & sayd. For what cause hath our lorde assembled vs here. Than sayn̄t John went out & sayd to them that our lady shold passe & departe out of this worlde/ and added more to sayenge. Bretherne beware & kepe you from wepyng whan she shall departe/ bycause that the people that shall se it be not troubled/ and saye/ loo these how they drede the deth/ whiche preche to other the resurrecyon. And Denys disceple of Poule affermeth this same in the boke of dyuyne names/ that is to wyte/ that all ꝑ apostles were assembled at ꝑ assumpcyon & deth of our lady Marye/ & were togyder there. And that eche of them made a sermon vnto ꝑ prayesynge & laude of Jesu chryst and the blysſed birgyn his moder. He sayd thus spekynge to Thymothee. Thus we and thou as ꝑ well knowest and many of our holy bretherne dyd assemble at ꝑ bysyon of the moder ꝑ receyued god/ and James broder of god was there/ and Peter the apostle moost noble & souerayn of ꝑ theologyens. And after that me semed/ that

all the ierarchyes lyfte her vp after & accordyge to her vertue without ende. And this sayth saynt Denys. And whan the blysſed virgyn sawe all ỹ apostles assembled/she blysſed our lorde/and sate in the myddes of them/Where the lampes/tapers & lyghtes brenned. And aboute the thyrde houre of ỹ night Jesu chryst came with swete melody & songe w̃ the ordres of aũgels/the companyes of patriarkes the assembles of martyrs/the couentes of confessours/the carolles of virgyns/& tofore the bedde of our blysſed lady ỹ companyes of all these sayntes were sette in ordre/& made swete songe & melody. And what exequyes were done of our blysſed lady & there haloWed/it is all sayd & enseygned in ỹ foresayd boke/Whiche is attrybued to saynt Johan. For fyrst Jesu chryst began to saye. Come my chosen/& I shall set ỹ in my sete/for I haue coueyted the beaute of the. And our lady answered. Syr my herte is redy. And all they ỹ were comen with Jesu chryst entewned swetely sayenge. This is she that neuer touched bedde of maryage in delyte/and she shall haue fruyte in refeccyon of holy soules Thã she sange of herselfe sayenge all the generacyons shall saye that I am blysſed. For he that is myghty hath done grete thynges to me/& the name of hym is holy. And the chaũtour of chauntours entewned more excellently aboue all the other sayenge. Come fro lybane my spouse/come fro lybane come/thou shalte be crowned. And she answered/I come. For in the begynnynge of ỹ boke it is Wryten of me/that I sholde do thy Wyll. For my spiryte hath ioyed in the god my helthe. And thus in ỹ mornynge the soule yssued out of the body/and sledde vp in ỹ armes of her sone. And she was as ferre enstraũged fro the payne of ỹ fleshe as she was fro corrupcyon of her body. Than sayd our lorde to the apostles/bere ye the body of this virgyn my moder in to the vale of Josephat/and laye ye her in a newe sepulcre that ye shall fynde there/& abyde me there thre dayes/tyll that I returne to you. And anone she Was enuyrõned w̃ floures of roses/that Was ỹ company of martyrs/& With lylyes of ỹ valeys/that Were the cõpany of aũgels/of cõfessours & virgins. And ỹ apostles cryed after her sayenge. Ryght Wyse virgyn Whyther goost thou/lady remẽbre the of vs. And than the company of sayntes that Were abyden Were awaked With the sowne of the songe of them that moũted and came agaynst her/& sawe theyr kynge bere in his propre armes the soule of a Woman/and sawe that this soule Was ioyned to hym/& Were abasshed and began to crye sayenge. Who is this that ascendeth fro desert full of delyces ioyned to her frende And they ỹ accompanyed her sayd This is the ryght fayre ämõge the doughters of Jherusalem/and lyke as ye haue seen her full of charite & dilecyon/so is she ioyously receyued/& set in the sete of glory on the right syde of her sone. And ỹ apostles sawe ỹ soule of her beynge so Whyte that no mortal tongue myght expresse it. And than thre maydens ỹ Were there toke of the clothes fro the body for to Washe it. The body anone shone by soo grete clerenes ỹ they myght Wel fele it in touchyge and Washynge/but they myght not se it And ỹ lyght shone as longe as they Were about the Washynge of it. And than the apostles toke ỹ body honourably & layde it on the bere. And John sayd to Peter. Bere this palme tofore the bere/for our lord hath ordeyned the aboue vs/& hath made the pastour & prynce of his shepe. To Whome Peter sayd/it apperteyneth better to the for to bere it. For thou arte chosen virgyn of our lorde/& thou oughtest to bere this palme of lyght at the exequyes of chastite & holynes/thou ỹ drankest of the foũtayne of perdurable clerenes/and I shall bere the holy body With

the bere / & these other apostles our bre-therne shall goo rounde aboute the body yeldynge thankynges to god. And than saynt Poule sayd to hym. I that am lest of ỹ apostles & of you all / shall bere w̃ the And than Peter & Poule lyfte vp ỹ bere / and Peter began to synge & saye. Israell is yssued out of egypt / & ỹ other apostles folowed hym in the same songe / and our lord couered the bere & the apostles with a clowde / so that they were not seen / but the voyce of them was herde onely. And the aũgelles were with the apostles syngynge / & replenysshed all the londe with meruaylous swetnes. And than all the people was moued with that swete melodye / and yssued hastely out of the cyte / and enquyred what it was. And than there were some that sayd to them / that Marye suche a woman was deed / & the disciples of her sone Jesu chryst bare her & made suche melodye as ye here aboute her. And than ranne they to armes / and they warned eche other sayenge. Come and let vs slee all the disciples / and let vs brenne ỹ body of her ỹ bare this traytour And whan the prynce of preestes sawe ỹ he was all abasshed / & full of angre and wrathe sayd. Loo here the tabernacle of him that hath troubled vs & our lignage beholde what glory he now receyueth / & in sayenge so he layde his handes on the bere / wyllynge to turne it & ouerthrowe it to the groũde. Thã sodeynly bothe his handes wexed drye & cleued to ỹ bere / so that he henge by the handes on the bere / and was sore turmented / and wepte and brayed. And the aũgels that were there in the clowdes blynded all the other people / ỹ they sawe no thynge. And ỹ prynce of preestes sayd / saynt Peter despyse me not in this tribulacyon / & I praye the to praye for me to our lorde. Thou oughtest to remembre whan the chamberyer that was wsher accused the / & I excused the. And sayt Peter sayd to hym / We be now occupyed in ỹ seruyce of our lady / & may not now entende to hele the / but & yf thou byleuest in our lord Jesu chryst / & in this that bare hym / I wene & hope that thou soone shalte haue helth & be all hole. And he answered / I byleue our lorde Jesu chryst to be the sone of god / and that this is his ryght holy moder. And anone his handes were loosed fro the bere / but yet ỹ dryneſſe & ỹ payne ceſed not in hym. And than saynt Peter sayd to hym / kysse the bere & saye / I byleue in god Jesu chryst that this woman bare in her bely and remayned virgyn after the chyldyng. And whan he had so sayd / he was anone all hole perfytly. And than sayd Peter to hȳ Take ỹ palme of the hande of our broder Johñ / and laye it on the people that ben blynde / & who that wyll byleue shall receyue his syght agayn / & they that wyll not byleue shall neuer se. And than the apostles bare our lady saynt Marye vnto the monument / and sate by it lyke as our lorde had cõmaunded. And at the thyrde daye Jesu chryst came with a grete multytude of aũgelles and saluwed them / & sayd. Peas be with you. And they answered. God glory be to ỹ / whiche onely makest the grete myracles & meruayles. And our lorde sayd to the apostles / What is now your aduyse / that I ought now to do to my moder of honour and of grace Syr it semeth to vs thy seruaũtes / that lyke as thou hast vaynquyſſhed the deth and regnest worlde without ende / that thou reyse also ỹ body of thy moder / and set her on thy ryght syde in perdurablyte. And he graunted it. And than Mychaell the aũgell came and presented the soule of our lady Marye vnto our lorde. And the sauyour spake & sayd. Aryse vp & haste the my culuer or doue / tabernacle of glory / vessell of lyfe / temple celestyall. And lyke as ỹ neuer feltest corrupcyon by none attouchement / thou shalte not suffre in thy sepulcre noo corrupcyon of

body. And anone the soule came agayn to the body of Mary/and yssued gloryously out of the tombe/& thus was receyued in the heuenly chambre/and a grete company of aũgels with her. And saynt Thomas was not there. And whan he came he wolde not byleue this. And anone the gyrdel with whiche her body was gyrde came to hym fro ẏ ayre/whiche he receyued/& therby he vnderstode ẏ she was assumpte in to heuen. And all this here tofore is sayd & called apocriphum/wherof saynt Jherom sayth in a sermon to Paula & Eustochium her doughter/ẏ boke is sayd to be apocriphum/saue that some wordes whiche ben worthy of fayth/& ben approued of sayntes/as touchynge ix.thynges/ẏ is to wyte/that ẏ conforte of the apostles was promised & gyuen to the virgyn/and all ẏ sayntes assembled there/and that she dyed without payne/and was buryed in the vale of Josaphat and there were made redy the obsequyes and the deuocyon of Jesu chryst/and the comynge of the celestyall company/and the persecucyon of ẏ iewes/and the shynyng of the grete myracles/and that she was assumpte in to heuen body & soule. But many other thynges ben put there more at fantasye & symulacyon than at trouth. As that that Thomas was not there/& whan he came he doubted/and other thỹges semblable/whiche ben better not to byleue/thã to byleue them. Her clothes and vestementes were left in her tombe to the cõforte of good chrystẽ men. And of one partye of her vestemẽtes it is sayd that there happed suche a grete myracle as foloweth. Whan ẏ cyte of Chartres was besyeged/the bysshop toke the cote of our lady & set it on ẏ heed of a spere lyke a baner/& wente out agaynst ẏ enemyes surely/& the people folowed hym/and anone all ẏ hoost of ẏ enemyes were turned in to frenesye/and were blynde & trembled/& all were abasshed. And whã they of the cyte sawe this thynge aboue the dyuyne demonstraũce/they went on egrely & slewe theyr enemyes/ẏ whiche thynge displeased moche ẏ virgyn saynt Marye/as it was proued by that/ẏ her cote vanysshed awaye/& the duke theyr enemy foũde it in his lappe. ¶ It is redde in ẏ reuelacions of saynt Elizabeth/that on a tyme as she was rauysshed in her spiryte/she sawe in a place moche ferre fro folke a tombe or sepulcre enuyronned with moche lyght/& was lyke ẏ forme of a woman wẽin forth/& there was aboute it a grete multytude of aũgels/& a lytell whyle after she was taken out of the sepulcre/& borne vp on hygh wẽ that multytude. And than came agaynst her a man beryng in his ryght arme the sygne of ẏ crosse/& had with hym many aũgels wẽout nombre/whiche receyued her moche ioyously/& ledde her with grete melodye in to heuen. And a lytell whyle after Elizabeth demaũded of an aũgell to whome she spake often of ẏ visyon that she sawe. It is shewed to the (sayd the aungell) in that vysyon/that the virgyn our lady is assumpte in to heuen as well in her body as in her soule. It is sayd in ẏ same reuelacyon that it was shewed to her ẏ the.xl day after the soule departed fro her body she was so assumpte in to heuen. And also whã that our blyssed lady spake to her she sayd. After the ascencyon of our lorde an hole yere & as many dayes more as bẽ fro the ascencyon vnto her assumpcyon she ouer lyued. And also she sayd/all the apostles were at my departỹge & buryed my body honourably/and.xl.dayes after was reysed. And thã saynt Elizabeth demaũded her whether she shold hyde this thynge/or ẏ she shold manyfest it & shewe it. And she sayd/it is not to be shewed to flesshely ne vnbyleuynge people/ne it is not to be hyd to all deuout & good chrystẽ people. ¶ It is to be noted ẏ the glorious virgyn Marye was assumpte and lyfte

vp in to heuen entyerly/ ioyously/ & gloryously. She was receyued entyerly/ ẏ is hooly as ẏ chirche byleueth debonayrly. And that afferme many sayntes & enforce them to proue it by many reasons. And the reason of ẏ holy saynt Bernarde is suche. He sayth that god hath made ẏ bodyes of saynt Peter & saynt James so gloryously to be honoured/ that he hath enhaũced them by meruaylous honour/ that to them is deputed place couenable for to be worshypped/ & all ẏ worlde goth to seke & offre to them. Than yf the body of his blyssed moder Marye were on the erth/ and not haũted by deuoute vysytacyon of chrystẽ men/ it shold be meruayle to here that god wolde not haue done as moche worshyp to his moder/ & honoured as moche her body as the bodyes of other sayntes vpon the erth. ¶ Jherome sayth thus/ that ẏ virgyn Marye mounted in to heuen ẏ. xviij. kalendes of September/ ẏ he sayth this of ẏ assumpcyon of the body of Marye/ but ẏ chirche wyll rather debonayrly byleue it/ than folysshly to doubte it/ & he preued it afterwarde that it is to be byleued/ that they ẏ arose with our lord haue accomplysshed theyr perdurable resurreccyon/ wherfore shold not we saye than that it is done in ẏ blyssed virgyn Mary. And also many byleue that saynt John the euangelyst is glorysyed in his flesshe w̃ our lord Jesu chryst And than moche more our lady ought to be glorysyed in heuen bothe body & soule/ whiche sayth/ worshyp thy fader & moder. And he came not to breke ẏ lawe/ but to fulfyll it/ & therfore he honoureth his moder aboue al other. Sayt Austin affermeth not this onely/ but ꝓueth it by thre reasons. And ẏ fyrst reason is the vnite & assemble of ẏ flesshe of our lord & of our lady/ & sayth thus/ putrefaccion & wormes is ẏ reproche of condicyon humayn whiche Jesus neuer touched. And the flesshe of Jesu is out of this reprefe/ the nature of Marye is out therof. For it is preued that Jesu Chryst hath taken his flesshe of her. ¶ The seconde reason is/ that the dignite of the body of her/ of whom hym selfe sayth. This is the syege of god/ the chambre of our lord of heuen/ & the tabernacle of chryst/ she is worthy to be where he is/ so precyous a tresour is more worthy to be kepte in heuen than in erthe. ¶ The thyrde reason is perfyte entyernes of her virgynall flesshe & sayd thus. Enioye ẏ Marye of honourable gladnes in body & in soule/ in thy propre sone. And by thy propre sone ẏ oughtest to haue no harme of corrupcyon where ẏ haddest no corrupcyon of virgynite in chyldynge so grete a sone. So ẏ whom he endowed w̃ so grete glory be alway w̃out corrupcion and lyue entyerly whiche barest entyer hym that is perfyte of all. And she be w̃ hym whome she bare in her wombe/ and that she be at hym whome she chylded/ gaue souke & nourysshed. Marye moder of Jesu chryst admynystresse & seruaunt And bycause I may none other thynge fele/ I dare none otherwyse saye ne presume. And hereof sayth a noble versifyer thus. Transit ad ethera/ virgo puerpera virgula iesse. Non sine corpore/ sed sine tẽpore tendit adesse. The virgyn ẏ chylded mounted vp to heuen/ the lytell rodde of iesse. Not w̃out body/ but without tyme she entendeth to be ẏ virgyn pure & nette ¶ Secondly she was assumpte & taken vp gladly/ & hereof sayth Gerard bisshop and martyr in his omelye. The heuens receyued this daye ẏ blyssed virgyn Marye/ the aũgelles were gladde/ ẏ archaũgelles enioyed/ the trones songen/ the domynacyons made melodye/ the pryncypates armonysed/ the potestates harped Cherubyn & seraphyn songen louynges and praysynges/ and so bryngynge her with grete thankynges & laudes vnto ẏ syege of the dyuyne and souerayne maieste. ¶ Thyrdly she was lyft vp in to he-

uen so honourably/that Jesu chryst him selfe with all the strength of the heuenly company came agaynst her. Of whome sayntJherome sayth/who is he that is suffysaunt to thynke how the glorious quene of the worlde went vp this daye/ and how the multytude of ỹ celestyall legyons came agaynst her w̃ grete talent of deuocyon/and with what songes she was brought vnto her sete/and how she was receyued of her sone Jesu Chryst & embraced with peasyble chere and clere face/& how she was enhaũced aboue all other creatures. And yet he sayth. It is on this daye that the cheualry of heuen came hastely for to mete with ỹ moder of god/& enuyronned her with grete lyght & brought her to her sete w̃ prayesynges & songes spirytuall. And thã enioyed them the celestyall company of Jherusalem w̃ so grete gladnes/that no man may recoũte ne tell/and made ioye and songe all in charite/bycause that this feest is euery yere halowed of vs/and made & contynued to all other. And it is to byleue that the sauyour hymselfe came & mette with her hastely/& brought her with hym/& set her in her sete with grete Joye. And how had ben accomplysshed otherwyse that whiche he cõmaunded in the lawe sayenge. Honour thy fader and moder. ¶Fourthly she was receyued excellently. Saynt Jherom sayth/this is ỹ daye in whiche ỹ virgyn Marye not corrupte went vnto the hyghnes of ỹ trone/& she was there enhaunced in ỹ heuenly kyngdome/and honoured gloryously syttyng next vnto Chryst. And how she is enhaũced in ỹ heuenly glory/Gerarde the bysshop reherceth in his omelyes/sayenge. Our lorde Jesu chryst may prayse this blysshed virgyn his moder/as he dyd and magnyfye/so ỹ she be contynually prayesed of ỹ maieste & honoured/& enuyrõned of the cõpany of aũgelles/encloſed with the turmes of archaũgelles/possessed of the trones/& gyrde aboute of the domynacyons/enuyrõned with the seruyce of potestates/becleped w̃ the embracementes of the pryncipates/enioyed with the honours of ỹ vertues/obeyed with laudes & prayesynges of the cherubyns/and possessed on all partes with not recoũtable songes of the seraphyns. And ỹ ouer grete & ineffable Trinite enioyeth in her perdurable gladnes/& his grace redoundeth all in her/& maketh all other to entende & awayte on her/the ouer shynyng ordre of the apostles honour her with ineffable laude/the honourable multytude of martyrs beseechen her in all maner/as to one so grete a lady. The felawshyp of confessours innumerable contynue theyr songe to her. The ryght noble & whyte company of virgyns make noble carollynge of the glory of her. Hell full of malyce howleth/& the cursed deuylles crye vnto her and drede her. ¶There was a clerke deuout vnto ỹ virgyn Mary/whi che studyed euery daye how he myght cõforte her agaynst the payne of the fyue woundes of Jesu Chryst sayenge thus: Reioyce the virgyn & moder vndefouled/ whiche receyuest the ioye of the aũgels: Enioye that thou coueytest/enioye the ỹ chyldest the lyght of clerenes/enioye the moder whiche neuer was touched. All setures & all creatures prayse the moder of lyght/be thou for vs alway prayenge to our lorde god. And as this clerke had layen longe with an ouer grete sekenes/ and came toward his ende/he began to drede & was troubled. And our blysshed lady appered to hym & sayd. Sone wherfore trembleſt thou by so grete forte/whi che hast so oft shewed to me ioye/be thou ioyfull now thy selfe/& that ỹ mayst enioye perdurably come with me. ¶There was a mõke moche ioly and lyght of his lyuyng/but he was deuoute to our lady whiche on a nyght went for to do his folye accustomed. But whãn he passed

before the awter of our lady / he salued the virgyn & so went forth out of the chirche / & as he sholde passe a ryuer / he fell in the water & was drowned / & the deuyls toke ꝑ soule. Than came aūgels for to delyuer it / & the deuyls sayd to them / Wherfore come ye hyther / ye haue no thynge in this soule. And anone ꝑ blyssed virgyn Marye came and blamed them bycause they had taken ꝑ soule whiche was hers And they sayd ꝑ they had foūden hym fynysshynge his lyfe in euyll werkes. And she sayd / it is fals that ye saye / I know well that whan he went in to ony place he salued me fyrst / & whan he returned and came agayn also / and yf ye saye that I do you wronge / let vs put it agayn in iudgement of the souerayne kynge. And whan they stroue tofore our lorde of this mater / it pleased hym that ꝑ soule sholde returne agayn to the body & repent hym of his synnes and trespaces. And than ꝑ bretherne sawe ꝑ the matyns were ouer longe dyfferred / and sought the sexteyn / and wente to the ryuer and founde hym there drowned / & whan they had drawen the body out of the water / what they sholde do they wyst not / and meruayled what he had done. And sodeynly he came agayne to lyfe / & tolde what he had done And after fynysshed his lyf in good werkes. ¶ There was a knyght ꝑ whiche was myghty & ryche / that dispended all his good in foly / and came to so grete pouerte / that he whiche had ben accustomed to gyue largely grete thynges / had nede to demaūde & aske the small / and he had a ryght chaste wyfe and moche deuoute to the blyssed virgyn Mary. And a grete solempnyte approched / at the whiche this knyght was acustomed to gyue many grete gyftes / & he had no thynge to gyue / wherof he was gretly ashamed And he wente in to a deserte place full of heuynes and wepyng / so longe that the feest was passed / for to wayle there his euyl fortune / & for to eschewe shame. And anone a knight moche horryble came syttynge on an hors whiche questyoned the knyght / and enquyred of hym ꝑ cause of his grete heuynes. And he tolde hym all by ordre that as was happened to hym. And this soule knyght sayd to hym / yf ꝑ wylte a lytell obey to me thou shalte haboūde in glorye & in rychesse more than ꝑ were tofore. And he promysed to ꝑ deuyll that he wolde do so gladly / yf he accomplysshed that he promysed. And than he sayd to hym. Go home in to thyn hous / & thou shalt fynde in suche a place there so moche golde / and so moche syluer / & thou shalt fynde there also precyous stones / & do so moche ꝑ suche a daye thou bryngе me hyther thy wyfe. And the knyght returned home in to his hous / & founde all thynge lyke as the deuyll had promysed And anone he bought a palays / & gaue grete gyftes / & bought agayn his heritage / & toke his men agayn to hym. And the daye approched whiche he had promysed to lede his wyfe to ꝑ deuyll / & called her / let vs go to horsbacke / for ye must come wt me vnto a place ferre hens. And she trembled & was aferde and durst not gaynsaye the cōmaūdement of her husbonde. And she cōmaūded her selfe to the blyssed virgyn Mary / and began to ryde after her husbonde. And whan they had rydden a good whyle / they sawe in the waye a chirche / and she descended fro the hors & entred in to the chirche / & her husbonde abode without. And as she cōmaūded her deuoutly to ꝑ blyssed virgyn Marye in grete deuocyon and cōtemplacyon she sodeynly slepte. And ꝑ glorious virgyn dyd on semblablable habyte of his lady / and departed fro the awter / & yssued out and moūted vpon the horse. And the lady abode slepyng in the chirche. And ꝑ knyght wende that she had bē his wyfe that was with hym / and went alwaye forthe. And whan he was comen to the

place assygned/the deuyl came w̄ a grete rese to the place/& Whan he approched & came nere/he quaked & trembled & durst go no nerer. Than sayd he to the knyght Thou moost traytour of all men/Wherfore hast thou deceyued me/and hast rendred to me harme for suche grete goodes as I haue gyuen to the/I sayd to ỹ that thou sholdest bryngе thy wyfe to me/and thou hast brought the moder of god/I Wold haue thy wyfe/and ỹ hast brought to me Marye/for thy wyfe hath done to me many iniuryes/Wherfore I Wolde take on her vengeaunce/and thou hast brought to me this for to turment me/& for to sende me to helle. And Whan the knyght herde this/he was sore abasshed and myght not holde hym fro Weppynge ne durst not speke for drede & meruayle. And than the blyssed virgyn Mary sayd Thou felon spirytc by What foly durst ỹ Wyll greue and annoy my deuoute seruaunt/this shall not be lefte in the vnpunysshed. I bynde ỹ in this sentence/that thou descende in to hell/and that thou fro hens forth haue no presumpcyō to greue none that call vpon me. And thā he Went aWaye w̄ grete howlynge/& the knyght sprange doWne fro his hors and kneled doWne on his knees to her feet. And the blyssed virgyn our lady blamed hym/& cōmaūded hym to returne agayne to his Wyfe/Whiche yet slepte in the chirche/& badde hym that he sholde cast aWaye all the rychesses of the deuyll. And Whan he came agayne/he foūde his Wyfe yet slepyng/and Wakened her/and tolde to her all that Was befallen. And Whan they Were comen home they threwe aWay all the rychesses of ỹ deuyll/and dwelled alWaye in the louynges of our blyssed lady and receyued afterward many rychesses Whiche our lady gaue to them. ¶ There Was a man Whiche Was rauysshed in iudgement tofore our lord god/for he had mochе synned/and the deuyll Was there and sayd. ye haue no thyng on this soule but it ought to be myn/for I haue therof an instrumēt publyke. To Whome our lorde sayd/Where is thyn instrument. I haue he sayd an instrumēt that ỹ saydest With thy propre mouth/& hast ordeyned it for to endure perpetually/for ỹ saydest in What houre ỹ ye ete of it ye shall dye/& this is of ỹ lygnage of them that toke of the meet forboden/& by the tyght of this instrument publyke he ought to be iudged to me. And than our lorde sayd. Let the man speke. But the man spake not. And the deuyll sayd yet agayn/the soule is myn/for yf he hath done ony good dedes/the Wycked dedes passen the good Without comparyson. And than our lord god Wold not anone gyue sentēce agaynst hym/so that he gaue hym terme of. viij. dayes/so that at the ende of. viij. dayes he sholde appere agayne tofore hym/and gyue a countes of all those thynges. And as he Wente fro ỹ vysage of our lorde sorowynge & tremblynge/he mette With a man Whiche asked hym the cause of his grete heuynes. And he told to hym all by ordre. And he sayd to hym/doubte the no thynge/ne be not aferde/for I shal helpe the manly for the fyrst. And he demaunded of hym his name. And he sayd verite And after he foūde an other/Whiche promysed to helpe hym for the seconde. And Whā he had asked his name/he sayd his name Was ryght Wysnes. At the eyght daye he came to ỹ dome tofore the iudge. And the deuyll opposed to hym the fyrst case. And trouth answered and sayd/We knowe Well that there is double deth/for poral & infernall/& this instrument that the deuyll alledgeth agaynst the speketh no Worde of the deth of hell/but of ỹ deth of the body/and of that it is clere that all men be enclosed in that sentence/that is to Wyte that he dyeth in his body/& that is not the deth of hell. And as touchynge the deth of ỹ body the sentence endureth

alwaye/but as to the deth of the soule/it is repelled by the deth of our lorde Jesu chryst. Than ỹ deuyll sawe that he was dyscharged of ỹ fyrst. Than he opposed & alledged the seconde/but ryght Wysnes came & answered thus/how be it that he hath ben thy seruaunt many yeres/neuertheles reason gaynsayth it/for reason murmured alwaye bycause he serued so cruell a lord. But at the thyrde obiecyon he had no helpe/& our lorde sayd/bryng forth the balaũce/& let all the good & euyl be weyed. And than verite & ryght Wysnes sayd to ỹ synner. Benne with all thy thought vnto the lady of mercy Whiche sytteth by the iudge/& study to call her to thyn helpe. And whã he had so done/the blysfed birgyn Mary came in to his helpe/& layde her hande vpon the balaunce on ỹ syde where as were but fewe good dedes. And the deuyll enforced hym to drawe on that other syde/but ỹ moder of mercy wanne & obteyned & delyuered the synner. And than he came agayn to hym selfe/& after amended his lyf. ¶ It happed in ỹ cite of Bourges aboute ỹ yere of our lorde. v. C. and. xxvij. that whan the chrystẽ men were comuned and houseled on an eester daye/a childe of a iewe went to the awter with the other childryn/and receyued our lordes body with the other And whan he came home/his fader demaunded hym fro whens he came. And he answered ỹ he came fro scole/& that he had ben houseled wt them at masse. And than ỹ fader ful of woodnes toke ỹ childe & threwe hym in to a brennynge furneys that was there. And anone the moder of god came in the forme of an ymage whiche the childe had seen standynge on the awter/& kepte hym fro the fyre without takyng ony harme. And the moder of the childe with her grete cryenge made to assemble many chrysten men & iewes/the whiche sawe the childe in the furnays without ony harme or hurte/and drewe hym out/& demaũded hym how he escaped. And he answered & sayd/that reuerent lady whiche stode on ỹ awter/came and helped me/& put awaye all the fyre fro me. Than ỹ chrysten men vnderstandynge this to be the ymage of our lady/toke the fader of ỹ childe & threwe hym in to ỹ furnays/whiche incõtynent was brent and consumed. ¶ There were certayne monkes tofore daye standynge by a ryuer & talked & iangled there of fables and ydle wordes. And they herde a grete rowynge/and oores betynge the water compynge hastely. And the monkes asked who ben ye. And they answered & sayd/we ben deuylles/that bere to hell ỹ soule of Ebronyen prouost of the hous of the kynge of fraunce/whiche was apostata in ỹ monastery of saynt Galle. And whã the monkes herde ỹ/they doubted gretly and cryed on hygh/saynt Marye praye for vs. And the deuylles sayd/well haue ye called Marye/for we wolde haue dispoyned you/and haue drowned you/bycause of your dyssolute and out of tyme ianglynge. And than the monkes returned to theyr couent/& the deuylles went in to hell. ¶ There was a woman that suffred many greues and iniurves of a deuyll/whiche appered bysybly to her in the fourme of a man. And she sought many remedyes/now holy water/now one thynge/now an other/but he ceced not. And than an holy man coũseyled her that whan he came to her/that she shold lyfte vp her handes to heuen/and crye saynt Marye helpe me. And whan she had so done/the deuyll fledde all afrayed as he had ben smytten with a stone/and after stode and sayd. The cursed deuyll entre in to his mouthe that taught the that. And anone vanysshed awaye/and neuer after came agayne.

¶ Here foloweth yet of the Assumpcyon of our blysfed lady.

The maner of ỹ assumpcyon of the ryght holy virgyn saynt Marye is shewed in a sermon/made and ordeyned of dyuerse sayenges of sayntes the whiche is redde solempnly in many chirches/ & therin is cõteyned all that I can fynde in the worlde/in narracions of holy faders/of the departyng out of this lyfe of ỹ gloryous virgyn Marye moder of god/that I haue set here to ỹ louynge & prayeyng of her. Saint Colme whiche had to surname Uesture sayth / he hath lerned of his foregoers/whiche dyd that ought not to be forgoten / & sayth ỹ Jesu chryst ordeyned & disposed the lyfe of his moder to be fynysshed/he sente an aũgell accustomed whiche shewed to her tofore the demonstraũce of her departyng/that the deth sholde not come sodeynly & gyue to her trybulacyon. And she had prayed her sone face to face whan he was here in erth that she sholde not se ony wycked spiryte/he sent than to her the aũgell tofore w̃ these wordes. It is tyme to take my moder with me/& thus as thou hast replenysshed the erth with ioye/so make heuen to enioye. Thou shalte rendre the mansyons of my fader ioyous/& ỹ shalte cõforte ỹ spirytes of my sayntes. Be not thou wroth to leue the worlde corrumpable with his couetyses / but take the celestyall palays. Moder be not aferd to be taken fro thy flesshe/thou that art called to the lyfe perdurable/& to ioye without faylyng/to the rest of peas/to sure cõuersacyon/to refeccyon not recordable/lyght not quenchable/to daye not euenynge/to glory not recoũtable/to my selfe thy sone maker of all thynges/for I am lyfe perdurable/loue not corrumpable/habytacyon not recordable/lyght without derknes/bounte not estymable/I gyue wout tremblynge to the hertes ease/none shall rauysshe the out of my hande/for in my hande is all the endes of the worlde. Delyuer to me thy body/for I haue put in the my deite or godhede. The deth shall neuer haue ioye on ỹ/for thou hast borne the very lyght/brekynge ne destruccyon shall not enuyron the/for thou hast deserued to be my vessell/come thou anone to him whiche is borne of the for to receyue the guerdons of the wombe of the moder & the rewarde of thy mylke for my meet. Come now fast & haste the to ioyne the to me thyne onely sone. I knowe well thou shalt not be constrayned for the loue of an other sone than of me that sheweth ỹ virgyn & moder. I shewe the a wall of stedfast fayth/thou art an arche of saluacion a brydge to them that flete/a staffe to the feble/a ladder to them that go vp & moũt to heuen/the mooste debonayre aduocate for synners. I shall brynge the apostles to the/of whome thou shalte be buryed ryght of theyr handes. For it apperteyneth to my spirytuall chyldren of lyght to whome I haue gyuen the holy ghooste to bury thy body/and that they accomplysshe in thy persone the seruyce of thy meruaylous departynge out of the erth. And after that the aungell had recoũted these thynges/he gaue vnto our lady a bough of palme/sent fro the plante of paradyse/in token of victory agaynst ỹ corrupcyon of deth and clothes of immortalyte. And whan he had all sayd/he styed vp in to heuen fro whens he came. Than the blyssed virgyn Marye assembled her neyghbours/and sayd to them. I let you to wyte certaynly that I am at the ende of my temporall lyf/and shall hastely departe/wherfore it behoueth that ye wake. For to euerychе that shall passe out of this worlde/come gladly good aũgelles and wycked spyrytes. And whan they herde this/they began to wepe and saye Thou doubtest the syght of the spirytes whiche hast deserued to be moder of the maker of all thynges/& bareste hym that robbed hell/whiche hast deserued to haue the sete aboue Cherubyn & Seraphin

how shall we do than and whether shall we flee. And there were a grete multytude of women weppynge & sayd that she shold not leue them orphanes. And ỹ blissed virgin Mary sayd in cõfortyng them ye ỹ be moders of sones corruptyble may not well suffre to be a lytell whyle thens fro your chyldren/ how thã ought not I to desyre to go vnto my sone/ whiche am moder & virgyn/ & he is onely sone of god the fader/ and yf ye or ony of you had but one sone/ ye wolde desyre to se hym/ & be cõforted in the lygnage of hym/ & I than that am not corrupte/ wherfore shold not I be desyrous to se hym/ whiche is lyfe of all creatures. And whyles they spake these thynges/ the blyssed sayt John the euãgelyst came & enquyred how ỹ mater went. And than whã our lady had tolde to hym of her hasty departynge/ he fell downe stretched to the erth/ & sayd with weppynge teres. O lorde what ben we/ wherfore sendest thou to vs so many tribulacions/ why hast not thou fyrst taken away the soule fro my body/ and that I had ben better vysyted of thy blyssed moder/ than I shold come to her departyng And than the blyssed virgyn ladde hym weppynge in to her chambre/ and shewed to hym the palme and the vestementes whiche the aũgell had brought/ and after layde her downe on her bedde for to be there tyll her passynge. And anone after came a grete noyse of thonder whyter than snowe/ in whiche ỹ apostles were brought tofore ỹ gate of our blyssed lady lyke as it had rayned/ so fell they downe one after an other/ & as they meruayled of this thynge/ John came to them/ and tolde to them that the aũgell had shewed to our blyssed lady. And they all wepte/ & saynt John conforted them/ & than they dryed theyr eyen & entred in to the blyssed virgyn and salewed her honourably and adoured/ & she sayd to them/ my chyldren god my sone kepe you all. And whã they had tolde to her of theyr compynge. She sayd to them all theyr estate/ & ỹ apostles sayd. Ryght honourable lady & virgyn/ we in beholdynge the ben gretly conforted/ lyke as we sholde be in our lorde and mayster/ & we haue onely confort in our selfe byeause we hope that thou shalte be mediatryce for vs vnto god. And thã she salewed poule by name/ god saue the expolytour of my cõforte/ how be it ỹ thou hast not seen Jesu Chryst in his flesshe. Neuertheles I am conforted sayd saynt poule that I may se the in flesshe/ & vnto this daye I haue preched to the people ỹ thou hast borne our lorde Jesu Chryst/ & now I shall preche that thou arte borne vp to heuen to hym. And after ỹ virgyn shewed to hym that whiche the aungell had brought/ and warned them that the lyghtes shold not be put out tyll she were departed. And there were .CC. and .xx. tapers/ and than she cladde her with the cloth of mortalyte/ & salewed them all/ & ordeyned her body to abyde in her bedde vnto her yssue & departynge. And saynt peter stode at the heed/ & saynt John at the feet/ & the other apostles were aboute the bedde/ & gaue laude to the virgin and moder of god. And than saynt peter began the songe and sayd. Enioye ỹ spouse of god in the chambres celestyall/ thou candelstycke of lyght without derknes/ by the is shewed the euerlastyng lyght & clerenes. ¶ The blyssed archebysshop of Constantynople wytnesseth/ that all the apostles were assembled at ỹ passynge of the blissed virgyn Mary the ryght swete moder of god/ sayenge thus. Blyssed lady moder of god/ thou that hast receyued of the nature humayne the deth/ whiche may not be eschewed. yet shalt ỹ not slepe ne the eye shall not slombre ỹ kepeth the. Thy departyng hens ne thy dormycyon shall not be wout wytnesse. The heuens recounte the glory of them ỹ songen ouer the in erth/ and of them shall the trouth

be shewed. The clowdes crye to ỹ honour & to hym ỹ mynystreth to the. The aungels shall preche ỹ seruyce of lyfe done in the by the apostles/whiche were assembled with the in Jherusalem. And saynt Denys Ariapagite wytnesseth the same sayenge. We as J knowe well/& they & many of our brethern were assembled for to se the body of her that bare god/& James the broder of god/and Peter ỹ right noble and souerayn of theologyens were present/and after it pleased them that after this bysyon all the souerayn preestes songen louynges after that eche of them had conceyued in his thought of ỹ boũte of her. ¶ And saynt Cosme in folowynge the narracyon sayth/& after this a grete thonder knocked at ỹ hous with so grete an odour of swetnes that with the swete spiryte the hous was replenysshed in suche wyse that all they that were there saue the apostles & thre virgyns whiche helde the lyghtes slepte. Than our lorde came with a grete multytude of aũgels and toke the soule of his moder/and the soule of her shone by so grete lyght/that none of the apostles myght beholde it. And than our lorde sayd vnto saynt Peter. Burye the corps of my moder with grete reuerence/and kepe it thre dayes there dylygently/and J shall than come agayne and transporte her vnto heuen without corrupcyon/and shall clothe her of ỹ semblable clerenes of my selfe/whiche J haue taken of her/and that whiche she hath taken of me shall be assembled togyder & accorde. That same saynt Cosme reherceth a dredefull and a meruaylous mystery of dyssencyon naturall and of curyous inquisycyon/for all thynges that ben sayd of the glorious virgyn and moder of god/ben meruaylous and aboue nature/& ben more to doubte than to enquyre. For whan the soule was yssued out of the body than the body sayd these wordes. Syr J thanke the/that J am worthy of thy grace/remembre the of me/for J ne am but a thynge faynt/& haue kepte that whiche thou deliuerdest me. And than the other awoke and sawe the body of the virgyn Marye without soule. And than they began strongly to wepe and were heuy and sorowfull. And than the apostles toke vp the body of the blyssed virgyn Marye/and bare it to the monument/and saynt Peter began the psalme In exitu israel de egipto. And than the companyes of aungelles gaue louynges and praysynges to the virgyn in suche wyse that all Jherusalem was meued for that grete ioye/so that ỹ souerayne preestes sente grete multytude of people with glayues & staues. And one of them in a grete furour came to ỹ bere and wolde haue thrown it downe with the body of the blyssed moder of god/and bycause ỹ he enforced hym so malycyously to touche & drawe downe ỹ corps/he lost his handes by his deseruynge/for bothe his handes were cutte of by ỹ wrestes & henge on ỹ bere/& he was turmented by horryble sorowe & payne/& he requyred pardon/& promysed amendes. And saint Peter sayd to hym/thou mayst in no wyse haue pardon yf thou kysse not the bere of the blyssed virgyn/& ỹ thou confesse also Jesu chryst the sone of god to be fourmed in her. And than whã he had so done/his hãdes were ioyned agayn to his wrestes & was all hole. Than saynt Peter toke a lefe of the palme & gaue it to hym/& sayd Go in to the cite and laye it on them that ben seke/& they that wyll byleue shall receyue helth. And than whã the apostles came to the vale of Josephat/they foũde a sepulcre lyke vnto the sepulcre of our lorde/& layde the body therin with grete reuerence/but they durste not touche it/whiche was ỹ ryght holy vessell of god/but ỹ sudary in whiche she was wrapped and layde it in the sepulture. And as the apostles were aboute ỹ sepulcre after the

cõmaũdement of our lorde. At the thyrde daye a clowde moche bryght enuyrouned the sepulcre / and a voyce of aũgels was herde sowne swetely / and a meruaylous odour was felt swete smellyng / & whan our lorde was come & seen descende there all were meruayloully abasshed / and he bare the body with hym of ỹ blyssed virgyn with moche grete glory. And than ỹ apostles kissed ỹ sepulcre & returned in to the hous of saynt Johñ theuangelyst in prayslynge hym as keper and garde of so noble a virgyn. And notwithstandynge one of the apostles sayled at this grete solempnyte / & whan he herde so grete myracles / he meruayled & requyred vñ grete desyre that her sepulcre might be opened for to knowe ỹ trouth of al these thynges And ỹ apostles denyed it to hỹ / all sayd ỹ it ought ynough to suffyse the wytnes of so grete persones / to the ende ỹ leest peraduenture the mysbyleued men sholde saye that ỹ body were stolen away or drawen by theste. And he thã whiche was angry sayd. Why defende ye to me ỹ whiche am semblable to you in your comyn tresours And at ỹ last they opened the sepulcre / & foũde not ỹ body / but they foũde onely ỹ vestemẽtes & ỹ sudary. Saint Germayn archebysshop of Constantynople sayth ỹ he foũde wryten in the hystory enthymothyen in the thyrde boke / the. xl. chapitre And the same wytnesseth ỹ grete Damacien / that as the noble empresse Helene in mynde of holy chirche had made many chirches in Constantynople / amonge all other she edifyed in the tyme of Marcian ỹ emperour at Balthenes a meruaylous chirche in ỹ honour of the virgyn Mary and called Juuenal archebysshop of Jherusalem / & all the other bysshops of Palestyne / whiche dwelled than in the cyte royall for ỹ scene whiche had be holden in Calcedone / & she sayd to them / We haue herde saye that the body of ỹ ryght holy virgyn our lady is in suche a place / in suche a tombe / in the vale of Josephat / We wyll than that for the garde of this cyte that the body of ỹ blyssed virgyn Mary be trãsported hyther with due honour & reuerence. And Juuenal ỹ archebysshop answered to her lyke as he had foũden in aũcyent hystorys ỹ the body was borne in to glory & was not in ỹ monument / for there was no thynge lefte but the vestementes & ỹ sudary onely. And those vestementes Juuenal sent than in to Cõstantynople / & were there layde honourably. And let no man wene that I haue made this of my propre heed & engyne. But I haue set it here whiche I haue by doctryne & study lerned of ỹ lesson of them / whiche by tradicion & lernynge of theyr forne goers haue receyued it. And hytherto endure the wordes of the sayd sermon.

## ¶ Yet of the Assumpcyon of our blyssed lady.

VErily Johñ damascene whiche for the tyme was a greke / sayth many meruaylous thynges of ỹ assumpcyon of the right holy and glorious virgyn Mary. For he sayth in his sermons that this day ỹ ryght holy & sumptuous arke / whiche bare within her her maker was brought & set in the temple / whiche was not made of handes. On this daye the ryght holy culuer or doue / innocent & symple fledde fro the arke / that is to saye fro the body in whiche god receyued and foũde rest. On this daye the virgyn that conceyued / not knowynge the passyons erthly / but enduced by the entendemẽtes celestyall shall not fayle / but shall be called very heuen / soule dwellynge in the celestyall tabernacles. And how be it that ỹ ryght holy soule be separate fro the blyssed body / & that her body was layde in ỹ sepulcre / neuertheless it is not deed / ne shall not be corrupte by rottynge / ỹ is to wyte / ỹ body of whome chyldynge ỹ vir-

ginite remayned without ony hurtynge or dyssolucyon/ & is transported to better and more holy lyfe without corrupcyon of deth for to remayne in the tabernacles perdurable/ & lyke as the sonne shynyng clere other whyle is hydde and appereth faylynge a shorte tyme/ yet she hath no thynge lost of her light/ but in her selfe is the foũtayne of lyght perdurable. And ꝑ art the foũtayne of lyght wout wastyng the tresour of lyf/ how be it that by shorte interuall or space of tyme thou shalte be brought to corporall deth. Neuertheles thou gyuest to vs haboũdaũtly clerenes of lyght without defaute. And thyn holy dormycyon or slepynge is not called deth but a passyng or departyng/ or more properly a compynge/ for thou departyng fro the body camest to heuen. And our lorde Jesu chryst/ aũgelles and archaũgelles/ & all the heuenly company came to mete the. The foule & dãpned spirytes doubte moche thy noble and excellent compynge. And thou blyssed and glorious virgyn ꝑ wentest not to heuen as dyd Helye/ and thou moũtest not as Poule dyd vnto the thyrde heuen onely/ but thou camest and touchedest ꝑ syege royal of thy sone. The dethe of other sayntes may well be sayd deth/ for that deth maketh them blyssed/ but she hath no place in the/ for thy deth ne thy transmigracyon or thy perfeccyon or thy departynge maketh the not ne gyueth to the surete to be blyssed/ for ꝑ arte begynnynge/ myddle & ende of all weles and goodes/ whiche excede thought humayne. Thy surete/ thy perfeccyon/ and thy cõcepcyon without seed/ and thy dyuyne habytacyon haue made the blyssed wherof thou saydest thy selfe/ that thou arte not made blyssed by thy deth/ but of thy concepcyon in all generacyons/ and deth hath not made the blyssed/ but thou hast ennoblyssyed the deth/ in takynge away the heuynes & sorowe therof/ cõuertynge it in to ioye/ for god sayd/ leest peraduenture the fyrst forme of man/ that is to wyte/ Adam put forth his hãde & take of the tree of lyfe & lyue perdurably/ how than shall not she lyue in heuen perdurably that bare this lyfe/ whiche is perdurable & without ende. Somtyme god put out of paradyse the fyrst parẽtes whiche slepte in the deth of synne buryed fro the begynnynge of inobedyence & glotony/ & now she that hath borne the lyfe to all humayne lygnage/ & was obedyent to god the fader/ & put away fro her all ordure of synne/ how shall not she be in heuen/ wherfore sholde not she enioye the gates of heuen. Eue stretched her eere to the serpent/ of whome she toke the venym mortall/ and bycause she dyd it for delyte/ she was subdued to beryng and bryngynge forth chyldren in sorowe & payne/ & was condempned with Adam. But this blyssed virgyn ꝑ enclyned her eere to ꝑ worde of god/ whome the holy ghoost replenyssyed/ whiche bare in her wombe ꝑ mercy of the fader/ whiche conceyued without knowlege of man/ & chylded wout payne and sorowe/ how durst deth swalowe her how might ony thynge haue corrupcyon that bare lyfe. And yet sayth ꝑ sayd Damascene in his sermons. Veryly the apostles were departed through ꝑ worlde in all countrees & entended to prechynge to men/ & to drawe them out of the depe derknes by one holy worde/ and brought them to ꝑ table celestyal/ & to ꝑ solempne espousayles of god. And than the diuyne commaundement whiche is a nette or a clowde brought them fro all the partyes of the worlde in to Jherusalem in assemblynge them bytwene his wynges. And than Adã & Eue our fyrst parentes cryed Come to vs ryght holy & holsome Celyer whiche fulfyllest our desyre. And ꝑ company of sayntes whiche were there sayd agayne. Remayne with vs our confort/ & leue vs not orphelyns/ thou arte the cõforte of our trauayle/ refresshynge of our

swetynge/that yf ỹ lyue it is to vs a glo-
ryous thynge to lyue w̃ the/& yf ỹ dye/it
is a glozyous thynge to vs to dye w̃ the.
How shold we be in this lyfe & shall be de
testable fro ỹ presence of thy lyfe. And as
I suppose suche thyges & semblable sayd
the apostles w̃ grete plente of them of the
chirche with grete waylynges & syghes
in complaynynge them fro ỹ departyng.
And she returnyge toward her sone sayd
Syr I praye the to be very confortour to
my sones/whome it pleased ỹ to call bre-
therne/whiche ben heuy and sorowful of
my departyge/& with that I shall blysse
them with my hande/gyue to them thy
blessynge vpon my blessynge. And than
she stretched out her holy hande & blysted
all the college of good chrysten men. And
than sayd after. Lord I cõmende my spi
ryte in to thy handes/receyue my soule
thy loue/whiche thou hast kept without
blame of synne to thy selfe. And I com-
mende my body to the erth to kepe it hole
or where it shall please the to enhabyte it
transporte me to the so where thou arte
the enfantement or fruyte of my wombe
that I be dwellynge with the. All these
wordes herde ỹ apostles. Than sayd our
lorde Jesu chrysst. Aryse vp my welbelo-
ued & come to me. O thou moost fayre a-
monge women/my loue ỹ art fayre/& no
spotte of fylth is in ỹ. And whan ỹ ryght
blysted virgyn our lady herde that/she cõ
mended her spiryte in to the holy handes
of her sone. Than the apostles were be-
dewed with teres/& kysted ỹ tabernacle/
and by the blessynge & holynes of the ho-
ly body/who someuer touched the bere
deuoutly were heled of what someuer se
kenes they had. Deuylles were chaced
fro demonyakes. The ayre & the heuen
were purysyed by the holy assumpcyon
of the soule/and the erth by the dysposy-
cyon of ỹ blysted body/& the water was
sanctyfyed by the washynge of the holy
body. For the body was washen with
ryght holy water & clene/& the holy body
was not made clene by the water/but ỹ
water was halowed of her body. And af
ter ỹ holy body was wouden & wrapped
in a clene sudary/& was layde vpon the
bedde/& lampes brent full bryght aboute
her. Dyntmẽtes gaue a grete & fragraũt
odour/the louynges & prayesynges of aũ-
gelles resowned. And ỹ apostles & other
that were there songe dyuyne songes/&
the arke of our lorde was borne in to the
mount of Syon vnto ỹ vale of Josephat
vpon the heedes of ỹ apostles. And some
of the aũgelles went tofore/and some fo-
lowed the body/& other conueyed her/&
she was accompanyed of all the plente of
the chirche. And some of the iewes herde
it in theyr cuyll malyce descended downe
fro the mount of Syon/and one of them
whiche was a membre of ỹ deuyll ranne
folysshly to ỹ holy body & assayled it for to
cast it to ỹ erth/drawynge it with bothe
his handes/& bothe his handes cleued to
the bere/& were departed fro ỹ body/lyke
as two staues had ben sawen of/& so he
was lyke a trouke/tyll that fayth chaũ-
ged his thought/& he waylynge sorow-
fully repented him. And they that bare ỹ
bere taryed & made that iewe worshyp &
touche the holy body. And than came his
handes agayne in to theyr fyrst estate/&
than was the holy body borne vnto the
vale of Josephat/& there it was embra-
ced and kysted and songes songen of holy
louynges & prayesynges/and there were
wepte many teres. And than ỹ holy bo-
dy was layde in the tombe honourably/
but her soule was not lefte in hell/ne her
flesshe felte neuer corrupcyon. And they
sayd that she was ỹ welle whiche neuer
was dygged/the felde not ered/the byne
not cutte/ỹ olyue berynge fruyte/whiche
shall not be holden in the bosom of ỹ erth/
for it apperteyneth ỹ the moder be enhaũ
ced with the sone/& that she moũt to him
lyke as he descended in to her/& that she

that hath kepte her virgynite in her chyl dynge ought to se no corrupcyon. And she that bare the creatour of all the worlde in her bely ought to dwell in dyuyne tabernacles. And that she whome ꝑ fader had taken to espouse were kepte in the chambres celestyal/ & those thynges ꝑ longe to the sone ought to be polleded of ꝑ moder. And all this sayth Johñ Damascene.

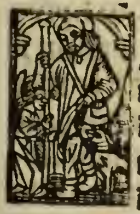
## ¶ Yet of the Assumpcyon of our blysled lady.

SAynt Austyn sheweth autentykly in a sermon of the ryght holy assumpcion of our blysled lady sayenge. We that haue begon to speke of the body of ꝑ virgyn perdurable/ & of the assumpcyon of her blysled soule We saye thus. Fyrst ꝑ We fynde of her no thynge wryten/ syth that our lorde hangynge on the crosse cõmaũded her to his discyple/ saue ꝑ Luke recordeth in his wrytyges sayenge/ that all they were by one courage pleuerynge with ꝑ virgyn Mary moder of our lorde Jesu chryst. What is than to saye of her deth/ and of her assumpcyon/ Wherof the scripture remembreth no thynge. Jt is than as me semeth to be enquyred thyge Whiche is accordyng to trouth/ Without Whiche auctorite is no thynge. We remẽbre the condycyon humayne/ We doubte not to saye/ that surely she went to temporall deth. And yf We saye that she is resolued in to comyn putrefaccyon/ in wormes & in to asshes or dust. Jt behoueth vs to wey and thynke suche thynges as apperteyneth to so grete holynes/ and to the seyghoury of suche a chambre of god We knowe well that it was sayd to the fyrst fader/ thou arte powdre/ & in to powdre thou shalte returne. But the flesshe of Jesu Chryst escaped fro this condicyon/ for his flesshe suffred neuer corrupcyon. Than is excepte from this generall sentence the nature taken of the virgin. And god sayd to the woman Eue. Jl shall multyplye thy dysease/ & thou shalte bryng forth chyldren with payne and sorowe. But Mary suffred neuer suche dyseases of whome the swerde of sorowe perced ꝑ soule/ but Mary chylded without sorowe And than yf she were quyte and had no parte of sorowe in childynge/ than ought she not to haue parte of dyseases ne of corrupcyon/ but she is excepte of some other generalytees/ bycause ꝑ the dignite gaue to her suche seygnoury. And though we saye that she suffred deth/ yet is she not reteyned with the bandes of deth. yf our lorde god wolde kepe his moder entyer & hole/ and the chastyte of her virgynyte/ Wherfore may he not kepe her without corrupcyon of stenche or rottynnesse. Jt apperteyneth than vnto ꝑ debonayre of our lorde to kepe ꝑ honour of his moder/ Whiche was not come to breke the lawe but to accõplysshe it/ & in his lyf had worshypped her tofore all other by ꝑ grace of her conceyuynge. And therfore we ought well to byleue ꝑ he honoured her at her deth w̃ synguler saluacyon/ & of specyall grace. And rottynnes & wormes ben but reproche of humayne cõdicyon. And whã Jesu chryst is out of that reproche/ ꝑ nature of Mary is excepted/ the whiche is the nature ꝑ he toke of her/ for ꝑ flesshe of Jesu chryst is ꝑ flesshe of Mary/ ꝑ whiche he bare aboue ꝑ sterres/ in worshyppynge man aboue nature/ & in worshyppynge more his moder/ yf he be sone of ꝑ very moder. Than is it conuenable thyge that she be moder of ꝑ same sone/ not as to ꝑ vnite of ꝑ persone/ but to the vnite of bodyly nature/ yf grace wout properte of specyall & tẽporal nature may make vnite/ how moche more than may ꝑ grace of corporall & especyall natiuite make vnite of grace/ lyke as ꝑ disciples in Jesu chryst of whome he sayth hymselfe/ ꝑ they ben one as we be. And after he sayth. Fader Jl wyll that where Jam/ they be w̃ me.

And than yf he wyll haue with hȳ them that ben ioyned so w̄ hym in ȳ fayth / & ȳ they be iudges w̄ hym. What shall than be iudged of his moder / Where is she worthy to be but in the presence of her sone. Therfore I vnderstāde & byleue that the soule of Mary be honoured of her sone by a ryght excellent prerogatyfe / possedyng her body glorifyed in Jesu chryst / Whom she cōceyued. And why sholde not she possede her body glorifyed / by whiche she cōceyued. For so grete an halowȳge is more worthy to be in heuen than in erth. The sete of god / the chambre of our lord / & the worthy tabernacle of Jesu chryst ought & apperteyneth better to be there as he is than els where / & so ryght precyous tresour is more worthy to be in heuen than in erth. And by ryght no resolucion of rottynnes may not folow so grete entyernes of thynge not corrumpable. And bycause I fele not ȳ the right holy body be not delyuered in to meet of wormes. I doubte to saye it. And bycause ȳ the gyft of grace incōparable surmoūteth greatly this estymacyon that I fele / that ȳ consideracyon of many scriptures admoneste me to saye trouth. God sayth somtyme to his mynystres / where as I am / there shall be my mynystre. yf this sentence be generall to all them ȳ haue mynystred Jesu Chryst by fayth and by werke / how is there ony more specyall than Marye. For without doubte she was admynystresse in all werkes. For she bare hȳ in her bely / she chylded hym / she nourysshed hym / & layde hȳ in ȳ crybbe / she went w̄ hym in to egypte & kepte him all her lyfe vnto ȳ deth of the crosse / & departed not fro hȳ / but folowed hym. His diuinite might not be to her incredyble. For she knewe wel ȳ she had not conceyued of ȳ seed of man / but by diuyne inspiracyon. Than she haupnge fayth in the puyssaūce of her sone as of ȳ vertue of god not chaūgeable sayd / Whā the wyne fayled / sone they haue no wyne / she wyst that he myght do all thynge / & he accomplysshed anone ȳ myracle. And than seest thou ȳ Mary was admynystresse of Jesu chryst by fayth & werke. Thā yf she be not where as Jesu chryst wyl ȳ his mynystres be / where shall she be than / & yf she be there / is it not by grace parell & lyke. And yf it be not egal / where is ȳ egall mesure of god ȳ rendreth to euerych after his deserte. For by the deserte of Mary is gyuen to man lyuyng moche grace. Shall thā ȳ grace be lessed to her beynge deed. Nay nay / for yf ȳ deth of all sayntes be precyous / certayn I iudge the deth of Mary to be right precyous / Whiche is receyued to ȳ ioyes perdurable / by ȳ debonayre of her sone Jesu Chryst / more honourably than ȳ other / Whom he had honoured by grace tofore his other sayntes And I saye ȳ she ought not to be put / ne is not set to the comyn humanite after ȳ deth / ȳ is to wyte / of wormes / of rottynnes & of powdre she ȳ bare in her bely the sauour of all men / yf the diuyne volente voucheſafe to kepe ȳ vestemētes of ȳ children from hurtȳge amonge ȳ flambes of fyre / Why shold not he than in his moder that whiche he kept in a straūge vesture It pleased hym to kepe Jonas in ȳ bely of ȳ whale without corrupcyon. Sholde not he than kepe his moder not corrupte. He kepte Danyell alyue in the pyt of the lyons fro ȳ dysatempered honger / ought he not to kepe his moder Mary for so many gyftes of merytes & dignytees / & we knowe wel ȳ all these dignytees that we haue sayd haue not kepte nature. For we doubte not but grace hath kept more ȳ entyernes of Mary than nature. And than our lorde maketh Marye to enioye in her propre sone / bothe in soule & in body / as she that neuer had tatche ne spotte of corrupcyon in brȳgynge forth so grete a sone For she is alway wout corrupcyon ȳ was full of so moche grace. She is lyuyng entyerly / she ȳ chylded ȳ lyfe of all. And thā

yf I haue sayd as I ought to saye. Jesu chryst approue it ꝑ ꝯ thyne. And yf I haue not sayd as I ought to saye / I praye the to pardon me thou ꝯ thyne.

Here folowyth the lyfe of saynt Rocke.



SAynt Rock was borne in Mountpeler whiche is a towne of grete name vpon ꝑ bordure of fraunce / ꝯ was borne of noble ꝓgeny. His fader was lorde of Mountpeler / ꝯ was named John / ꝯ was comen of the noble hous of fraũce / ꝯ though he was noble of byrth ꝯ ryche of lordshyp / he was also vertuous in all humanyte. He had a wyfe of noble kynrede ꝯ fayre of vysage / named Libera whiche bothe deuoutly serued our lorde Jesu chryst / ꝯ lyued in dyuyne loue ꝯ holy werkes. And how well that they thus had lyued longe / yet had they no chylde ne heyre / wherfore they ofte made theyr prayers ꝯ vowed pylgrimages. And on a day ꝑ wyfe made her prayers to our blyssed lady prayenge deuoutly to haue a chylde / ꝯ was in very cõtemplacyon / in whiche she herd ꝑ voyce of an aũgell sayenge O Libera god hath herd thy prayer / ꝯ ꝑ shalt receyue of hȳ grace of thy peteycon And anone she wẽt to her husbõde ꝯ tolde hym as she had herde of ꝑ aũgell / ꝯ than they hereof toyfull accõplysshed ꝑ acte of matrymony / ꝯ she cõceyued / and at tyme was delyuered of a sone / ꝯ was named Rochus / or Rocke / ꝯ this Rocke had impressed on ꝑ lefte sholdre a crosse / whiche was a token ꝑ he shold be acceptable ꝯ be loued of god. Whiche thynge whã his fader ꝯ moder sawe they blyssed god / ꝯ his moder herselfe gaue sowke to the childe ꝯ fedde it / ꝯ gladly dyd ꝑ besynes of a noursyce / whiche deuout moder fasted twyes a weke / ꝯ the blyssed chylde Rocke abstey ned hym twyes also as his moder dyd / ꝯ wold sowke but ones ꝑ day / whiche was to all a grete wonder / ꝯ that day he was gladder ꝯ meryer than ꝑ other. And after whan he came to .b. yere of age / he dispo sed hym to ꝑ werkes of penaũce / ꝯ was moche obedient to fader ꝯ moder / ꝯ in the xij. yere of his age he fasted dyuerse fastȳ ges for Chrystes loue / ꝯ ꝑ more his mem bres grewe / ꝑ more ꝑ crosse ꝑ tofore is spo ken of appered larger ꝯ more apparaũt. In ꝑ tyme the fader of saynt Rocke was seke ꝯ sawe his last ende approche / he cal led to hym his sone Rocke ꝯ sayd. O myn onely sone ꝑ seest well ꝑ I shall shortly fy nysshe my lyf / alway ꝑ wyll of god be ful fylled / ꝯ foure thynges w̃ my lordshyp I leue to the / ꝯ cõmaũde ꝑ to accomplysshe. First lyke as ꝑ hast begõ that ꝑ serue god besily. Secõdly that ꝑ remẽbre poore peo ple / wydowes / ꝯ orphelyns. Thyrdly I ordeyne ꝑ gouernour of all my tresour / ꝑ thou delspẽde them in charytable werkes And fourthly that ꝑ visyte hospytalles of seke ꝯ poore men. These forsayd thȳges Rocke promysed to his fader to fulfyll to his power / ꝯ anone after his fader dyed whome he buryed honourably. And in ꝑ xx. yere of his age he buryed his moder / ꝯ in fewe dayes he executed ꝑ testament of his fader effectually / ꝯ visited poore re ligyous places / ꝯ seke mẽ he cured by coũ seyles ꝯ werkes. Wydowes ꝯ orphelyns he cõforted. And in this wyse he dyspen ded his faders goodes. And after ꝑ he de creed to leue ꝑ coũtree of Mountpeler / ꝯ to go dyuerse pylgrymages / ꝯ clad hym w̃ the habyte of a pilgrym / ꝯ so depted. And after many deserte places he came to Ro me / but tofore he came i a towne called in latyn aqua pẽdẽs / where as was a grete pestilẽce / ꝯ there he went to ꝑ hospytal of the towne called Water hãgynge / ꝯ gate of one Vincent ꝑ ruler of ꝑ hospytall ꝑ he might there day ꝯ nyght serue ꝑ seke peo ple. Vincent dred lest Rocke whiche was a yõge man shold be smytten w̃ the pesti lence / but he blessed them ꝑ were seke in ꝑ name of Chryst / ꝯ as he had touched the seke men / they were all hole / ꝯ they sayd and confessed as soone as this holy man

Rocke was comen in/ all they that were vexed & seke/ & ꝑ fyre of pestylence had infected/ he extyncted it/ & delyuered all the hospytall of ꝑ sekenes. And after he went through the towne/ & euery hous ꝑ was vexed w̄ pestylence he entred/ & with the sygne of ꝑ crosse & mynde of ꝑ passyon of Jesu chryst he delyuered them all fro the pestylence/ for whome he touched/ anone they were hole. And whan the towne of Waterfallyng was delyuered fro ꝑ pestylence/ Rocke went to ꝑ cite of Cenes a grete cite of ytalye gretly vexed w̄ pestylēce/ & he shortly delyuered it fro ꝑ pestylence. And fro thens he came to Rome that thā was so full of pestylēce/ ꝑ vnneth in all ꝑ town one hous was voyd therof. There was at Rome a cardynal of ꝑ tytle of Anglerye/ whiche is a ꝓuynce of lombardy & the blyssed Rocke came in to this cardynals place/ & as he stode tofore hȳ a lytell sodeynly a meruaylous cōforte & hope entred in to ꝑ cardynals courage/ & vnderstode ꝑ yonge mā saynt Rocke to be right dere w̄ god/ for his chere & attemperaūce shewed it/ wherfore he cōmended hym to Rocke ꝑ he shold delyuer hȳ fro ꝑ pestilēce And than Rocke made ꝑ sygne of ꝑ crosse with his fynger on ꝑ cardynals forehed & anone an apparaūt signe & a very crosse was seen impressed in his forehed/ & so ꝑ cardynal was preserued fro ꝑ pestylence Neuertheles for ꝑ nouelte of ꝑ thynge he prayed saynt Rocke that the token of the crosse shold be taken away lest therby he shold be to the people a newe spectacle. Than Rocke exhorted the cardynall ꝑ he shold bere the sygne of ꝑ crosse of our redemer in memorye of his passyon in his forehed perpetually/ & worshyp it reuerently/ by whiche sygne he was delyuered fro ꝑ harde pestylence. The cardynal than brought saint Rocke to ꝑ pope/ whiche anone sawe a goodly bryght raye & an heuenly shynynge come out of ꝑ forehed of Rocke. And after whā his dyuyne vertue was knowen of ꝑ pope Rocke obteyned of hȳ ful remyssyon of synne. Than ꝑ cardynal began to enquire of his lignage & of his coūtree. But Rocke affectynge no mortal glory hyd his lygnage & receyued agayn of ꝑ pope his blessynge & departed fro hym/ & abode at Rome with the same cardynall thre yere contynually in vysytyng & helpynge ꝑ poore people & them ꝑ were seke of the pestylēce. And after thre yere ꝑ cardynal beynge old dyed/ & Rocke forsoke Rome & came to the towne of Armyne a noble cyte of ytalye/ whiche also he delyuered fro ꝑ sayd pestylence/ & whā that towne was delyuered he went to ꝑ cite of Manassem in lombardye/ whiche was also oppressed w̄ seke men of ꝑ pestylence/ whom w̄ all his hert he serued dilygētly/ & by ꝑ helpe of god delyuered ꝑ cite of ꝑ pestylēce. And fro thens went to Placēce/ for he vnderstode ꝑ there was grete pestilence. Rocke was euer of grete study how he in ꝑ name of Jesu & of his passyō myght delyuer mortall men fro ꝑ hurt of pestylēce. And so an hole yere he vysyted ꝑ houses of poore men/ & they ꝑ had moost nede/ to them he dyd moost helpe/ & was alway in ꝑ hospytal. And whā he had be longe in ꝑ hospytal of Placence & had almost heled ꝑ seke men therin/ about mydnyght he herd in his slepe an aūgel thus sayenge. O Rocke most deuout to Chryst awake & knowe that ꝑ art smytten w̄ the pestylence/ study now how ꝑ mayst be cured. And anone he felt himselfe sore taken with ꝑ pestilence vnder bothe his armes & he therof gaue thākynges to god/ & he was so sore vexed w̄ the payne/ that they that were in ꝑ hospytall were deprayued of theyr slepe & rest of ꝑ nyght. Wherfore saint Rocke arose fro his bedde & went to the vttermest place of ꝑ hospytal/ & layde hym downe there abydynge the lyght of the daye. And whā it was daye ꝑ people goynge by sawe hȳ/ & accused ꝑ mayster of ꝑ hospytall of offence ꝑ he suffred ꝑ pylgrym to lye wout ꝑ hospytall/ but he purged hym of that defaute/ sayenge that ꝑ

pylgrym was smytten wt the pestylence as ye se/ & vnwytyng to vs he went out. Than the cytezyns incontynent put out saynt Rocke fro the cyte & subarbes/leest by hym ye cyte myght be ye more infected. Than saynt Rocke sore oppressed wt feruent payne of the pestylence/ suffred paciently hymselfe to be ciecte out of Placence/ & went in to a certayne wood a deserte valey not ferre fro Placence/alway blessynge god/and there as he myght he made hym a lodge of bowes & leues/ alwaye gyuynge thankynges to our lorde sayenge. O Jesu my sauyour I thanke the that ye putteste me in to affliccyon/lyke to thyne other seruaūtes by this odyous ardour of pestylence/ & moost meke lorde I beseche the to this desert place gyue ye refrygery and confort of thy grace. And his prayer fynysshed anone there came a clowde fro heuen by the lodge that saynt Rocke had made with bowes/where as sprange a fayre & a bryght well/whiche is there yet vnto this daye/whose water saynt Rocke dranke beynge sore athurst/ and therof had grete refresshynge of the grete hete ye he suffred of ye pestylēce feuer ¶There was nygh to ye wode a lytel vyllage/in whiche some noble men dwelled amonge whom there was one well beloued of god named Gotarde/whiche had grete husbondry/ & had a grete famyly & houshold. This Gotard helde many houndes for huntyng/amonge whom he had one moche famyliar whiche boldly wold take breed fro ye borde. And whan Rocke lacked breed/ ye houde by the purueyaūce of god brought fro the lordes borde breed vnto saynt Rocke/whiche thynge whan Gotarde had aduertysed ofte ye he bare so away ye breed/but he wyst not to whome ne whyther/wherof he meruayled/ & so dyd all his housholde. And ye nexte dyner he set a delycate lofe on ye borde/whiche anone the houde by his newe maner toke away & bare it to Rocke. And Gotard followed after/ & came to the lodge of saynt Rocke/ & there behelde how famyliarly ye houde delyuered ye breed to saynt Rocke. Than Gotarde reuerently salewed ye holy man & approched to hym. But saynt Rocke dredynge leest the cōtagyous ayre of ye pestylence myght enfecte hym/ sayd to hym. Frende go fro me in good peas/ for ye moost violent pestylence holdeth me Than Gotard went his waye & lefte hym & returned home/where by goddes grace he sayd thus to hymselfe all styll. This poore man whome I haue left in ye wood & deserte certaynly is ye man of god/ syth this houndе wout reason bryngeth hym breed. I therfore that haue seen hym do so ought sooner to do it whiche am a chrystē man. By this holy meditacyon Gotarde returned to Rocke & sayd. Holy pylgrym I desyre to do to the that ye nedest/ & am auysed neuer to leue ye. Thā Rocke thanked god whiche had sent to hym Gotard & he enformed Gotard besyly in the lawe of Chryst. And whā they had bē a whyle togyder/ ye houde brought no more breed. Gotarde asked counseyle how he myght haue breed/ for more & more he hongred/ and asked remedy of saint Rocke. Saynt Rocke exhorted hym after ye texte sayenge. In the swete of thy visage ye shalt ete thy breed/ & that he sholde returne to ye towne and leue all his goodes to his heyres & folowe the way of Chryst/ & demaūde breed in the name of Jesu. Than Gotard was ashamed to do so where he was knowen But at the last by ye besy admonycyon of saynt Rocke Gotarde wente to Placence where as he had grete knowlege/ & begged almes at ye dore of one of his gossyps That same gossyp thretened sharply Gotarde & sayd he shamed his lygnage and frendes by his foule & indecent beggynge/ and put hym awaye beynge wrothe & scornynge hym. For whiche cause Gotarde was cōstrayned to begge besyly at the dores of other men of ye cyte. And the

same daye the gossyp that so had sayd to Gotarde was taken sore with the pestylence / & many other that denyed almes to Gotarde. And than anone ỹ cite of Placence was infecte with cõtagyous pestylence / & Gotarde returned agayne to the wood & told to sayntRocke all that was happed. And saynt Rocke told to Gotard tofore ỹ his gossyp shold hastely dye / whiche was done in dede. And saynt Rocke meued with pyte and mercy beynge full seke wente in to Placence beynge full of pestylence / & lefte Gotarde in the wood. And though saint Rocke was sore vexed with the pestilence / yet he wt̃ grete labour went to Placence / & with touchyng and blessynge he helped & heled them all / and also cured the hospytall of the same cyte. And he beynge sore seke & almoost lame returned agayn to Gotarde in to ỹ wood. And many that herde that he & Gotarde were in the place of ỹ deserte baley came to them / whome he foũde all with Rocke And tofore them al he dyd these miracles the wylde beestes whiche wãdred in the wood what hurt / sekenes or swellynge ỹ they had / they ran anone to saynt Rocke. And whan they were heled / they wolde encline theyr hedes reuerently & go theyr waye. And a lytell whyle after Gotard & his felowes for certayne necessytees and erandes returned in to Placence / & lefte ỹ tyme saint Rocke alone in the baley. And sayt Rocke made his prayers to almyghty god / that he myght be delyuered fro ỹ woũdes of pestylence / & in this prayer he fell a slepe. And in ỹ meane whyle returned Gotarde fro ỹ cite. And whã he came & ioyned hym to Rocke slepyng / he herde the voyce of an aũgell sayenge. O Rocke frende of god / our lorde hath herde thy prayers / loo ỹ arte delyuered fro ỹ pestylence & arte made all hole / & our lord̃ commaũdeth that ỹ take the waye toward thy coũtree. With this sodeyn voyce Gotarde was astonyed whiche neuer tofore knewe ỹ name of the blysted Rocke. And anone Rocke awoke and felt hymselfe all hole by the grace of god / lyke as ỹ aũgell sayd. And Gotard tolde vnto Rocke how he had herde the aungell / & what he had sayd. Than saynt Rocke prayed Gotarde that he sholde kepe his name secrete / and to tell it to no mã / for he desyred no worldly glory. Than after a fewe dayes saynt Rocke with Gotard & his felowes abode in the desert & enformed them all in goodly werkes. And they than began to wexe holy / wherin he exhorted them & confermed them / & lefte them in ỹ deserte baley And saynt Rocke as a pylgrym doynge penaũce entended brennynge in the loue of god to go to his countree / and came to a prouynce of lombardy called Anglerye / & applyed hym towarde Almayn / where the lord̃ of ỹ prouynce made warre with his enemyes / whose knyghtes toke sayt Rocke as a spye / & delyuered hym to the lorde as a traytour. This blysted sayntaway confessynge Jesu chryst was deputed vnto an harde and strayte pryson. And the blysted Rocke went paciently in to ỹ pryson / and suffred it gladly / where daye and nyght remembrynge the name of Jesu cõmended hym to god / prayenge that ỹ pryson sholde not dyspleasure hym / but that he myght haue it for wylderne and penaunce / & there he abode fyue yere in prayers. And in the ende of the fyfthe yere whan god wolde that his soule shold be brought in to the felawshyp of his sayntes / and be alwaye in the syght of god. He that bare meet to saynt Rocke in to the pryson as he was acustomed euery daye / he sawe a grete lyght and shynynge in ỹ pryson. And saynt Rocke knelynge on his knees prayenge / whiche all these thynges he tolde to his lorde / and the same hereof ranne all aboute the cyte soo that many of the cytezyns ranne to the pryson bycause of the nouelte of this thynge / & there sawe and beheelde it / and

gaue laude therof vnto almyghty god/& accused the lorde of cruelte and woodnes. Than at the laste whan the holy sayntRocke knewe by the wyll of god that he sholde fynysshe his mortall lyfe/he called to hym the keper of the prysonand prayed hym that he wolde go to his lord and to exhorte hym in the name of god and of the glorious virgyn Marye that he wold sende to hym a preest/of whome or he dyed he wolde be confessed/whiche thynge was anone done. And whan he had confessed hym to the preest/and had deuoutly taken his blessynge/he prayed hym that he myght abyde there alone thre dayes nexte folowynge for to be in his cõtemplacyon/by whiche he myght the better haue mynde of the moost holy passyon of our lorde. For sayntRocke felt well than that the cytezyns prayed the lorde for his delyueraũce. Whiche thynges the preest tolde to the lorde. And so it was graũted vnto sayntRocke to abyde there alone thre dayes. And in ỹ ende of the thyrde daye/the aungell of god came to sayntRocke sayenge thus. O Rocke god sendeth me for thy soule/of whome in this laste parte of thy lyfe/that what thou now desyrest thou sholdest now aske and demaũde. Than sayntRocke prayed vnto almyghty god with his moost deuoute prayer/that all good chrysten men whiche reuerently prayed in the name of Jesu to the blysted Rocke myght be delyuered surely fro the stroke of pestylence. And this prayer so made he eppyred and gaue vp the ghoost. And anone an aũgell brought fro heuen a table dyuynely wryten with lettres of golde in to the prysonwhiche he layde vnder the heed of sayntRocke. And in that table was wryten that god had graũted to hym his prayer that is to wyte/that who that calleth to sayntRocke mekely/he shal not be hurte with ony hurte of pestylence. And than after the thyrde daye the lorde of the cyte sente to the prysonthat sayntRocke shold be delyuered out of it. And they that came to the prysonfoũde sayntRocke departed fro this lyfe/& sawe through all the prysona merueylous lyght/in suche wyse that without doubte they byleued hym to be the frende of god. ¶ And there was at his heed a grete tapre brennynge & an other at his feet/by whiche tapres all his body was lyght. Ferthermore they founde vnder his heed the forsayd table/by whiche they knewe the name of the blysted Rocke by auctorite/whiche name knowen/the moder of the lorde of that cite knewe many yeres tofore sayntRocke to be the sone of the lorde John of Mountpeler/whiche was brother germayn to this lorde/of whome we haue sayd/whiche thynge & all that was done was bycause they knewe not his name. Than they knewe hym to be neuewe to the lorde/& also by the sygne of the crosse whiche sayntRocke bare as tofore is sayd that he had it whan he was borne out of his moders bely. Thã they beynge therof penytent and in grete waylynge and sorowe. At the last with all ỹ people of ỹ cyte they buryed sayntRocke solempnly and relygyously/whiche soone after the holy sayntwas Canonysed by the pope gloryously. And in his glorious name & honour they buylded a grete and a large chirche. Than let vs reuerently with deuocyon praye vnto this glorious sayntsayntRocke that by his intercessyon and prayer we may be delyuered fro ỹ harde deth of pestylence and epydymye/& that we may so lyue in this lyfe and be penytent for our synnes/that after this shorte and transytory lyfe we may come vnto euerlastyng lyfe in heuen. Amen. ¶ The feest of sayntRocke is alwaye holden on the morowe after the daye of the assumpcyon of our lady/whiche lyfe is translated out of latyn in to englysshe by me Wyllyam Caxton.

¶ Here foloweth the lyfe of saynt Bernard the mellyfluous doctour. And fyrst the interpretacyon of his name.

Bernard is said of ẏ is a pyt or well/and nard⁹ whiche is the glose/saythe vpon Cantica is an humble herbe and of hote nature and well smellynge. He was hote in brēnynge loue/humble in conuersacyon/a welle in flowynge doctryne/a pyt in depenes of scyence/and well smellynge in swetenes of fame. His lyfe hath wryten abbot William of saynt Theodoryk/and the felowe of saynt Bernarde/& Hernaldus the abbot of Boneualle.

Saynt Bernard was borne in burgoyne in the ẏ castell of foūtaynes of noble lygnage and moche relygyous/whose fader hyght Celestyn/and was a noble knyght of the worlde/and moche relygyous to god. And his moder was named Aleth/and she had seuen children syxe males and one female. And the men chyldren she nourysshed all for to be monkes/and the doughter for to be a nonne. And anone as she had a chylde/she offred it vnto god with her owne handes. She wolde refuse straunge brestes. For lyke as she fedde them with her moderly mylke/so fedde she them with nature of goodnes. And as longe as they grewe & were vnder her hande she nourysshed them more for to go to deserte than for to go to the courte. For she fedde them with more comyn and more grosser metes/lyke as she wolde haue sente them ryght forthe in to deserte. And as she bare the thyrde sone ī her bely whiche was Bernard/she sawe in her slepe a dreme/whiche was a demonstraunce of thynges to come. Her semed that she had in her bely a whelpe all whyte and reed vpon the backe/barkyng in her bely. And whā she had tolde her dreme to an holy man/he answered to her prophecyenge. Thou arte moder of a ryght noble whelpe/whiche shall be a wardeyn of the hous of god/and shall gyue grete barkynges agaynst the enemyes. For he shall be a noble prechour/& shall guarysshe moche people by ẏ grace of his tongue. And as Bernard was yet a lytell chylde/he was seke of the heed ache. And there came a woman to hym for to charme hym/& therby to asswage the greuous ache of his heed. But he put her fro hym cryenge by ryght grete indignacyon. And the mercy of god fayled not to his infancye in good loue. For he arose and felte that he was therof delyuered. ¶ In the blyssed nyght of the natyuite of our lorde whan the chylde Bernarde abode in the chirche ẏ offyce of matyns/& coueyted to knowe what houre Jesu chryst was borne. The chylde Jesus appered to hym as he had be borne agayn out of his moders wombe. Wherfore as lōge as he lyued he supposed that houre to be the houre of the natyuyte of our lorde. And euer after as longe as he lyued was gyuen to hym in that houre more perfyte wytte/and speche more haboūdaūt in suche thynges as apperteyneth to the sacrament. And after that he made a noble werke amōge all his other werkes/of the laude and praysynge of god and his blyssed moder/in the whiche werke he expowned ẏ lesson euangelyke how the aungell Gabryell was sente to the virgyn Marye. And whan the auncyent enemy sawe the good purpose of ẏ chylde full of helthe/and bente agaynst hym many gynnes of temptacyon. And on a tyme whan that he had holden his

eyen and fyxed them vpon a woman/ he had anone shame in hymselfe/ and was a cruell venger of hymselfe/ for he lept anone in to a ponde full of water & frosen/ and he was therin so longe/ that almoost he was frosen/ and by the grace of god he was coled from the hete of carnall concupyscence. ¶ Aboute that tyme by instigacion of ỹ deuyll/ a mayde layde her in his bedde by hym all naked there where he slepte/ & whan he felte her/ he let her lye in that same syde of ỹ bedde that she had taken/ & turned hym to that other syde & slepte. And she taryed a space of tyme & felte hym and ketylde hym/ & wold haue drawen hym to her entent. And at ỹ last whan she felte hym vnmeuable/ though she were vnshamefast/ yet she was ashamed/ and all cõfused arose and went her waye. ¶ An other tyme as he was herberowed in the hous of a lady/ she consydered the beaute of this yonge man/ and was gretly chafed/ and strongly desyred his company. And than she ordeyned a bedde out fro the other/ and in the nyght she arose without shame & came secretly to hym. And whan he felte her/ he cryed theues theues. And she fledde and lyght a candell her selfe & sought the thefe/ and none was founden. And than eche man went to his bedde agayne/ but this vnhappy woman rested not/ but she arose agayne & went to the bedde of Bernarde as she dyd tofore. And he cryed agayne theues theues/ and ỹ thefe was sought but he was not founden ne publysshed of hym/ whiche knewe her well. And yet was she chafed the thyrde tyme/ & than with grete payne she cesed/ what for drede and despayre. And on the morowe as they went by the waye/ his felowes repreued hym of that he had so dremed of theues/ & enquyred of hym what it was And he answered. Verely I haue suffred this nyght ỹ assaylynges of a thefe/ for myne hostesse enforced to take awaye fro me tresour not recouerable. And than he bethought hymselfe that it was not sure thynge to dwell with the serpent/ & thought for to flee it. And than he ordeyned hym to entre in to ỹ ordre of cysteaus And whan his bretherne knewe it/ they wolde haue taken hym fro that purpose. And our lord gaue to hym so grete grace that they myght not turne hym fro his conuersyon/ but he brought all his bretherne & many other to relygyon/ neuertheles Gerard his broder a noble knyght supposed alway ỹ they were vayne words/ and refused alway his admonestementes & techynges. And than Bernard brennynge in the fayth & in the spirytt of broderly loue of charyte sayd. My broder I knowe well that one sharpe trauayle shall gyue vnderstandynge to thyn eres. And after that he put his fynger on his syde & sayd to hym. One daye shall come and that ryght soone/ that a spere shall perce thy syde/ & shall make way to thyn herte for to take the coũseyle that ỹ now refuseste. And within a shorte tyme after Gerard was taken of his enemyes/ and was hurt on the syde in the place where his broder had set his fynger/ and was put in prison fast bouũden. And than came to hym Bernarde. And they wolde not suffre hym to speke to hym. And he than cryed on hye. Gerarde broder/ knowe ỹ that we shall goo shortly and entre in to the monastery. And that same nyght the bandes of his broder Gerarde brake and fell of/ and the dore opened by hymselfe/ and he fledde out/ and sayd vnto his broder that he had chaunged his purpose/ and wolde be a monke. And this was in the yere of the Incarnacyon of our lorde a thousande and twelue/ in the .xv. yere of the ordre of cysteaus. ¶ The seruaunt of god Bernarde at the age of .xxij. yere entred in to ỹ ordre of cysteaus with moo than .xxx. felowes. And as Bernarde yssued with his brethern out of his faders

hous/Guy that was the eldest sawe Bynarde his yonger broder whiche was a lytell chylde/& played with the chyldren and sayd to hym. Bynard broder/all the possessyons of our herytage shall apperteyne to the. And ỹ chylde answered not as a chylde and sayd. Ye shall than haue heuen and leue to me onely the erth/this parte is not euenly ne right wysely deuyded. And after the chylde abode a lytell whyle with his fader/but afterward he folowed his bretherne. ¶ Whan the seruaũt of god saynt Bernarde was entred in to the ordre/he was so espryred & in all thynge occupyed in god/that he vsed no bodyly wyttes. He had ben a yere in the cell of nouyces/& yet he wyst not whether there were ony wyndowes on the hous or no. And oftentymes he had entred and gone out of the chirche/where as in the heed were thre wyndowes/& he supposed that there had ben but one. And ỹ abbot of cysteaus sente of his bretherne for to edyfye the hous of Clereuaus/& made Bernard there abbot/whiche was there longe in grete pouerte whiche ofte made his potage with leues of holme. And the seruaũt of god waked ouer mãnes power and sayd that he lost no tyme but whan he slepte/and sayd that ỹ comparyson of slepe and of deth were lyke semblable/so they ỹ slepe ben lyke as deth were vñ men and lyke as deed men ben seen sleppyng to god. He was vnneth drawen to ony meet for delyte of appetyte/but onely for drede of faylyng/and he went to take his meet lyke as he sholde haue gone to a turment And he was alway acustomed whan he had eten/to wyte yf he had eten to moche or more than he was acustomed/& yf he had so done/he wolde punysshe hymselfe so ỹ he refrayned his mouth/that he lost a grete partye of his sauoure & tastynge of his meet. For somtyme he dranke oyle whan it was gyuen to hym by errour in stede of drynke. He sayd ỹ the water was good alone & refresshed hym well/and he perceyued not ỹ he dranke oyle/but whã his lyppes were enoynted & ỹ some tolde hym therof. And somtyme & otherwhyle he ete the fatte of rawe flesshe in stede of butter. And he sayd that all that he had lerned of holy scripture/he had lerned it in woodes & in feldes/most by medytacyon & prayenge/& confessed that he had none other maysters but okes and holme trees/and this confessed he amonge his frendes. At the last he cõfessed that somtyme whan he was in medytacyons or prayenge/him thought ỹ all holy scriptures appered to hym expowned. ¶ On a tyme as he reherseth in Canticis that he wolde put amonge ỹ wordes suche as ỹ holy ghoost coũseyled hym. And whyles he made that treatye he wolde thynke of good courage what he sholde do whan ỹ were made. And than a voyce came to hym sayenge/tyll thou hast accomplysshed this werke thou shalt do none other. He had neuer pleasure in clothynge/he sayd that fylthes were in demonstraũce of neclygence. And outragyous clothyng was foly/glorifyenge hymselfe in compysynge outwarde vayne glory. He had in his herte alwaye this prouerbe/& ofte sayd it. Who doth that no man doth/all men wonder on hy. He ware many yeres the hayre/& as lõge as he myght hyde it he ware it/& whan he sawe that it was knowen/he lefte it anone & toke hym to comyn besture. He laughed neuer but yf he made greter force to laugh than to refrayne hym. He was wont to saye that ỹ maner of pacyence was in thre maners. Of iniuryes of wordes/of domages of thyges/& of mysdoynge of ỹ body. ¶ On a tyme he wrote a lettre to a bysshop frendly/& admonested hym amyably. And he was moche wrothe and wrote to hym a lettre sayenge thus at ỹ begynnynge. Ye tynge to ỹ that hast ỹ spiryte of blasphemye. To whom he answered. I suppose

not to haue the spiryte of blasphemye/ne haue sayd euyll to ony man/but onely to the pryncethe deuyll. ¶An abbot sent to hym.vj.C.marke of syluer for to make a couent/but all the money was robbed by theues by ẏ waye. And whan saynt Bernarde herde therof/he sayd none other thynge/but blysſed be god ẏ hath spared me fro this charge. ¶A chanon reguler came to hym/& prayed hym moche ẏ he wold receyue hym to be a monke. And he wold not accorde it to hym/but coũseyled hym to returne to his chirche. He sayd to hym. Why hast ẏ so moche in thy bokes prayſed perfeccyon/yf ẏ wylte not shewe it and delyuer it to hym that coueyteth it yf I had thy bokes I wolde all to rente them. And Bernarde sayd to hym. Thou hast not redde many of them/but that ẏ myghteſt be perfyte in thy cloyſtre/I prayse in all my bokes the correccyon of maners/and not the mutacyon of places And the chanon beynge all enraged lepte to hym & smote hym on the cheke/that it was reed & swollen. And they that were by arose agaynſt this curſed man for to haue smytten hym. But Bernarde came bytwene cryenge/and coniurynge by the name of Jesu chryſt that they sholde not touche hym/ne do hym none harme. He had a custome to saye to the nouices that wolde entre in to relygyon/leue there wout your body that wyll entre in to relygyon/leue the body without that ye haue taken fro the worlde/and ioyne you to them that bẽ here within/let the spiryte entre onely. For the flesshe profyteth no thynge. Saynt Bernardes fader went in to the monaſtery/and dwelled there a certayne tyme/& after dyed in good age. The syſter was maryed in to the worlde And on a tyme she arayed & apparayled her in ryches & delyces of the worlde/& went to the monaſtery for to vyſyte her bretherne in a proude eſtate & grete apparayle. And they dradde her as she had bẽ the deuyll or his nette for to take soules/ne wold not go out for to se her. And whã she sawe that none of her bretherne came agaynſt her/one of her bretherne ẏ was porter sayd to her/that she was a foule ordure and stynkynge wrapped in gaye araye. And than she melted all in teres & sayd. yf I be a synner/god dyed for synners/& bycauſe I am a synfull woman I come to aske coũſeyle of them that ben good/yf my broder deſpyſe my flesshe/he that is the seruaunt of god ought not to deſpyſe my soule/let my broder come/& what he shall cõmaunde me/I shall do. And she helde that promeſſe. And he came with his bretherne. And bycauſe she myght not departe fro her huſbonde/he taught her to deſpyſe ẏ glory of ẏ worlde and shewed to her how she sholde enſewe the steppes of her moder. And than whã she came home agayne/she was so sore chaũged/that in the myddle of ẏ worlde she ladde the lyfe of an heremyte/and all straũged from ẏ worlde. In the ende she vaynquyſshed her huſbonde by prayers and was aſſoyled of her vowe/& entred in to a monaſtery. ¶On a tyme saynt Bernarde was sore seke/so that hym semed he sholde gyue vp his spiryte & was at his ende as hym semed in a traunce/& hym thought that he was tofore god in iudgement/and there was the deuyll on that other syde/whiche put on hym many accuſacyons & repryches. And whan he had all sayd/Bernarde sayd without fere drede or wrathe. I confeſſe me that I am not worthy to haue the kyngdome of heuen by myn owne merytes/but our lorde whiche holdeth me by double right as his heryttage/& by the merytes of his paſſyon/by that one he is content/& that other he gyueth to me/by whiche gyfte I ought not to be confounded/but it apperteyneth to me by ryght. And thus he was confuſed/and the byſyon fayled/& the seruaũt of god came to hymſelfe/and

destrayned his body by so grete trauayle of fastynges and wakynges that he languysshed in contynuall maladye/that he myght not folowe the couent but with grete payne. ¶ On a tyme he was so greuously seke that all the bretherne prayed for hym/so that he felte hymselfe a lytell alledged & eased of his payne. Than he dyd assemble all his bretherne & sayd. Wherfore holde ye so wretched a man/ye be stronger and haue vanquysshed/I praye you spare me & let me go. ¶ This holy man was electe of many cytees for to be a bysshop/specyally of the cyte of Jene/and of the cyte of Mylan/and refused it not folyly/ne graũted therto/but sayd to them that requyred hym/that he was not his owne/but deputed to other. And by the coũseyle of this holy man the bretherne so prouyded by the auctorite of the pope/that none myght take hym from them/whiche was theyr ioye to haue hym. ¶ On a tyme whan he vysyted the ordre of charterhous/and whan the bretherne were well edyfyed by hym/one thynge there was that moued a lytel the pryour of the place/and ꝑ was the sadell that saynt Bernarde rode on was ouer precyous/and shewed lytell pouerte of ꝑ bretherne/and the pryour tolde it to one of the bretherne. And the broder tolde it forth to saynt Bernarde. And he meruayled and asked what sadell it was/& sent for it/for he wyst not what sadell it was how well he had rydden vpon it fro Clereuaus to the charterhous. He went all a longe daye by the lake of Lozane/and sawe not the lake/ne toke hede of it. And at euen as his felowe spake of that lake/he demaũded where was that lake. And whan they herde that/they meruayled strongly. For certaynly ꝑ humblenes of his hert vanquysshed in hym ꝑ heyght of name. For the worlde coude neuer enhaũce hym so hygh/but he alone humbled himselfe the more. He was reputed souerayne of all/& he accounted hymselfe leest and moost lowest. And at the last he confessed/that whan he was amonge his souerayne honours & fauours of the people/hym semed that there was an other man chaũged in hym/or as he had ben in a dreme/& there where he was amonge the moost symple brethern/he vsed moost amyable humylyte/there he ioyed/there founde he hymselfe/and that he was returned in to his owne persone he was alwaye foũden tofore ꝑ houres or redynge or wrytynge/or in meditacyons or in edyfyenge his bretherne by worde. ¶ On a tyme as he preched to ꝑ people/and that they all vnderstode deuoutly his wordes there arose suche a tẽptacion in his herte beryly now precheſt ꝑ wel/now art thou well herde of the people/and art reputed wyse of them all. And than the holy man felyng hymselfe to be put in this temptacyon/rested & taryed a whyle/& thought whyder he myght saye more or make an ende. And anone he was conforted by dyuyne ayde answered softly to hym ꝑ temted hym. I neyther began by the/ne I shal not ende by the/& so pfourmed surely all his sermon. ¶ A monke that had ben a rybaude in ꝑ worlde & a player tempted by a wycked spiryte wolde returne agayne to ꝑ worlde. And as saynt Bernard retey ned hym/he demaũded hym wherof he sholde lyue. And he answered hym ꝑ he coude well playe at the dyce/& he sholde well lyue therby. And saynt Bernarde sayd to hym. yf I delyuer to ꝑ ony good wylt thou come to me agayn euery yere that I may parte halfe agayn with the. And he had grete ioye therof/and prompsed hym so to do. And than saynt Bernarde sayd that there sholde be delyuered to hym twenty shyllynges. And than he went his waye therwith. And this holy man dyd this for to drawe hym agayne to the religyon as he dyd after. And so he went forth and lost all/and came agayne

all cõfused tofore ỹ gate. And whã saynt Bernarde knewe hym there/ he went to hym ioyously and opened his lappe for to parte the gayne/ & he sayd. Fader I haue wonne no thynge/ but haue lost your catayle/ receyue me yf it please you for to be your catayle. And saynt Bernard answered to hym swetely/ yf it be so/ it is better that I receyue the than lese bothe ỹ one & that other. ¶ On a tyme saynt Bernard rode vpon an hors by the way/ & mette a vylayne by ỹ waye whiche sayd to hym that he had not his hert ferme & stable in prayenge. And ỹ vylayne or vplondysshe man had grete despyte therof/ and sayd that he had his herte ferme & stable in all his prayers. And saynt Bernard whiche wold baynquysshe hym & shewe his foly sayd to hym. Departe a lytell fro me and begyn thy Pater noster in the best entent thou canst/ & yf ỹ canst fynysshe it without thy̆kyng on ony other thynge/ wout doubte I shall gyue to the the hors that I am on. And thou shalte promyse to me by thy fayth/ that yf thou thynke on ony other thynge/ ỹ shalte not hyde it fro me. And the man was gladde/ & reputed that hors his/ and grauted it hym/ and went aparte/ & began his Pater noster/ and he had not sayd the halfe whan he remembred yf he sholde haue ỹ sadle withall/ & therwith he returned to saynt Bernarde & sayd that he had thought in prayenge. And after ỹ he had no more wyl to auaũt him. ¶ There was a mõke of his named broder Robert nygh to himselfe as to the worlde had be deceyued in his chyldhode by the entycement of some persones/ and was sent to the abbey of Cluny/ & the honourable man lefte him a whyle there/ & he wolde call hym agayn by lettres/ and as he endyted the lettre by clere day/ & an other mõke wrote it/ a rayne came sodeynly vpon them/ & he that wrote wold haue hydde the parchemẽt fro the rayne. And saynt Bernarde sayd/ this werke is the werke of god/ wryte on hardyly & doubte the no thynge. And thã he wrote ỹ lettre in the myddes of the rayne wout beynge wete/ & yet it rayned all about them. For the vertue of charite toke awaye ỹ moysture of ỹ rayne fro them. ¶ A grete multytude of flyes had taken a chirche that he had do make/ so that they dyd moche harme to all them that came thyder. And he sayd. I curse & excomune them. And on the morowe they were foũde all deed. ¶ He was on a tyme sent fro the pope to Mylane for to reconcyle the chirche. And whã he had done & was returned/ a man of Mylan brought hym his wyfe whiche was demonyake. And anone ỹ deuyl began to myssay hym through ỹ mouth of the wretched woman & sayd/ thou eter of porrette weneſt ỹ to take me out of my hous/ nay ỹ shalt not. And the holy man saynt Bernard sent hym to saynt Cyre in his chirche. And ỹ sayd saynt Cyre gaue the honour to his hoste/ and held her not And thus was she brought agayne vnto saynt Bernard. And than ỹ deuyll began to crye & saye. Neyther Cyre ne Bernard shall put me out. And saỹt Bernard sayd Cyre ne Bernarde shall not put the out/ but our lord shall put ỹ out. And as soone as he made his prayer/ the wycked spiryte sayd. Ha ha how gladly wolde I yssue from hens/ for I am here turmented greuously/ but I may not/ for the grete lorde wyll it not. And the holy man sayd who is that lorde. And he sayd Jesus of nazareth/ & saynt Bernard sayd/ sawest thou him euer. And he answered ye. Bernard sayd/ where sawest thou hym. And he sayd/ in his glory. And saynt Bernard asked hym/ & were thou in glory. And he sayd ye. How wẽtest thou fro thens. And he sayd with Lucifer many of vs fell. All this he sayd by the mouth of the woman that euery man herde. Thã sayd to hym the holy man/ woldest not thou go agayn in to that glorye. And he sayd mo wynge

meruaylously/it is to late. Than the holy man prayed/and the wycked spiryte yssued out of ẏ woman/but whan ẏ man of god was departed thens/the wycked spiryte entred agayn. And her husbonde came after the holy man/& told hȳ what was happened. And he made to bynde a wrytyng aboute her necke conteynynge these wordes. I cōmaūde the in ẏ name of our lorde Jesu chryst that thou be not so hardy to touche more this womā. And he durst neuer after touche her. ¶ There was a pyteous woman in Guyan whiche was vexed with a deuyll that dwelled in her/& vexed her meruaylously. vj. yere durynge in vsynge her his lechery. And the holy man saynt Bernarde came in those partyes/& ẏ deuyll menaced her yf she went to hym that it sholde not profyte her/& yf she wente he that was her loue sholde be to her a cruell persecutour. But she went surely to the holy man and tolde to hym wepyng strongly what she suffred. And he sayd/take this staffe whiche is myn/and laye it in thy bedde/& yf he may do ony thynge let hym do it. And she dyd so & layde it in her bedde. And he came anone/but he durst not go to his werke acustomed/ne presumed to approche her bedde/but he thretened her right egerly/that whā he was gone he wolde auenge hȳ right cruelly on her. And whā she had sayd this to Bernarde/he assembled ẏ people that eueryche sholdꝰ holde a candell brēnynge in his hande/& came to this deuyll/& with all them ẏ were there he cursed & excomuned hym/& defended that neuer after he shold so do to her/ne to none other. And thus was she all delyuered of ẏ illusion. ¶ And on a tyme as this holy man as a legate came in ẏ prouynce for to reconcyle the duke of Guyan to the chirche/& he refused to be recōcyled in all maners. The holy man went to ẏ awter for to synge masse. And the duke abode without the chirche as excomuned. And whan he had sayd Pax dñi. he layde the body of our lorde vpon the patene/& bare it without ẏ chirche/& went out with a face flambynge & brēnynge/and assayled the duke by ferefull wordes sayenge. We haue prayed the/& thou hast despysed vs Loo here is ẏ sone of the virgyn/whiche is comen to the/and is lordꝰ of the chirche whome thou ꝑsecutest/this is thy iudge in the name of whome all knees bowen/in the handes of whome thy soule shall come/despyse hym not as ẏ hast his seruaūtes/resyst him yf thou mayst. Than anone ẏ duke wexed all styffe & was impotent in all his membres. And than he fell downe at his feet. And the holy man put his fote at hym & cōmaūded hym to aryse & to here the sentence of god. Than he tremblynge arose and accomplysshed anone that ẏ holy man cōmaūded. ¶ On a tyme as this holy man saynt Bernard entred in to almayn for to appease a grete discorde/there was an archebisshop that sent an honourable clerke agaynst hym. And whan ẏ clerke sayd to hym ẏ he had ben sent fro his mayster agaynst hym/ẏ holy man answered to hym and sayd. An other lord hath sent the. And he meruayled & sayd ẏ he was sent of none other but of his lorde the archebysshop. And saynt Bernardꝰ sayd/sone ẏ arte deceyued/our lordꝰ Jesu chryst whiche hath sent the is greter mayster. And whan the clerke vnderstode hym/he sayd. Syr wenest thou that I wyll be a mōke/nay I thought it neuer/ne it came neuer in my herte. Yet after in ẏ same viage he forsoke ẏ worlde and receyued ẏ habyte of this holy man saynt Bernard. ¶ He toke also on a tyme in to the ordre a noble knight. And whan he had folowed saynt Bernarde a lytell tyme/he began to be greuously tempted. And whan a broder sawe hym so heuy/he enquyred hym ẏ cause of his heuynes And he answered hȳ. I wote well I shal neuer be gladde. And ẏ broder tolde it to

saint Bernard/& he prayed to god moche ententyfly for hym. And anone ỹ broder ỹ was so penfyfe and so heuy semed more ioyous than the other/and more gladder than he had ben tofore heuy. And the bro der blamed him bycause he had sayd ỹ he shold neuer be ioyous. And he answered & sayd. I wote well I sayd that I shold neuer be gladde/but I saye now that I shall neuer be sorowfull. ¶ Whan saynt Malachiel bysshop of Irlond/of whome he wrote ỹ lyfe full of vertues passed out of this worlde out of his monastery blys sedly to our lorde Jesu chryst. And saynt Bernard offred to god for hym sacrefyce of helth/he sawe ỹ glory of hym by reue lacyon of our lorde/& by the inspyracyon of god. He chaũged the fourme of prayer after the cõmunyon sayenge thus with ioyous voyce. God ỹ hast accompanyed saynt Malachyell by his merytes w̃ thy sayntes/We praye the to gyue to vs that we ỹ make the feest of his precyous deth may folowe the examples of his lyf. And whan ỹ chaũtour herde hym/he sayd to hym & shewed that he erred. And he sayd I erre not/but I knowe well what I saye/& thã went to the body & kyssed his feet. ¶ And on a tyme as the lente approchedhe was bysyted of dyuerse knyghtes/& he prayed them ỹ at ỹ leest in these holy dayes they shold absteyne them fro theyr vanytees/theyr iolytees/& doynge outrages/& they in no wyse wolde agree therto. And thã he bad make redy wyne & sayd to them/drynke ye ỹ helthy of your soules. And whan they had dronken the wyne/they were sodeynly chaũged/and went to theyr houses/& they that had deuyed to do a lytell tyme/they gaue to god after all the tyme of theyr lyfe/& ladde a vyght holy lyfe. At ỹ last ỹ holy Bernard approchynge to the deth sayd blissedly to his bretherne. I requyre & cõmaũde you to kepe thre thynges/ỹ whiche I remembre to haue kepte to my power/as longe as I haue ben in this present lyf. I haue not wylled to sclaundre ony persone/& yf ony haue fallen/I haue hyd it as moche as I myght. I haue euer trusted lesse myn owne wytte than ony others. yf I were hurte I neuer requyred vengeaũce of ỹ hurter. I leue to you charite/humilite & patience. And after ỹ he had done many myracles/& had made an. C. lxxj. monasteryes/& had ordeyned many bokes & treatyses/he accõplysshed ỹ dayes of his lyfe the. lxiij. yere of his age/in ỹ yere of our lorde a. M. C. lvj. He slepte in our lorde amonge ỹ handes of his sones/& his glory shewed his departynge hens to moche people. ¶ He appered to an abbot in a monastery/& admonested hym ỹ he shold folowe hym/and so he dyd. And than saynt Bernard sayd. We be comen to the moũt of Lybane/thou shalt abyde here/and I shall ascende vp on hye. And he asked hy wherfore he wolde goo vp. And he sayd for to lerne I wyll go vp. And he beynge gretely ameruayled sayd/What wylte ỹ lerne fader/to whome we byleue ỹ there is none to the lyke/ne holden so wyse in scyence as ỹ arte. And he sayd/here is no scyence/ne here is no knowlege of trouth but there aboue is plente of scyence/& on hye is ỹ very knowlege of trouth. And w̃ that worde he vanysshed away. And thã that abbot marked ỹ day/& foũde ỹ saynt Bernarde was than passed to our lorde/ whiche shewed for hym many myracles and innumerable. To whome be gyuen laude & praysynge euerlastynge. Amen.

¶ Here folowyth the lyfe of saynt Thymothe. And fyrst the interpretacyon of his name.

Thymothe is as moche to saye as holdynge drede/or of timore that is drede/and theos a worde of greke whiche is deus in latyn/& god in englysshe/ as the drede of god.

SAynt Thymothe was taken vnder Nero of the prouost of Rome/ and was greuously beten/ & had quycke lyme put in his throte & vpon his woundes. And he rendred thankynges to god with all his herte. And than two aūgels came to hym sayenge/ lyfte vp thy heed to heuen. And than he beheldе and sawe the heuen open/ and Jesu chryst whiche helde a double crowne and sayd to hym/ Thou shalte receyue this of my hande. And a mā named Appollinare sawe this thynge/ & dyd hym to be baptysed. And therfore the prouost cōmaūded that they twayne togyder perseueryng in the confessyon of our lorde sholde be byheded/ aboute the yere of our lorde. lvj.

¶ Here folowеth the lyfe of sayut Symphoryen.

SYmphoryen was borne in the cite of Augustydynence/ & he beynge a yonge chylde shone in so grete haboundaūce of vertues/ that he surmoūted the lyfe of the auncyentes. And as the paynyms halowed the feest of Venus Symphoryen was there and wolde not worshyp the ymage tofore Eraclye ꝑ prouost Than he was longe beten/ and after set in pryson. And they wold haue constraynedꝫ hym to do sacrefyce/ and promysed to hym many gyftes. He answered & sayd/ our lorde can well rewarde the merytes/ and also he can well punysshe synners. Than ꝑ lyfe that we owe to god of dette let vs praye with good wyll. Slowe penaunce is to vnderstande synners enharded ben enoynted with the swetenes of hony whiche engendreth venym & euyll thoughtes byleuynge/ your couetyse tofore all thynges possedeth no thynge. For it is bounden to the artes of the deuyll/ & shall be withholden in the bandes of the cursed and euyll wynynge/ & your ioyes whan they begyn to shyne/ shall be broken lyke glasse. And than ꝑ iudge fulfylled with wrathe gaue sentence/ & cōmaūded that Symphoryen sholde be slayne. And as he was ledde to the place of his martyrdom/ his moder cryed fro ꝑ wall of her hous and sayd. Sone sone remembre the of the lyfe perdurable/ loke vpwarde and beholdē hym that regneth in heuen/ thy lyfe shall not be taken awaye fro the/ but it shall be chaūged in to a better. And than anone he was byheeded. And his body was taken of the chrysten men/ and was honourably buryed. And soo many myracles were shewed at his tombe/ that it was holden in grete honour of ꝑ paynyms. Gregory of Tours rehercеth of ꝑ place where his blode was shedde/ a chrysten man bare awaye thre stones whiche were besprēcled with his blode/ and put them in a case of syluer/ & tables of tree enclosed aboute it/ and bare them in a castell/ whiche castell was after al brent with fyre/ and that case was foūden hole and safe in the myddle of the fyre. And he suffred deth aboute the yere of our lorde. CC. and. lxx.

¶ Here folowеth the lyfe of sayut Bartylmewe the apostle. And fyrst the exposycyon of his name.

BArtylmewe is expowned the sone of aboue hangynge the waters/ or sone of ouerhangynge the see. He is sayd of bar/ that is as moche to saye as sone/ and tholos whiche is as moche to saye as souerayne/ and of moyes that is to saye water. And hereof is sayd Bartylmewe/ as a sone hangynge ouer the waters/ that is of god whiche enhaunceth the myndes of doctours on hye/ for to shede & besprynge bynethe the waters of doctryne. And it is a name of Syrye/ & not of hebrewe. And by ꝑ fyrst thre suspendynges that he had ought to be noted. He was suspended or taken vp from the

loue of the worlde/ & he was suspended/ that is to saye ententyfe to heuen by loue And he was suspended/ that is to saye wrapped in ỹ grace & in the ayde of god/ not by his merytes his lyfe shone/ but by the ayde of god. Of the seconde came the depenes of his wysdom/ of whiche depenes of wysdom Denys sayth in his misticall theologye. The diuyne Bartylmewe of whom is moche diuynite & right lytell And ỹ the gospel is brode & grete/ & also it is shorte. And after ỹ entent of saynt Denys Bartylmewe wyll shewe ỹ all thynges may be affermed & shewed of god vnder one cõsideracyon/ & by an other consideracyon may be more properly denyed.

SAynt Bartylmew ỹ apostle went in to ynde whiche is in the ende of the worlde/ & there he entred in to a temple where an ydoll was whiche was named Astaroth/ & he as a pylgrym abode there. In that ydoll dwelled a fende that sayd that he coude hele all maner of sekenesses/ but he lyed/ for he coude not make them hole/ & he ceced to make them seke/ and the temple was full of seke people/ & coude haue none answere of ỹ ydol/ wherfore they went in to an other cyte/ where as an other ydoll was worshypped named Beryth/ & they demaunded hỹ why Astaroth gaue to thẽ none answere. And Beryth sayd/ your god is boũde w̃ chaynes of fyre/ that he neyther dare drawe breth ne speke after that Bartylmewe ỹ apostle of god entred in to the tẽple. And they sayd to him/ Who is ỹ Bartylmewe And ỹ deuyl sayd/ he is ỹ frende of god almyghty/ & he is comen in to this puynce for to auoyde all the goddes of ynde. And than they sayd/ tell vs some tokens and sygnes that we may knowe him & fynde hym. And ỹ deuyll sayd to them/ he hath blacke heres & cryspe/ his skynne whyte his eyen grete/ his nosethyrlles euen and strayte/ his berde lõge & hore a lytell/ & of a streyght & semely stature/ he is cladde in a whyte cote & a whyte mãtel/ whiche in euery corner ben gẽmes of purpure/ & precyous stones therin/ & it is lyth. xxbj. yere that his clothes neuer wexed old ne foule. He prayeth & worshyppeth god on his knees an hondred tymes a daye/ and an hondred tymes by night. The aũgels gone with hỹ whiche neuer suffre hỹ to be wery ne to be an hongred. He is alway of lyke semblaũt glad & ioyous. He seeth all thynges tofore/ he knoweth all thyge He speketh all maner languages & vnderstandeth them/ & he knoweth well what I saye to you/ & whan ye seke hym yf he wyll he may shewe hymselfe to you/ & yf hym lyst not/ ye shall not fynde hym/ & I praye you whã ye fynde hym ỹ ye praye hym that he come not hyder/ that his aũgelles do not to me as they haue done to my felowe. Than they went & sought hỹ dylygently & besyly two dayes/ & founde hym not. ¶ On a day one ỹ was beset w̃ a deuyl/ cryed & sayd. Apostle of god Bartylmewe/ thy prayers brenne me. And ỹ apostle sayd/ holde thou thy peas and come thens. And anone he was delyuered. ¶ And whan Polemyen kynge of that regyon herde this thynge/ whiche had a doughter lunatyke/ he sent to the apostle prayenge ỹ he wolde come to hym & hele his doughter. And whan ỹ apostle was come to him & sawe that she was boũden with chaynes/ & bote all them ỹ went to her/ he cõmaũded to vnbynde her. And ỹ mynystres durst not go to her/ & he sayd. I holde ỹ deuyll fast boũde ỹ was in her & therfore be not aferde. And than anone she was vnbounden and delyuered. And than the kynge wolde haue presented to the apostle camelles charged with golde & syluer & precyous stones/ but he coude not be foũden in no maner. And on ỹ morowe folowynge the apostle appered to ỹ kynge alone in his chambre/ and sayd to hym/ Wherfore soughtest thou me yester

daye with gold and syluer and precyous stones. Those thynges ben necessarye to them that coueyte worldly thynges/but I desyre no thynges erthly ne carnall. Than sayntBartylmewe began to saye many thynges/& enfourmed the kynge of our redēpcyon/& amonge other thynges how Jesu chryst vaynquysshed ꝑ deuyll by meruaylous & couenable puyssaunce/ iustyce & wysdom. For it was couenable that he that ouercame the sone made of the erth(that was Adam)whyle he was yet a virgyn/sholde be ouercomen of the sone of the virgyn. He ouercame hȳ than myghtely whā he threwe hȳ puyssaūtly out of his lordshyp/whiche had thrown out by force our fyrst fader. And thus as he that ouercometh some tyraūt/sendeth his felowes tofore for to set vp his sygne ouer all/& to cast out tyrauntes. In lyke wyse Jesu Chryst sente his messengers ouer all for to take awaye ꝑ honour & the worshyppyng of the deuyll ryghtwysly For it is right that he that vaynquysshed man by etyng & helde hym/that he sholde be ouercomen by a man fastyng/& holde man no lenger. For it is ryghtfull that he whiche by the arte of ꝑ deuyl was despysed/that by the arte of Jesu chryst sholde be vaynquysshed. And lyke as ꝑ fawcon taketh the byrde/ryght so toke he Jesu chryst in desert/bycause he fasted & wolde assaye yf he had hongre. And yf he had hongre/ꝑ he myght haue deceyued hym by meet. And yf he had no hongre/than knewe he well without doubte ꝑ he was god. But he myght not knowe hym/for he had hongre/& consented no thynge to hym/ne to his temptacyons. And whan he had preched ꝑ sacramentes of ꝑ fayth he sayd to the kynge/that yf he wold receyue baptym/he wolde shewe to hym his god bounden with chaynes. And the daye folowynge whan ꝑ bysshops sacrefyed within the palays of the kynge/the deuyls began to crye & saye. Cese ye cursed wretches to do sacrefyce to vs/lest ye suffre werse than I that am bounden wt chaynes of fyre by ꝑ aūgels of Jesu chryst whome the iewes crucyfyed/and supposed to haue brought to deth/whiche deth that is our quene he hath emprysoned/& hath boūden our pryce in chaynes of fyre And anone than they sette cordes on the ymage for to pull downe & ouerthrowe ꝑ ydoll/but they myght not. The apostle than cōmaūded the deuyll that he sholde yssue and go out/and breke ꝑ ydoll all to peces. And he yssued out and destroyed & brake all the ydolles of the temple. And anone the holy apostle made his prayers sayenge. O god of Abrahā/god of ysaac/ and god of Jacob/whiche hast gyuen to vs suche power/that we enlumyne the blynde/& clense the lepres/I desyre & requyre that this multytude myght be heled. And they all answered & sayd Amen And forthwith all the seke people were cured & heled. And than the apostle did do halowe that temple/and cōmaunded the deuyll to go in to the deserte. Than ꝑ aūgell of our lorde appered there/and flewe roūde aboute the temple/and ensygned & graued with his fynger the sygne of the crosse in foure corners of ꝑ tēple sayenge. Our lorde sayth this/lyke as I haue cured you & made you clene of all your sekenesses/so let this temple be made clene of all fylthe and ordure. But I shall shewe hym to you that dwelled therin tofore/to whome the apostle hath cōmaūded to go in to deserte/and doubte ye not to se hym/ make in your forehedes suche a sygne as I haue grauen in these stones. And than he shewed vnto them an ethiopyen more blacke than thonder/the face sharpe/the berde longe/his heeres hangynge vnto his feet/his eyen flambynge as hote fyre and kest out sparcles of fyre/and castyng out of his mouth flambes of brymstone/ and his handes boūden with chaynes of fyre behynde his backe. And than ꝑ aun-

gell sayd to hym. Bycause that thou hast herde that the apostle hath cõmaunded/ and hast broken all the ydolles of the temple I shall vnbynde the. Go in to suche a place/ Where as dwelleth no man/ and be thou there vnto the daye of Iudgement. And Whan he Was vnboũden/ he Wente his Waye With a grete brayenge & howlyng. And ỹ aũgell of our lord moũted vp in to heuen in the syght of them all. And than Was the kynge baptysed With his Wyfe & his chyldren/ & all his people/ and lefte his realme/ & Was made disciple of the apostle. Than all the bysshops of the ydolles assembled them togyder/ & Went to Astryarges the kynge/ & broder to Polemyen/ & complayned of ỹ losse of theyr goddes/ & of the destruccyon of theyr temples/ and of the conuersyon of his broder made by arte magyke. Astryarges Was Wroth/ & sent a thousande men armed to take ỹ apostle. And whã he Was brought tofore hym/ the kynge sayd to hym. Arte not thou he that hast puerted my broder. And ỹ apostle answered to hym. I haue not peruerted hym/ but I haue cõuerted hym. And the kyng sayd to hym/ lyke as thou hast made my broder to forsake his god/ so shall I make the forsake thy god/ and shalt do sacrefyce to my god. And the apostle sayd. I haue boũden the god that thy broder adoured/ & shewed hym bounden/ & constrayned hym to breke his false ymage/ & yf thou mayst so do to my god/ thou mayst Well drawe me to thyn ydoll and yf not/ I shal all to breke thy goddes and than byleue thou in my god. And as he sayd these Wordes/ it Was tolde to the kynge that his god Baldach Was ouerthrowen and all to broken. And whan the kyng herde that/ he brake and all to rent his purpure in Whiche he Was cladde/ & cõmaũded that the apostle shold be beten With staues/ and that he sholde be flayne quycke/ & so it Was done. Than the chrysten people toke awaye the body/ and buryed it honourably. Than kynge Astryarges and the bysshoppes of the temples Were rauysshed With deuylles and dyed And the kyng Polemyen Was ordeyned bysshop/ and accomplysshed the offyce of a bysshop. xx. yere moche lowably/ & after that rested in peas and full of vertues

¶ There ben dyuerse opynyons of ỹ maner of his passyon. For the blyssed Dorothee sayth that he Was crucyfyed/ and sayth also. Bartylme We preched to men of ynde/ and delyuered to them ỹ gospell after Mathe We in theyr propre tongue. He dyed in Albane a cyte of grete Armenye/ crucyfyed w̃ the heed downWarde. Saynt Theodoryk sayth that he Was slayne. And it is redde in many bokes ỹ he Was heded onely. And this cõtraryete may be assoyled in this maner/ that some saye that he Was crucyfyed/ & Was takẽ downe or he dyed. And for to haue greter turmentes he Was slayne/ & at ỹ last byheded. ¶ In the yere of our lorde. CCC. xxxi. sarasyns assayled Cecile & destroyed the yle of Liparys/ Where as the body of saynt Bartylme We lyeth/ & brake vp the sepulcre/ and threWe the bones hyther & thyder. And it is sayd that his body came in suche Wyse frõ ynde thyder in to that yle. Whan the paynyms sawe that this body & sepulcre Was gretly honoured for the myracles that befell/ they had therof grete despyte/ and layde them in a cheste of leed/ and threWe them in to ỹ see/ & by the Wyll of god they came in to this yle. And Whan the sarasyns had departed & throWen the bones here & there/ & Were departed thens/ the apostle appered to a monke & sayd to hym. Aryse vp and go & gader togyder my bones that ben departed. And he sayd to hym/ by What reason shall I gader togyder thy bones/ & What honour ought We to do to them/ Whan thou suffredest vs to be destroyed. And ỹ apostle sayd to hym. Our lorde hath spared this people here a longe Whyle by my

merytes / but for theyr synnes that they haue synned / Whiche crye vengeaūce vn to heuen / ¶ haue not con gete pardon ne forgyuenes for them. And than ỹ monke sayd / how shall ¶ amōge so many bones fynde thyne. And the apostle sayd to him thou shalt gadre them by nyght / & them that thou shalte fynde shynynge ỹ shalte take vp. And ỹ monke went & toke them vp / & brought them w̄ him in to a shyppe & sayled with them to Beneuente / Whiche is ỹ cheefe cite of Puylle / & thus were they transported thyder. And it is sayd now ỹ they ben at Rome / how be it they of Beneuente saye that they haue ỹ body

¶There was a woman that brought a vessell full of oyle for to put in ỹ lampe of sayntBartylmewe / & how well she enclyned ỹ vessell for to poure out ỹ oyle / there wolde none yssue out / how well she touched w̄ her fynger the oyle clere. And thā one cryed & sayd. ¶ trowe this oyle be not agreable to the holy apostle ỹ it sholde be in his lampe / Wherfore they put it in another lampe / & it yssued anone.

¶Whan that the Emperour Frederyk destroyed Beneuente / & had cōmaūded that all the chirches ỹ were there sholde be destroyed & enforced them to bere away the goodes fro ỹ cyte in to an other place. And there was a man whiche foūde men all whyte shynynge / & hym semed that they spake togyder of some secrete thynge / & he merualed strongly Who they were / and demaūded them. And than one of them answered and sayd. This is Bartylmewe the apostle with the other sayntes / Whiche had chirches in this cyte / that speke and ordeyne togyder in What maner and by What payne this emperour sholde be iustified / that hath cast them out of theyr tabernacles / & they haue now confermed amonge them by ferme sentence / that he without ony taryenge shall go to ỹ iudgement of god for to answere there vpon. And anone the emperour dyed an euyll deth.

¶It is redde in a boke of the myracles of sayntes that a certayn mayster halowed solempnely ỹ feest of sayntBartylmewe. And the deuyll in the fourme of a mayde appered to this mayster that preched. And Whan he sawe her / he bad her come and dyne With hym. And Whā they were set at ỹ table / she enforced her moche for to drawe hym to her loue. And than sayntBartylmewe came to ỹ gate and prayed that he might come in for the loue of sayntBartylmewe. And she wolde not / but sent hym breed. And he Wolde none take / but prayed the mayster by his messenger ỹ he sholde saye / What thynge that he supposed Was mooste propre in a man. And he answered to laugh. And the mayde sayd nay / it is synne / in Whiche a man is conceyued / borne / and lyueth in synne. And sayntBartylmewe answered ỹ he had well sayd / but she had more profoundly answered. And the pylgrym demaunded after of the mayster Where the place Was conteynynge the space of a fote Where god had made greteſt myracle. And he sayd the sygne of the crosse in Whiche god hath made many myracles. And she sayd nay / it is the heed of a man / in Whiche the lytell Worlde is. And the apostle alowed ỹ sentence of that one and of that other. And thā he demaūded the thyrde tyme / how ferre it Was fro ỹ soueravne syege or sete in heuen vnto the lowest & depest place of hel. The mayster sayd that he Wyst it not. And she sayd / ¶ knowe it well / for ¶ fell down from that one to ỹ other / & it behoueth ỹ ¶ shewe it to the / & the deuyll fell downe in to hell w̄ a grete bruyte & howlynge. And thā they sent for ỹ pilgrym / & he was vanysshed & gone away / & they coude not fynde hym. And in lyke Wyse nigh accordyng to this is redde of sayntAndrewe.

¶The blyssed Ambrose sayth thus in ỹ preface that he made of this apostle in abredgyng his legende. Jesu chryst ỹ hast vouched safe to

shewe to thy dysceples prechynge many thynges of thy dyuyne Trynite in meruaylous maner/ & thy maieste/ amonge whom ꝑ hast sent ꝑ blyssed Bartylmewe to honour by ryght grete prerogatyke in to a ferre coũtree. And how be it ꝑ he was all ferre fro humayne cõuersacyõ/ neuertheles he deserued by the encreacynge of his predicacions to make & thynke in thy sygne the begynnynge of the people. Ha by what louynges is the meruaylous apostle to be honoured. And whã ꝑ hertes of the people of his neyghbours suffysed not to hym to receyue his seed/ he thzough perced lyke in sleynge in to ꝑ last coũtrees of the londes of ynde/ & entred in to ꝑ temple where as was a grete cõpany of seke people wout nombze/ & made ꝑ deuyll so dombe that he gaue no remembzaũce to them that adoured hym. And the mayde that was lunatyke by turment of the deuyll he dyd vnbynde/ & delyuered her all hole to her fader. O how grete was this myzacle of holynesse whan he made the fende enemy to the lygnage humayne/ & brake and destroyed his owne ydoll and brought it to nought. O how worthy is he to be nombzed to the heuenly cõpany/ to whome the aũgell appered to prayse ꝑ fayth of hym by his myzacles/ and came fro the souerayne hall/ & shewed to all the people the deuyll chayned & ryght foule/ and the sygne of the crosse impzessed in ꝑ stone berynge helth. And the kynge & the quene were baptysed with the people of theyr cytees. And at ꝑ last the tyzaũt bzoder of Polemyen new in the fayth by the relacyon of ꝑ byssbops of ꝑ temple made the blyssed apostle constaunt in the fayth to be beten/ slayne/ & receyued right foule deth. And as he denounced the myscheke of deth/ he had & bare with hym in to the glozye of heuen bytozy of his glozyous stryke. ¶ And the blyssed Thcodoze abbot and noble doctour sayth of this apostle in this maner amonge other thynges. The blyssed apostle Bartylmewe preched first in Lychaone/ & after in ynde/ and at the last in Albane a cyte of grete Armenye. And there he was fyzst slayne/ and afterwarde his heed smytten of/ and there he was buryed. And whan he was sente of our lozde to preche (as I suppose) he herde how our lozde sayd to hym. Goo my dysceple to preche/ voyde out of this coũtree and go fyght/ & be capax of perylles I haue fyzst accomplyssbed & fynyssbed the werkes of my fader/ & am fyzst wytnesse. Fyll thou ꝑ bessell that is necessary and folowe thy mayster/ loue thy lozde/ gyue thy blode foz his blode/ & thy flesshe foz his flesshe/ and suffre that whiche he hath suffred/ let thyne armour be debonayzte in thy swetynges/ & suffre swetely amonge wycked people/ & be patyent amonge them that perysshe the. And the apostle reculed not/ but as a true seruaũt and obeysaũt to his mayster went fozth ioyenge/ & as a lyght of god enlumynyge in derknes ꝑ werke of holy chirche/ lyke as the blyssed saynt Austyn wytnesseth in his boke/ ꝑ lyke a tyller of Jesu chzyst he pzofyted in spirytuall tyllyng. Saynt Peter ꝑ apostle taught the nacyons/ but saynt Bartylmewe dyd grete myzacles. Saynt Peter was crucyfyed w̃ the heed downwarde/ & Bartylmewe was slayne quycke/ and had his heed smyttẽ of. And they twayne encreaced gretly the chirche by the gyftes of ꝑ holy ghoost. And right as an harpe gyueth a right swete sowne of many strenges/ ryght so in lyke wyse all the apostles gaue swete melody of the vnite dyuyne/ and were establyssbed by the kynge of kynges. And they departed amonge them all the wozlde/ and the place of Armenye was the place of the apostle saynt Bartylmewe/ that is from Eiulath to Gabaoth. There thou mayst se hym with the plough of his tongue ere the feldes vnreasonable/ sowynge in the depenesse of the herte the wozde of

the fayth/and in plantynge the vynes of our lorde & trees of paradyse/& to euery-che settynge medycynally the remedyes of the passyons/& thre we thornes not intellygyble/& cutte downe trees of felony/and closed them aboute with hedges of doctryne. But what reward yelded the tyrauntes to theyr curate. They gaue to hym dishonour/cursyng for benedicyon paynes for gyftes/tribulacyon for rest/& right bytter deth for restfull lyf. And syth that he had suffred many turmentes/he was of them dyscorpyate & slayne quycke and dyed not. And yet for all that he had them not in despyte that sle we hym/but admonested them by myracles/& taught them by demonstraunces that dyd hym harme. But there was no thynge that might refrayne theyr bestyal thoughtes ne withdrawe them from harme. What dyd they afterwarde/they enforced them agaynst the holy body. The seke men refused theyr medycyne and heler/the cyte refused him that enlumyned theyr blyndnes/gouerned them that were in peryll/and gaue lyke to them ye were deed. And how cast they hym out/certaynly they threwe ye body in to ye see in a chest of leed/and that chest came fro the regyon of Armenye with ye chestes of foure other martyrs/for they dyd also myracles/& were throwen with hym in to ye see/and they foure went before a grete space of the see and dyd seruyce to the apostle lyke as seruauntes in a maner/so ferre ye they came in to ye partyes of Cecyle in an yle that is named Lyparys/lyke as it was shewed to a bysshop of Hostyence/whiche than was present. And these ryght ryche tresours came to a ryght poore woman/& these ryght precyous margarytes came to one not noble/ye ryght shynynge lyght came to one ryght heuy. And than ye other foure came in to other londes/& lefte ye holy apostle in that yle/& he lefte the other behynde him. And ye one whiche was named Papyen went in to a cyte of Cecyle/and he sent an other named Lucyen in to the cyte of Messenne/& the other twayne were sente in to ye londe of Calabre/saynt Gregory in to ye cite of clompne/& Achare in to a cyte named Chale/where yet at this day they shyne by merytes. And than was the body of ye apostle receyued with ympnes/louynges/& candelles honourably/& there was made & buylded a fayre chirche in ye honour of hym/& the mountayne of Vulcan is nygh to that yle/and was to it moche greuous/bycause it receyued fyre/the whiche mountayne was withdrawen by the merytes of the holy saint fro ye yle. bij. myle wout to be seen of ony body/& was suspended toward ye see And yet appereth it at this day to them ye se it as it were a fygure of fyre sleynge awaye. Now than therfore I salewe the Bartylmewe blysted of blysted sayntes/whiche art ye shynynge light of holy chirche/fyssher of fysshes reasonable/hurter of ye deuyl whiche hurted ye world by his theste. Enioye ye sone of ye worlde enlumynynge all erthly thynges/mouth of god/fyry tongue pronoūcynge wysdom/fountayn spryngynge goodly full of helth/whiche halowest the see by thy goynges and wayes not remeuable/whiche makest ye erth reed wt thy blode/whiche repayrest in heuens shynynge in the myddle of dyuyne cōpany/clere in ye resplendissh our of glory. And enioye the in ye gladnes of ioye insacyable. Amen.

And this is ye theodore sayth of hy.

Here foloweth the lyf of saint Austyn doctour. And fyrst ye exposicyon of his name.

This name Augustyn

Was sorted to hym for the excellēce of his dignite/or for ꝑ feruent loue that he had/ or for ꝑ exposicyon of his name. For ꝑ excellence of his dignite/for lyke as ꝑ empe rour Augustus precelled all other kyges ryght so he excelled all other doctours. After that Remyge sayth/the other doctours be compared to sterres/and this to the sonne/as it appereth in the epystle that is songen of hym. He shyneth in the temple of god/lyke as ꝑ sonne shynynge. Secondly for the feruent loue/for lyke as the moneth of August is hote by hete/so is he enchafed of the fyre of the dyuyne loue/wherfore he sayth hymselfe in the boke of confessyons. Thou hast thzough perced my herte with thy charyte. Also in the same thou hast brought me in to a desyrous affeccyon within forth/whiche can not be asswaged. And I wote not to what swetenes it is made in me/I wote not what it shall be/I wote well it shall not be in this lyfe. Thyrdly for the exposycyon of his name. August is as moche to saye as growynge/and styn is a cyte/ and ana is as moche to saye as souerayne. And than Austyn is as moche to saye as encreacynge the cyte souerayne. And it is songen of hym/this is he that may well encrease ꝑ cyte of god. Or it is sayd in the glosary. Austyn is sayd grete/blyssed and clere. He was grete in his lyfe/ clere in his doctryne/and blyssed in glorye. Possidonius byshop of Calamente compyled his lyfe/as Cassyodore sayth in the boke of noble men.

SAynt Austyn the noble doctoure Was borne in Affryke in ꝑ cyte of Cartage/& was comen of noble kynrede And his fader was named Patryce/and his moder Monica. He was sufficyently instructe in the artes lyberall/so that he was reputed for a suffysaūt philosophre and a ryght noble doctour. For he lerned all by hymselfe wout mayster in redynge the bokes of Arystotle/and all other that he myght fynde of the artes lyberal/and he vnderstode them/as he hymselfe Wytnesseth in the boke of his confessyons sayenge. All the bokes that ben called of the artes lyberall/than I moost wzetched seruaunt of all couetyses/redde them by my selfe alone/& vnderstode all them that I myght rede/and all them of the crafte of spekynge and of deuynge/all them of diuisyons/of fygures/of musyke/and of nombres I rede and vnderstāde them Without grete dyffyculte/& Without techynge of ony man/this knowest thou my lord god/for the hastynes of myn vnderstandynge and the gyftes of lernynge is of the onely/and cometh of thy name/ but I haue not sacrefyed to the therfore/ & therfore scyence wout charite edyfyeth not/but swelleth in the errour of manychyens/whiche afferme that Jesu chryst was fantastyke/& reny the resurrecyon of the flesshe/& in the same errour Austyn fell/and abode therin. ix. yeres/Whyle he was an adolescent/and was brought to byleue ꝑ tryfles and iapes that saye that the fygge tree wepeth whan his fygges ben taken awaye or leues. And whan he was of. xix. yere of age/he began to rede in the boke of philosophy/in whiche he was taught to despyse the vanytees of ꝑ worlde. And bycause ꝑ boke pleased hym well/but he began to be sory that ꝑ name of Jesu Chryst whiche he had lerned of his moder was not therin. And his moder wepte ofte/and enforced her moche to bryngе hym to the verite of ꝑ fayth. And as it is redde in ꝑ boke of confessyons/she was in a place very heuy/& her thought that a fayre yonge man stode tofore her ꝑ enquyred of her the cause of her heuynes And she sayd I wepe here the losse of my sone Austyn. And he answered/be ꝑ sure for where thou arte he is/& she sawe her sone beside her. And whan she had tolde this to Austin/he said to his moder/thou

arte deceyued moder/it was not sayd so/ but where that I am thou arte. And she sayd contrary/sone it was not sayd so to me/but where I am ꝑ arte. And thā the moder ententyfly prayed and requyred a bysshop instauntly that he wolde praye for her sone Austyn. And he beynge ouercomen sayd to her by ꝑ voyce of a ꝓphete Go thy way surely/for a sone of so many teres may not by possibilite perisshe. And whan he had certayne yeres taught rethoryke in Cartage/he came to Rome secretly without ꝑ knowlege of his moder & assembled there many disciples/& his moder had folowed hym vnto the gate to make hym abyde/or els that she sholde go with hym. And he abode ꝑ nyght/but he departed secretly on ꝑ morowe. And whā she apperceyued it/she replenysshed the eeres of our lorde with clamour/& went in the morynge & at euen to the chirche & prayed god for her sone Austyn. ¶In that tyme they of Mylan requyred a doctour of rethoryke of Symache ꝑ prefect of Rome that he myght rede rethoryke at Mylan. And that tyme Ambrose seruaunt of god was bysshop of that cyte. And Austyn was sente at the prayer of them of Mylan. And his moder myght not rest/but dyd moche payne to come to hym/and foūde hym that he ne was bery manychyen ne bery catholyke. And it happed than that Austin began to haūte with saynt Ambrose/& ofte herde his predicacyons/and was moche ententyke to here yf ony thynge were sayd agaynst ꝑ manychyens or other heresyes. ¶On a tyme it happed that saint Ambrose disputed longe agaynst ꝑ errour manychyens and condempned it by open and euydent reasons/and by auctorytees/so that this errour was all put out of the hert of Austyn. And what befell to hym afterward he rehercth in ꝑ boke of his confessyons and sayth. Whan I knewe the fyrst thou betest awaye the infyrmyte of my syght shynynge in me forcybly/& I trembled for drede of good loue/& I foūde my selfe ryght ferre fro the in a regyon of vnlykelyhode/lyke as I herde thy voyce fro heuen on hye sayenge. I am meet of gretenes encreaced/& thou shalte ete me/thou shalt not chaūge me in the at meet of thy flesshe/but thou shalt be chaunged in me And as he rehercth there/the lyfe of Jesu chryst pleased hym moche well/but he doubted yet to go in suche dystresses/but our lorde anone put in his mynde that he sholde go to Symplycyen/in whome all diuyne grace shone/for to refrayne his desyres/& for to saye to hym what maner was couenable to lyue for to go in ꝑ way of god/in whiche ꝑ other went. For all ꝑ was done displeased hȳ saue ꝑ swetenes of god/& the beaute of ꝑ hous of god whiche he loued/& Symplycyen began to exhorte hym/& saynt Austyn exhorted hym self & sayd/how many childzen & maydēs serue in ꝑ chirche of god to our lorde/and mayst not ꝑ do that they do in themselfe & not in theyr god/wherfore taryest thou/cast thy selfe in hym/& he shall receyue ꝑ & reward the. And amōge these wordes Victoryn came to his mynde. Thā Simplycyen was moche gladde/& tolde to hȳ how Victoryn was yet a paynym/& deserued to haue a grete ymage to his lykenes in ꝑ market of Rome/& how he ofte tymes sayd ꝑ he was a chrystē man. To whom Simplicyen sayd/I shall not byleue it but yf I se the in ꝑ chirche/& he answered meryly/ꝑ walles make not a mā chrystē. At ꝑ last whan he came in to the chirche he brought to him secretly a boke wherin the Credo of the masse was/and badde hym rede/and he ascended vpon hygh/and with an hygh voyce pronoūced it/wherof Rome meruayled/and the chirche was ioyful. And all cryed sodeynly/Victoryn Victoryn/and anone they helde theyr peas for ioye. And after that there came fro affryke a frende of Austin

whiche was named Poncyen/& recounted to hym the lyfe & myracles of ỹ grete Anthony that had ben deed before vnder Constantyn the emperour. And by ỹ ensamples Austyn enforced hym strongly/ so that he assayled his felowe Alypp̄e as well with chere as with mynde/& cryed strongly/What suffre we/What here we vntaught people & folysshe raupysshe and take heuen/& we with our connyng and doctrynes plunge & synke in to hell/& bycause they go tofore/we be ashamed to sofowe them. And than he ranne in to a gardyn/& as he sayth hymselfe/he cast hym selfe downe vnder a fygge tree/& wepte right bytterly/& gaue out weppyng voyce bycause he had taryed so longe fro daye to daye/& fro tyme to tyme/& was gretly turmented/soo that he had no maner in himselfe for sorowe of his longe taryenge lyke as he wryteth in the boke of his confessyons and sayd. Alas lorde how thou arte hygh in hygh thynges/and depe in depenes/and departest not/ne goost out of the waye/and vnneth we come to the A lorde he sayd call me/meue me/chaũge me/and enlumyne me/raupysshe me/and make swete and softe all myn empesshementes & lettynges as it apperteyneth/ for I drede them sore/I haue loued the ouer late/thou beaute so olde & so newe I ouer late haue loued ỹ/thou were wiñ and I was without/& there I sought ỹ And in ỹ beaute & fayrnes that thou hast I fell all defourmed and foule/thou were with me/but I was not with the/thou hast called and cryed and hast broken my deefnes/thou hast enlumyned and clered me/& hast put away my blyndnes/thou hast replenysshed me w̃ fragraũt odours and I haste me to come vnto the. I haue tasted the/and am hongry and desyre the Thou hast touched me/& I am brent in the voyce of louyng thy peas. And as he wepte thus bytterly/he herde a voyce sayenge. Take & rede. And anone he opened the boke of the apostle & kest his eyen on the fyrst chappytre and sayd. Clothe ye you in our lorde Jesu Chryst. And anone all the doubtes of derknes were extynete in hym. And in the meane tyme he began to be so gretly turmẽted with tothe ache that almoost (he sayth) he was brought to byleue the opynyon of Cornelys ỹ phylosophre/whiche putteth ỹ the soverayn wele of the soule is in wysdome/and the soverayne wele of ỹ body is in suffrynge no payne ne sorowe. And his payne was so grete & behement that he had lost his speche. Wherfore as he wryteth in ỹ boke of his confessyons/he wrote in tables of waxe/that all men sholde praye for hym that our lorde sholde asswage his payne/ & he hymselfe kneled downe w̃ the other/ and sodeynly he felte hymselfe hole. And than he sygnyfyed by lettres to the holy man saynt Ambrose that he wolde sende to hym worde whiche of ỹ bokes of holy wryte apperteyned best to rede in for to be made moost couenable to ỹ chrystẽ fayth. And he sent to hym answere agayn. Ysaye the pphete/bycause that he was seen to be the shewer & pronoũcer of the gospell/ and of callyng of men. And whã Austyn vnderstode not all the begynnynge/& supposed all the remenaunt to be otherwyse than it was to rede/he dyfferred to rede them/tyll he were more cõynge in holy wryte. And whan the day of ester came and Austyn was .xxx. yere olde/he & his sone whiche was named Adeo datus/a chylde of noble wytte & vnderstandynge whome he had goten in his youth whan he was a paynym & a phylosopher with Alypp̄e his frende by the merytes of his moder/and by prechynge of saynt Ambrose receyued baptym of saynt Ambrose And than as it is redde saynt Ambrose sayd Te deũ laudamus. And saynt Austyn answered Te dñm confitemur. And so they two togider ordeyned & made this ympne/& songe it vnto the ende. And so

Wytnesseth it Honorius in his boke whiche is named the myrrour of the chirche. And in some other olde bokes the tytle of this ympne or psalme is entytled the cantycle of Ambrose & of Austyn. And anone he was meruaylously confermed in the fayth catholyke/ and forsoke all the hope that he had in the worlde/ & renoūced the scoles ꝑ he ruled. And he sheweth in his boke of cōfessyons how he was fro thens forth achaked in the loue of god sayenge. Lorde ꝑ hast through perced myne herte with thy charite/ and I haue borne thy wordes fyxed in myn entrayles/ and the ensamples of thy maners/ whiche ꝑ hast made of blacke whyte & shynynge/ & of deed lyuynge/ & of corrupte thoughtes ꝑ makest fayre & hygh vnderstandynge in heuenly thynges. I moūted vp in to the hyll of weppynge/ and thou gauest to me syngynge the cantycle of grete sharpe arowes/ & coles wastynge/ ne I was not in tho dayes fulfylled in thy meruaylous swetenes/ for to consydre the heyght of ꝑ dyuyne counseyle vpon the helthe of the lygnage humayne. How moche haue I wepte in thyn ympnes & cantycles swetely sownynge/ & by the voyce of thy chirche I haue ben moued egerly. Thy voyces haue ronnen in myne eeres/ and thy trouth hath dropped in myn hert/ & than teres ranne downe/ & I was well eased with them. Than these thynges were establysshed to be songen in the chirche of Mylan. And I cryed with an hygh crye of myne herte. O in pace. O in idipsum. O thou that sayst I shall slepe in ꝑ same and take rest/ thou arte ꝑ same. For thou arte not chaūged/ & in ꝑ is rest forgetyng all labours. I redde all that psalme/ and I brenned/ whiche somtyme had ben a barker bytter & blynde agaynst ꝑ lettres honyed with the swetenes of heuen/ and enlumyned with thy light/ & vpon suche scriptures I helde my peas & spake not. O Jesu Christ myn helper/ how swete is it sodeynly made to me to lacke ꝑ swetenesses of trysles & iapes/ whiche were ferre fro me to leue and forsake/ and now to leue and forsake them is to me a grete ioye/ thou hast cast them out fro me/ and thou whiche art souerayn swetenes hast entred in to me for them whiche art sweter than ony other swetenes or delyces/ more clerer than ony lyght/ and more secrete than ony secrete counseyles/ & more hygh than all honour/ and there is none more hygh than thou. And after this he toke Nebrydyon & Euodyon & his moder and returned agayne in to Affryke. But whan they came to Hostyberyn his good moder dyed. And after her dethe Austyn returned vnto his propre herytage/ and there entended w̄ them ꝑ abode with hꝑ in fastynges & in prayers. He wrote bokes/ & taught them that were not wyse And ꝑ fame and renome of hym spradde ouer all. And in all his bokes & werkes he was holden meruaylous. He refused to come to ony cyte where as was no bysshop/ leest he sholde be lette by that offyce And in that tyme was in pponēce a man full of grete vertues/ whiche sent to Austyn/ that yf he wolde come to hym/ that he might here the good of his mouth/ he wolde renounce the worlde. And whan saynt Austyn knewe it/ he went hastely thyder. And whā Valeryen the byssshop of pponence herde his renome and fame he ordeyned hym a preest in his chirche/ how be it that he refused it moche and wepte. And some reputed his teres to be made by pryde/ and sayd to hym in conforteynge hym/ that it was tyme that he were a preest/ though he were worthy a greter offyce. Neuertheles he approched to the byssshopryche. And anone he establysshed a monastery of clerkes/ and began to lyue vnder the rule of ꝑ apostles. Out of the whiche monastery were ten chosen to be byssshoppes. And bycause ꝑ the sayd byssshop was a greke/ and but

lytell lettred in latyn tongue and taught he gaue power to Austyn for to preche agaynst the maner of ỹ chyrche ouyentall/ and therfore many byssshoppes despysed hym/but he raught not yf he dyd it to be done by the sayd Austyn that whyche he coude not do hymselfe. In that tyme he baynquyssshed Fortunate the preest a manychyen/whyche was an hereetyke/and many other heretykes/whyche namely were rebaptysed donatikes/and manychyens/all these he cõfoũded & ouercame Than the blyssed Valeryen doubted leest Austyn sholde be taken away from hym for to be made & requyred to be a byssshop in an other cite/and he wold gladly haue offred to hym his byssshopryche/but he supposed that he wolde haue fledde in to some secrete place there as he sholde not haue ben foũden. And than he impetred of the archebyssshop of Cartage/that he myght cese & leue his byssshopryche/and that he wolde promote Austyn to be byssshop of ỹ chirche of ypponence. But whan Austin herde that/he refused it vtterly in all maners. Neuertheles he was cõstrayned & so coacte that he toke at the last the cure of the bisshopryche/whyche thynge he sayd ỹ he ought not to be ordeyned the byssshop iuuyng/& sayd & wrote for thymbycyon of ỹ generall coũseyle/the whyche he lerned after ỹ it was ordeyned in ỹ coũseyle of the byssshops ỹ all the statutes of the faders ought to be sayd to ordeyne of them ỹ ordeyned them. And it is redde ỹ he sayd after hymselfe. I ne fele our lord so angry wt me in no thyge as that I am not worthy to be set in the dygnite of the gouernaũce of the chirche. His clothynge and hosynge & shoynge & all his other aournementes & aray were not ouer foule ne ouer fayre/but they were of suffysaũt moderate & competent habyte. And sayd of hymselfe. I am ashamed of preeyous clothynge/& therfore whan ony is gyuen to me I sell them/for clothynge may not be comyn/the pryce is comyn. He vsed alwaye his table sparynge/he vsed alway potage & wortes for seke folke/& often tymes he had flesshe for ghestes & seke people/& he loued better at his table lessons and disputacyons than meet/& had these verses wryten at his table. Quisquis amat dictis absentum rodere vitã. Hanc mensam vetitam nouerit esse sibi. That is to saye/who someuer loue to myssaye ony creature ỹ is absent/it may be sayd ỹ this table is denyed to hym at all. For on a tyme as a man had losed his tongue to saye of a byssshop famylyer with hym/he rebuked hỹ cruelly & sayd ỹ he sholde leue or race awaye these verses/or go fro ỹ table. ¶ On a tyme whan he had boden to dyner some of his frendes/one of them entred in to the kechyn/& founde yet all ỹ meet colde that they sholde haue at dyner And anone he returned to saynt Austin & sayd. What haue ye for our dyner. And Austyn answered to hym. I wote ne can no skyll of suche metes. And thã he sayd. I shall not dyne wt the. And than Austyn sayd ỹ thre thynges he had lerned of saynt Ambrose. The fyrst ỹ he sholde neuer demaunde wyfe for an other man. The second is/that he sholde neuer lene his hors to an other that wolde ryde. And thyrdly that he sholde go to no feest. The cause of the fyrst/leest they accorde not/& be not of one wyl/& curse hym that brought them togyder. The cause of the seconde/leest ỹ ryder take harme in his rydyng & blame hym ỹ lent hym the hors. The cause of ỹ thyrde/leest at the feest he lose the maner of temperaũce. He was of so grete purete and humylite/that ỹ ryght lytell synnes (whyche we repute for none) he confessed them to god/as it appereth in his boke of cõfessyons/& accused hymselfe mekely to our lorde/for he accused hymselfe there ỹ whan he was a chylde how he played at the ball whan he shold go to scole. Also of that he wold not lerne of his fader & mo-

der and of his mayſters but by cõſtraynt Alſo whan he was a chylde of ꝑ he redde gladly the fables of Eneas/and complayned Dido whiche dyed for loue. Alſo ꝑ he had ſtolen meet fro the table/and drynke out of the celler of his fader & moder that he had gyuen to chyldren ꝑ played with hym. And of that ꝑ at ꝑ playes & games he had byctory by fraude. Alſo he confeſſed hym of ſtelynge of peres of a pere tree ſtandynge nygh his byneyerde whan he was.xbj.yere olde. In the ſame boke he accuſed hym of ꝑ lytell delectacyon whiche ſomtyme he felte in etynge and ſayd thou haſt taught me that I ſholde take nourylſhynge of meet lyke a medycyne/ but whã I go to reſt with full bely/than I go in ꝑ waye in whiche ꝑ ſnare of concupyſcence aſſayleth me. And how well that the cauſe of etynge & drynkynge ben cauſe of helthe/ſhe adioyneth with her a perylous chambrere/ꝑ is ioyouſte/whiche enforceth her ofte to perylſhe/ſo ꝑ by the cauſe of it is ofte cauſe of ꝑ I wold do for helth. Dronkennes is ferre fro me/I beſeche the lorde haue mercy on me/that it approche not me/and lorde who is he but ſomtyme he is rauyſſhed out of his metes/who ꝑ it be/that is not/certaynly is moche perfyte/I am not he/for I am a ſynful man. Alſo he helde hymſelfe ſuſpecte of ſmellyng/ſayenge. Of vnleekfull ſmellynge I entremete me not ouer moche/whan they be preſent/I requyre them not/and yf I haue them/I refuſe them not/ne I coueyte them not as me ſemeth/whan I lacke them I ſhall not be deceyued. No man ſayth he ought to be ſure in this lyf/for it is called all tẽptacyon/that is to wyte/ꝑ he may be made of the worſe ꝑ better/& yet of ꝑ better the worſe. And he cõfeſſed hym alſo of herynge ſayenge/the delytes & voluptuoſytees of myn eres haue bowed & ſubdued me/but thou haſt vnbounde & delyuered me. For whan it happed me that the ſonge more moued me than the thynge ſongen I confeſſe me ſore to haue ſynned/and than I wolde that I had not herde hym that ſo ſange. And than he accuſed hym of ſeynge of that he ſawe ſomtyme gladly ꝑ houde rennynge/& whan he went ſomtyme by auenture in the feldes he beheelde gladly huntynge. And whã he was at home he beheelde oftentymes ꝑ ſpyncoppes or ſpyders taking flyes by ꝑ nettes of theyr cop webbes/hereof he confeſſed hym to our lorde. For ſomtyme they toke fro hym good thoughtes and letted hym of ſome good werkes. And he accuſed hym of the appetyte of prayſynge/and of the mouynge of vayne glory/ſayenge ꝑ he wolde be prayſed of men/& ꝑ blameſt hym/he ſhall not be defended of men whan ꝑ iudgeſt hym ne be withdrawen whan ꝑ ſhalt dampne hym. For man is prayſed for ſome gyfte that ꝑ haſt gyuen to him/neuertheles he enioyeth more of that he is prayſed than he dothe of ꝑ gyfte that thou haſt gyuen. We be tempted euery daye wt theſe tẽptacyons without ceaſynge/our cotydyan fornays is our tongue humayne/neuertheles I wolde well ꝑ the name of euery good dede ſhold encreaſe by the helpe of a ſtraũge mouth/but ꝑ tongue encreaſeth it not/but blame miniſſheth it. I am ſory ſomtyme of my prayſynges/whan they be prayſed i me/in whiche they diſpleaſe me. For ſo ſome maners ben eſtemed better than they be. This holy man confoũded ryght valyaũtly the heretykes/in ſo moche ꝑ they preched openly that it were no ſynne to ſlee Auſtin/& ſayd ꝑ he ought to be ſlayne lyke a wolfe/& they affermed that god pardoned all ꝑ ſynnes to them ꝑ ſlewe hym/& was oftẽtymes awayted of them/& whan he wente in to ony places they ſet eſpyes/but by the grace of god they were deceyued of theyr byage/and myght not fynde hym. He remẽbred alway the poore people/& ſocoured them of that he myght haue. And ſomtyme he com-

maunded to breke the vessels of ꝯ chirche for to gyue to the poore people & despende it amonge the nedy. He Wolde neuer bye hous/ne felde/ne towne/& refused many herytages ꝯ were fallen to hȳ/Wherfore he sayd that they apperteyned to ꝯ chyldren of the deed people/and to them that were next to theyr kynne. And it suffysed hym ynough ꝯ Whiche fell to him by the chirche/& yet he was not ententyfe for ꝯ loue of suche goodes/but daye and nyght he thought in diuyne scriptures. He had neuer study in newe fabrykes ne buyldynges/but estheWed to set theron his courage/Whiche euer he wolde haue free fro all bodyly greues/so that he might more frely entende and more cōtynually to the lesson. Neuertheles he Wolde not forbede them that Wolde edyfye/yf that he sawe them not do it dysatēperatly. He prayed them strongly that had delyre to dye/& remembred moche ofte there vpon/the ensamples of thre bysshops. For whan Ambrose was at his ende/he Was prayed ꝯ he sholde gete lenger space of his lyfe by his prayers. He answered. I haue not lyued so that I am ashamed to lyue amōge you/and I am not aferde to dye/for I haue a good lord. Whiche answere Austyn prayed meruaylously. And also he sayd of an other bysshop/ꝯ it Was sayd to him that he Was yet moche necessarye to the chirche/& that he sholde praye to god for the delyueraunce of his sekenes. And he sayd/yf I did neuer Well but selde/Wherfore sholde he delyuer me now. And of an other bysshop/ꝯ he sayd ꝯ Cypryan tolde Whan he Was in greuous sekenes/and prayed that god Wolde sende hym helth/a ponglynge appered to hym/and loked sternely on hym/and sayd to hym by disdayne. Thou doubtest to suffre to yssue/What shall I do to the. He Wolde neuer haue ꝯ ony Woman sholde dWell w̄ hym/ne his owne syster/ne ꝯ doughters of his broder/Whiche serued god togider/for he sayd/though of his syster ne of his neces myght none cuyll suspeccyon growe/neuertheles bycause ꝯ suche psones myght not be Without other that serued them/& also other myght come to them/of suche myght ꝯ thoughtes be meued to temptacyons/or myght be dyffamed by cuyll suspeccyon of men. He Wolde neuer speke alone With ony Women/but yf it were in secrete. He gaue neuer no goodes to his kynne ne to his colyns/ne he retched not Whether they habounded or Were nedy. He Wold neuer or selde praye for ony neyther by lettres ne by Wordes/remēbryng a certayn philosopher/to Whom his frendes had not gyuen moche to in ꝯ tyme of his hōgre. Ofte ꝯ puyssaūt ꝯ is requyred gyueth. Ueryly Whan he spake for his frende/he attēpred so ꝯ maner of his dite that he Was not ouer hastynge hymselfe but the curtesy of the sayer deserued to be herd. He Wold gladlyer here causes of vnknowen men/than of his frendes/for betwene them he myght frely knowe ꝯ defaute/& of them to make one his frende/for Whome by ryght he myght gyue sentence. And of his frendes he Was sure to lese one/that Was hym agaynst Whome he gaue the sentence. He Was desyred to preche ꝯ Worde of god in many chirches. And there he preched and cōuerted many fro theyr errours. Whan he preched he had a custome somtyme to departe hym fro his purpose/& than he sayd that god had ordeyned that for the profyte of some persone/as it appered to a manychyen/Whiche in a sermō of sayt Austyn Where as he departed fro his mater/& preched agaynst the same errour/& therby Was he cōuerted to the fayth. ¶ In the tyme that the Gothes had taken Rome/& that the ydolatres & false chrystē men enioyed them therof. Than made sayne Austyn therfore the boke of ꝯ cyte of god/in Whiche he shewed fyrst/that right Wyse men Were destroyed in this lyfe/and the cuyll

men floured. And the treatyse of the two cytees as Jherusalem & Babylone / & of the kynges of them. For the kyng of Jherusalem is Jesu chryst. And he of Babylone is the deuyll / the whiche two cytees make two loues in them. For the cite of ẏ deuyll maketh a loue to hẏselfe growyng the same vnto despyte of god. And ẏ cyte of god maketh a loue growynge vnto the despyte of hym. ¶ In that tyme ẏ Wandales aboute ẏ yere of our lorde. CCCC. and. xl. toke all the prouynce of Affryke & wasted all / & spared neyther man ne woman / ne for ordre ne for age / & after came to the cite of yponence / & assyeged it with grete power. And vnder that tribulacion Austin tofore all other ladde a bytter and ryght holy lyfe. For the teres of his eyen were to hym breed daye & nyght whā he sawe some slayne / other chaced awaye / the chirches without preestes / & the cyte wasted with the inhabytauntes. And amonge thus many euylles by ẏ sentence of a certayne wyse man he cōforted hym selfe sayenge. Thou shalte not be grete in wenynge grete thynges / bycause that ẏ wodes & stones fall / & they that ben mortall dye. He called than his bretherne and sayd. I haue prayed our lord that eyther he take awaye fro vs these perylles / or sende to vs pacyence / or to take me out of this lyfe / that I be no more cōstrayned to haue so many cursednesses or yll happes And the thyrde thynge that he requyred he had. For in ẏ thyrde moneth of ẏ syege he trauayled in ẏ feuers & laye downe on his bedde. And whan he vnderstode his departyng / he dyd do wryte the. vij. psalmes of penaūce in a place agaynst ẏ wall and redde them lyenge in his bedde / and wepte haboūdaūtly / & bycause he sholde entende to god the more dylygently / and that his entent sholde not be letted by no body. x. dayes tofore his deth he suffred no body to entre in to hym / but yf it were his phisycyen / or els whan his refeccyon was brought to hym. ¶ A certayne seke man came bycause he sholde lay his hāde on hym / & therby to hele hym of his infirmyte. And saynt Austyn answered to hẏ / sone ẏ whiche thou requyrest of me / wenest thou that I may do suche thynge ẏ I neuer dyd / yf I myght do it / I wolde than hele my selfe. And the mā requyred of hym alwaye affermynge that he was so cōmaūded in a visyon to come to hym. And than he prayed for hym / & he receyued helth. He heled many seke folke / and dyd many other myracles. ¶ He recounteth in the boke of the cite of god an other myracle of two foles / of whiche that one sayd. I haue seen a virgyn of yponence whiche enoynted her w̄ oyle / & anone the deuyl rauysshed & vexed her / and a preest prayed for her wepyng / & she was anone made all hole / & ẏ fende yssued out fro her And of that other myracle he sayth in the same boke. I knowe well that a bysshop on a tyme prayed for a childe ẏ he had neuer seen / & he was anone delyuered of ẏ deuyll. And it is no doubte but ẏ he sayd it of hymselfe / but he wolde not name hẏ selfe bycause of humylite. He sayth in the same boke / ẏ a man shold haue be cutte of the stone / & men doubted ẏ he sholde dye. And than the seke man prayed god wepyng right pyteously. And saynt Austyn prayed for hym / & he was heled without cuttynge or incysyon. Than whā his departynge approched / he enseygned his bretherne ẏ they sholde reteyne in mynde that no man of what excellence ẏ he were ought not to dye without confessyon / ne w̄out to receyue his sauyour. And whan he came to ẏ last houre / he felte hymselfe hole in all his membres / of good vnderstandynge / clere seynge & herynge. And in the yere of his age thre score and syxe / and of his bysshopryche. xl. he put hym selfe in prayers with his bretherne / whiche prayenge he departed out of this lyfe and went to our lord. And he made no te-

stament/for he was poore in Jesu chryst & had not wherof. And he floured aboute the yere of our lorde. CCCC. And thus saynt Austyn right clere by lyght of wyt dome fyghtynge in defence of trouth/of fayth/and of garnyson of the chirche surmoũted all ỹ other doctours of ỹ chirche/as well by engyne as by connynge/flourynge without comparyson/as well by example of vertues as by haboũdaũce of doctryne. Of whom the blyssed Remyge in recordyge of Jherom & other doctours sayth thus. Saynt Austyn concluded all the other by engyn & by scyence. For how be it that the blyssed Jherom sayth ỹ he had seen. bj. M. volumes of Origenes. This same wrote so many ỹ no man by daye ne by nyght myght not wryte his bokes ne yet rede them. ¶ Volusyan of whome saynt Austyn wrote sayth of hym thus. It lacketh in ỹ lawe of god all that whiche Austyn knewe not. Saynt Jherom sayth thus in a pystle that he wrote to the gloryous saynt Austyn. I haue no connynge to answere to thy two grete bokes shynynge by all clerenes of fayre spekyng/& certaynly this that I haue sayd & lerned by engyne & connynge/& drawen out of the foũtayne of scripture as taken away/& a deserte to the/but I praye thy reuerẽce that ỹ suffre me a lytell to prayse thyn engyne. The blyssed ysydore wrote thus of hym in the boke of. xij. doctours. The gloryous saynt Austyn bysshop/fleynge by ỹ hye moũtayns as an egle hath pronoũced by clere wordes many of ỹ spaces of heuen/the bondes of ỹ londes & the cercle of ỹ waters. And after it appereth in what reuerence & loue saynt Jherom had to hym in ỹ epystles that he sent to ỹ holy fader saynt Austyn. I Jherom honour alwaye thy blyssednes by suche honour as it apperteyneth to loue our lorde Jesu chryst dwellynge in the/but & yf it may be now let vs now gader of thy prayynges some thynge. ¶ The blyssed sayt Gregory sayth thus of his bokes in an epystle that he sente to Innocent prouost of Affrike/bycause it hath lyked to the to sende to vs for ỹ expolycyon of holy Job/we reioyce vs in thy study/but yf ỹ wylt be made fatte in scyence/rede ỹ swete epystles of thy patrone & heed saynt Austyn our felowe/but thynke not ỹ our whete may be cõpared to his rye. ¶ And ỹ blyssed Prosper sayth of hym thus. Saynt Austyn was quycke in engyne/swete in speche/wyse in leeture/& a noble werker in ỹ labours of ỹ chirche/clere in dayly disputacyons/in all his doynges well ordred/sharpe in assoylyng questyons/ryght apperte in confoũdynge heretykes/& ryght catholyke in expownynge of our fayth/& subtyll in expownynge ỹ scriptures of canon. And after ỹ the straunge people had occupyed ỹ coũtree longe/& had corrũped the holy places/ỹ good chrysten men toke the body of saynt Austyn/& brought it in to Sardyne. And after that. CC. & lxxx. yere/one Lyprande a deuoute kynge of ỹ lombardes sent solẽpne messengers thyder for to bryng the relykes of saynt Austyn to Pauye/whiche gaue grete good for it/and brought the body vnto Jene. And whan ỹ deuoute kyng herde therof he had grete ioye. And wente for to mete with it at the sayd eyte/& receyued it honourably. And on the morowe whã they wolde haue ladde the body awaye/they myght not remeue it in no maner vntyll that the kynge had auowed/that yf he wolde let hym be borne thens/he wolde make there a chirche in ỹ honour of hym And whan he had done so/anone without ony difficulte it was ladde and taken fro thens. And on that daye folowynge there fell a myracle in a town named Crysolle in the bysshoprych of Crydone in ỹ same wyse/& there he buylded an other chirche in the honour of hym/& the same towne with all ỹ appertenentes he gaue to them that serued in the sayd chirche to

possede for euermore. And bycause ẏ kynge wold please the saynt/ & doubted that he wolde be in some other place than the kynge wolde haue/ where euer ẏ kynge herberowed by nyght with the body/ he made there a chirche in ẏ honour of hym And thus was brought to Pauye with grete ioye/ & was layde honourably in ẏ chyrche of saynt Peter/ whiche is called Cieldoree/ or heuen of golde in englysshe. ¶ Saynt Bernard on a night as he was at matyns/ he slombred a lytell/ & the lessons of saynt Austyn were redde/ & than he sawe a ryght fayre yonge man standyng before hym/ & so grete haboūdaūce of water comyng out of his mouth/ that hym semed all the chirche was full therof. And than he awoke/ & wyst well that it was saynt Austyn/ whiche had fulfylled that chirche w̄ his doctryne. ¶ There was a man whiche had grete deuocyon to saynt Austyn/ and gaue grete good to a monke that kepte the body of saynt Austyn for to haue a fynger of the gloryous saynt. And this monke toke this money/ & delyuered to him the fynger of an other deed man wrapped in sylke/ and fayned that it was ẏ fynger of ẏ gloryous saynt Austyn. And ẏ good man receyued it moche honourably & in grete reuerence/ and honoured it euery daye deuoutly/ & touched withall his eyen & his mouth/ & ofte enbraced it agaynst his brest. And god by his mercy that beholdeth all thynge and the fayth of this man gaue to hȳ for that fynger/ ẏ very propre fynger of saynt Austyn. And whan he came in to his coūtree there were many myracles shewed therby. The renome and fame therof came to Pauye of this fynger/ & the monke afore sayd affermed alway ẏ it was the fynger of an other deed man. The sepulcre was opened for to knowe the trouth/ & it was foūde that there lacked one of ẏ fyngers of the gloryous saynt Austin. And whan the abbot had knowlege of this thynge/ he put out the monke of that offyce/ and turmented & punysshed hym sore. Many other fayre myracles hathe god shewed by his lyfe/ and also after his deth/ whiche were ouer longe to wryte all in this boke/ for they wolde (as I suppose) conteyne a boke as moche as all this & more But amonge all other vnder correccyon I wyll set here in one myracle whiche I haue seen paynted on an awter of saynt Austin at the blacke freres at Andwerpe how be it I fynde it not in ẏ legende myn exampler/ neyther in englysshe/ frensshe/ ne yet in latyn. It was so that this gloryous doctour saynt Austyn made & compyled many volumes as afore is sayd/ amonge whome he made a boke of the trinite/ in whiche he studyed/ & mused sore in his mynde/ so ferforth that on a tyme as he went by the see syde in Affryke studyenge on the Trynite/ he founde by the see syde a lytell chylde whiche had made a lytell pyt in the sonde/ and in his hande a lytell spone/ and with the spone he toke out the water of the large see and poured it in to that lytell pyt. And whan saynt Austyn behelde him/ he meruayled grete ly/ and demaunded hym what he dyd. The chylde answered and sayd. I wyll lade out and brynge all this water of the see in to this lytell pyt. What sayd he/ it is impossyble/ how may it be done syth the see is so grete and large/ and thy pyt and spone so lytell. Yes forsothe sayd he/ I shall lyghtlyer and sooner drawe all ẏ water of the see and brynge it in to this pyt/ than thou shalt brynge the mystery of the Trynite and his diuynite in to thy lytell vnderstandynge/ as to the regarde therof. For the mystery of the Trynite is greter & larger to the comparyson of thy wytte and brayne/ than is this grete see vnto this lytell pyt. And therwith the childe vanysshed away. Than here may euery mā take ensample ẏ no man/ & specyally symple lettred mē/ ne vnlerned pre

sume to entremete ne to muse on hygh thynges of the godhede ferther than we be enfourmed by our fayth. For our onely fayth shal suffyse vs. Than herewith I make an ende of the lyfe of this gloryous doctour saynt Austyn. To whome let vs deuoutly praye / that he be a medyatour and aduocate vnto the blyssed Trynite / that we may amende our synfull lyfe in this transytory worlde / that whan we shall departe we may come vnto euerlastynge blysse in heuen. Amen.

## Here folowyth the decollacyon of saynt Johñ baptyst.

It is redde that ỹ decollacyō of saint Johñ Baptyst was establyssched for .iiij. causes lyke as it is foũde in ỹ boke of offyce. Fyrst for his decollacyon. Secondly for ỹ brennynge and gaderynge togyder of his bones. Thyrdly for the inuencyon & fyndynge of his heed. And fourthly for the trãslacyon of his fynger & dedicacyon of ỹ chirche. And after some people this feest is named dyuersly / that is to saye / decollacyon / collestyon / inuencyon / and dedicacyon. Fyrst this feest is halowed for his decollacyon / whiche was made in this maner. For as it is had in hystoria scolastica. Herodes Antipa sone of the grete Herode went to Rome / and passed by the hous of Phylip his broder / and began to loue the wyfe of his broder / whiche was named Herodyane / wyfe of ỹ same Phylyp his broder. After ỹ Josephus sayth she was syster of Herode Agrippa. And whan he returned he refused & repudyed his owne wyfe / & secretly wedded her to his wyfe / the whiche thynge his wyfe knewe well ỹ he had wedded his broders wyfe / and this fyrst wyfe of Herode was doughter of Areth kyng of damaske / and therfore she abode not ỹ comyng home of her husbonde / but went to her fader as soone as she myght. And whã Herode returned / he toke away the wyfe of Philip his broder / & wedded her & lefte his owne And there moued agaynst hym therfore Herode Agrippa & kyng Areth / & Philip became his enemyes. And saynt Johan sayd to hym ỹ he had not done well to do so / bycause after the lawe it apperteyned not to hym to haue & holde ỹ wyfe of his broder lyuyng. And Herode sawe ỹ Johñ reproued hym of this thyng so cruelly as Josephus sayth / bycause he reproued hy of blame / he assembled grete people for to please his wyfe / and dyd do bynde & put sayt Johñ in pryson / but he wold not slee him for doubte of ỹ people whiche moche loued saynt Johñ / & folowed hym for his predicacyon. And Herode & Herodyane coueytynge occasyon agaynst saynt Johñ how they myght make him to dye / ordeyned bytwene them secretely / that whan Herode shold make ỹ feest of his natiuite the doughter of Herodyane shold demaũde a gyfte of Herode for daũcynge & sprynge at ỹ feest to fore ỹ pryncipall prynces of his realme / & he shold swere to her by his othe ỹ he shold graũte it her / & she shold aske the heed of saynt Johñ / and he wold gyue it to her for keping of his othe but he sholde fayne as he were angry bycause of makynge of the othe. And it is redde in hystoria scolastica / ỹ he had this trechery & grete fantasye in hym / where it is sayd thus. It is to byleue ỹ Herode treated fyrst secretely with his wyfe of ỹ deth of saynt Johñ. And vnder this occasyon sayth Jherom in ỹ glose / & therfore he ware for to fynde occasyon to slee hy.

For yf she had requyred the deth of her fa
der or moder / he had not gyuen it to her
ne consented it. And Whan the feest Was
assembled / the mayde Was there spryn=
gynge & daũcynge tofore them all / in su=
che wyse that it pleased moche to all. And
than sWare the kynge ỹ he Wold gyue to
her What someuer she requyred / though
she demaũded halfe his kyngdome. And
than she Warned by her moder / demaun=
ded the heed of sayut Johñ baptyst. Ne=
uertheleſſe Herode by cuyll courage tay=
ned ỹ he Was angry bycause of his othe.
And as Rabanus sayth / ỹ he had sWorne
folyly that he must nedes do / but he ma=
de no sygne of sorowe saue in ỹ vysage / for
he Was ioyous in his herte. He excused ỹ
felony of his othe / sheWynge ỹ he dyd it
vnder ỹ occasyon of pyte. Than ỹ hang=
man came & smote of his heed / & delyue=
red it to ỹ mayde / ỹ Whiche she layde in a
platter / & presented it at the dyner to her
myscheuous moder. And thã Was Hero=
de moche abasshed Whan he sawe it. And
sayut Austyn rehercety in a sermon / that
the occasyon of ỹ decollacyon Was ỹ swe=
rynge. And there Was an Innocent man
& a true Whiche had lente certayn money
to an other man / Whiche denyed it hym
Whan he asked it. And ỹ good man Was
meued & constrayned hym by his othe to
sWere / Whether he ought him or no. And
he sWare that he ought hỹ nought. And
so the credytour lost that he had lente / &
than he sayth that on the nexte daye fo=
lowynge the credytour Was rauysshed &
brought tofore ỹ iudgement / & it Was as=
ked hym Why callest ỹ that man for to be
byleued by his othe. And he sayd bycause
he denyed my dette. And ỹ iudge sayd / it
had ben better to ỹ to lese thy dette / than
he sholde lese his soule by makynge of a
false othe as he dyd. And than this man
Was taken & greuously beten / so ỹ Whan
he aWoke ỹ tokens of his Woũdes appe=
red on his backe / but he Was pardoned &
forgyuen. And after this Austyn sayth ỹ
sayt Johñ Was not byheded on this daye
Whan the feest of his decollacyon is ha=
lowed / but ỹ yere tofore aboute ỹ feest of
ester. And bycause of the passion of Jesu
chryst / & of the sacramẽt of our lorde / it is
differred vnto this day. For ỹ lesse ought
to gyue place to the more & greter. And of
that sayut Johñ / sayut Johñ Crisostom
sayth. Johñ the baptyst byheded / is be=
come mayster of the scole of vertues / and
of lyke the fourme of holynes / the rule of
iustyce / the myrrour of virgynite / the en=
sample of chastite / the Waye of penaũce /
pardon of synne / & dyscyplyne of fayth.
Johñ is greter thãn man / pere vnto the
aũgelles / soueraryne holynes of ỹ lawe of
the gospell / the voyce of the apostles / the
science of the prophetes / the lanterne of
the worlde / the foregoer of the iudge / and
meane of all the trynite / & this so grete a
man was put to martyrdom / & gaue his
heed to the aduouterer / & delyuered it to
the daũcynge mayde. Herode than Went
not aWaye all vnpunysshed / but he Was
dampned in to exyle. For as it is cõteyned
in the hystory scolastyke. Herode Agrip=
pa Was a noble man / but he Was poore /
& for his ouer moche pouerte he Was in
despayre / & entred in to a certayne toure
for to suffre dethe there by fampne and
hongre. But Whan Herodyane his syster
herd therof / she prayed Herode tetrarche
that he Wolde bryngе hym thens / & my=
nystre to hym. And Whan he had done so
they dyned togyder. And Herode tetrar=
cha began to chake hym by ỹ Wyne Whi=
che he had dronke / and began to repreue
Herode Agrippa of the benefytes that he
had done to him. And that other sorowed
sore & Went to Rome / and Was receyued
in to the grace of Gayus the emperour /
and gaue to hym tWo lordshyppes / that
is to saye of Lusayne and Abylyne / and
crowned hym & sent hym kynge in to the
ieWry. And Whan Herodyane sawe her

broder haue ꝑ name of a king/she prayed her husbond with grete weppynges that he sholde go to Rome/& bye hym ꝑ name of a kynge. He habounded gretely in rychesses/& entended not to her desyre. For he had leuer be ydle in rest/than to haue honour labo3yous. But at ꝑ last he was ouercomen by her besy prayers/& went to Rome with her. And whan Herode agrippa knewe it/he sent lettres to Cezar that Herode Antipas o3 Tetrarcha had made frendshyp with ꝑ kynge of Perce & alyaunce/& that he wolde rebell agaynst the empyre of Rome. And in token of this thynge he signyfyed to hym that he had in his garnysons armures ynough for to garnysshe with. vij. M. men. And whan the emperour had redde these lettres/he was moche gladde/& began to to spekе of other thynges fyrst a ferre fro his purpose. And amonge other thynges he demaũded hym yf he had in his cytees grete haboũdaũce of armures/as he herde say And he denyed it not to hym. Than the emperour byleued well that whiche Herode had sente hym in wrytynge/& was angry towarde hym/and sent hym in to exyle. And bycause his wyfe was syster to Herode Agrippa whome he moche loued/gaue to her leue to returne in to her coũtree. But she wolde go with her husbonde in exyle/& sayd that he had ben in grete prosperyte/she sholde not leue hym in his aduersytees. And than were they brought to Lyons/and there ended theyr lyues myserably/& this is ꝑ hystory scolastyke. ¶ Secondly this feest was establysshed & halowed for ꝑ brẽynge of his bones/& gaderyng togyder on this daye lyke as some saye they there were brente & were gadered vp of good chrysten men And than suffred he the seconde martyrdome whan his bones were brente. And therfore the chirche haloweth this feest also/as his seconde martyrdome/as it is redde in the hystory scolastike. For whan his disciples had borne his body in to the cyte of Sebasten palestyne/they buryed it bytwene Helyzee & Abdias/and at his tõbe many miracles were shewed. Than Julyan ꝑ apostata cõmaũded ꝑ his holy bones sholde be brente/& they ceased not to do theyr woodnes. thã they toke them & brente them in to powdre/& wynewed them in ꝑ feldes. And Beda sayth in his cronycles/that whan they had gadered his bones they threwe them aferre ꝑ one fro that other/& by this wyse he suffred ꝑ seconde martyrdom. But they saye that knowe it not/that ꝑ daye of his natyuite his bones were gadered all about & were brente/& whyles they were in gaderyng as it is sayd in scolastica hystoria. There came mõkes fro Jherusalem whiche couertly put them amonge the gaderers/& toke a grete parte of them & bare them to Philyp bysshop of Jherusalem. And he sent them afterwarde to Athanasye bysshop of Alexandrie. And longe tyme after Theophyle bysshop of ꝑ same cyte layde them in the temple of Serapis whan he had halowed & purged it fro fylthe/and sacred it a chirche in the honour of saynt Johñ baptist. And this is that ꝑ hystory scolastyke sayth. But now they be worshypped deuoutly at Jene/lyke as Alexander the thyrde/& Innocent the fourth wytnesseth for trouth/and approue it by theyr preuyleges. And lyke as Herode whiche byheded hym was punissed for his trespace/so Julyan ꝑ apostata was smytten with dyuyne vengeaũce of god/whose persecucyon is conteyned in ꝑ hystory of saynt Julyan tofore reherced after the cõuersion of saynt Poule. Of this Julyan apostata/of his natiuite/of his empyre/of his cruelte/and of his dethe is sayd playnly in hystoria Tripartita. ¶ Thyrdly this feest is halowed for the inuencyon of his heed or fyndynge therof For as some saye/his herd was founden on this daye. And as it is redde i hystoria

scolastica. Johñ was boũden and enpry-
soned/ & had his heed smytten of within
the castell of Arabye/that is named Ma-
cheronte. And Herodyane dyd do bere the
heed in to Jheruslem/ & dyd do bury it
secretly there by where as Herode dwel-
led. For she doubted ỳ the prophete sholde
rise agayne yf his heed were buryed w̃
the body. And as it is had in hystoria sco-
lastica/in the tyme of Marcyan ỳ prynce
whiche was ỳ yere of our lord. CCC. lvij
Johñ shewed his heed to two monkes ỳ
were come to Jheruslem. And thã they
went to ỳ palays whiche was longynge
to Herode/ & foũde the heed of saint Johñ
wrapped in an hayre. And as I suppose
they were of ỳ vestementes that he ware
in deserte. And than they went with the
heed toward theyr proper places/ & as
they wente on theyr waye/ a poore man
whiche was of the cite of Emysene came
and felawshypped with them/ & they de-
lyuered hym the bagge/in whiche was
the holy heed. Than this man was war
ned in the nyght ỳ he sholde go his waye
& flee fro them w̃ the heed/ & so he went w̃
the heed/ & brought it in to ỳ cite of Emy-
sene. And there as longe as he lyued he
worshypped the heed in a caue/ & had al-
waye good prosperite. And whã he sholde
dye/he told & shewed it to his syster/char
gynge her to tel it to no body by her fayth
And she kept it all her lyf/lyke as he had
done tofore. After that longe tyme ỳ blys-
sed Johñ baptyst made reuelacion of his
heed to saynt Marcel monke ỳ dwelled in
that caue in this maner. Hym semed in
his sleppynge that many companyes syn-
gynge wente thyder & sayd. Loo here is
saynt Johñ baptyst/whom one ladde on
the ryght syde/ and an other on the lyfte
syde/ & blysled all them that wente with
hym/to whome whan Marcell came/he
reysed hym vp & toke hym by the chynne
and kysled hym. And Marcell demaũded
hym and sayd/my broder fro whens art
thou comen to vs. And he sayd/I am co-
men fro Sebasten. And than whã Mar-
cel was awaked/he meruayled moche of
this vysyon/ & the night nexte folowynge
as he slepte there came a man to hỹ whi-
che awoke hym/ & whã he was awaked
he sawe a right fayre sterre whiche shone
amyddes of the cell through the hous/ &
he arose & wolde haue touched it/ & it tur
ned sodeynly on the other syde/ & than he
began to renne after it tyll that the sterre
abode in the place where ỳ heed of saynt
Johñ was/ and there he dalue & foũde a
potte/ & ỳ holy heed therin. And a monke
that wolde not byleue ỳ it was the heed
of saynt Johñ/layde his hande vpon the
potte/ and forthwith his hande brenned
and cleued so to the potte that they coude
not withdrawe it therfro in no maner/
and his felowes prayed for hym/and he
than dreWe of his hande/but it was not
hole. And saynt Johñ appered to hym &
sayd. Whan my heed shall be sette in the
chirche/ touche thou than the potte/and
thou shalte be hole/and so he dyd/and re-
ceyued his helth/and was all hole as he
was before. Than Marcell shewed this
to Julyan bysshop of the same cyte/ and
they bare it reuerently in to the cyte/and
shewed it honourably. And fro that tyme
forth the feest of his decollacyon was ha-
lowed there/for it was founden the same
daye. And after this it was transported
in to the cyte of Constantynople. And as
it is sayd in the hystory tripertyte/that
Valent the emperour commaunded that
it sholde be layde in a charyot for to be
brought to Constantynople. And whan
it came to Galcydone/the charyot wolde
go no ferther/ how well that they set in
moo beestes to drawe it/ wherfore they
must leue it there. But afterward Theo
dosius wolde bringe it from thens/ and
founde a noble woman sette for it kepe it
and he prayed her that she wolde suffre
hym to bere awaye the holy heed. And

she cõsented bycause that she supposed ꝑ lyke as Valent myght not haue it thens that in lyke wyse he shold not con haue it thens. Than ꝑ emperour toke it & enbra-ced it in his armes moche swetely ꝑ holy heed/& layde it within his purpre & bare it in to ꝑ cite of Constantynople/& edifyed there a ryght fayre chirche/& set it therin This sayth the hystory tripertyte. After this in the tyme ꝑ kyng Pyppyn regned it was transported in to Fraunce in Poy-towe/& there by his merytes many deed men were reysed to lyf. And in lyke wyse as Herode was punysshed that byheded saynt Johñ/& Julyan apostata ꝑ brente his bones/ so was Herodyane/ whiche coũseyled her doughter to demaunde the heed of saynt Johñ. And the mayde that requyred it dyed right vngracyously and euyl. And some say that Herodyane was condempned in exyle/but she was not ne she dyed not there/ but whan she helde ꝑ heed bytwene her hãdes/she was moche Joyfull/ but by the wyll of god the heed bleswe in her vysage/ and she dyed forth-with. This is sayd of some/ but ꝑ whi-che is sayd tofore that she was sent in to exyle with Herode/and myserably ended her lyfe. This sayen sayntes in theyr cro nycles/and it is to be holden. And as her doughter went vpon the water she was drowned anone. And it is sayd in an other cronycle/ that ꝑ erth swalowed her in all quycke/& may be vnderstanden as of the egipcyens that were drowned in the reed see/so the erth deuoured her. ¶ Fourthly this feest was halowed for the trãslacion of his fynger/& the dedicacion of his chir che. For his fynger w̃ whiche he shewed our lord (as it is sayd) might not be brent And this sayd fynger was foũden of the sayd monkes/whiche afterwarde (as it is had in hystoria scolastica) saynt Cecle brought it ouer the moũtayns/& set it in the chirche of saynt Martyn. And this wytnesseth mayster Johñ beleth sayenge That the sayd saynt Cecle brought the same fynger fro beyonde the see in Rome And there buylded a chirche in ꝑ honour of saynt Johñ/ whiche chirche (as it is sayd) was dedycate & halowed the same daye/wherfore it was establisshed of our holy fader ꝑ pope that this daye shold be halowed through ꝑ worlde. And Gobert sayth that a moche deuoute lady toward saynt Johñ was in Fraũce/whiche mo-che prayed to our lord that he wold gyue to her some relykes of ꝑ sayd saynt Johñ And whan she sawe that it profyted not in prayenge to god/ she began to take af-fyaũce in god/and auowed that she wold faste & neuer ete meet tyll she had of hym some relyke. And whã she had fasten cer-tayne dayes/ she sawe vpon the table to-fore her a fynger of meruaylous whyte-nes/ & she receyued with grete ioye that gyfte of god. Thã after came thyder thre bysshops/ and eche of them wolde haue parte of the fynger. Than by the grace of god the fynger dropped thre droppes of blode vpõ a cloth/by whiche they knewe that eche of them had deserued to haue a droppe. And thã Theodolye quene of the lombardes foũded at Medece besyde My lan a noble chirche in the honour of saynt Johñ baptyst. And lyke as Poule Wyt-nesseth in the hystory of lombardes/ and the tyme passed vnto Constaunce the em-perour whiche wolde haue taken ytalye fro the lombardes. And he demaunded of an holy man whiche had a spiryte of pro pheeye/how he sholde do with ꝑ batayle whiche he had entreprysed. And ꝑ man was all nyght in prayer/and came to the emperoure/ and answered to hym and sayd. The quene hath do make a chirche of saynt Johñ baptyst/and prayeth con-tynually for the Lombardes/ and ther-fore thou mayst not surmount them/but the tyme shall come that that place shall be despysed/ and than they shall be ouer-comen. Whiche was accomplysshed in

the tyme of Charlemayne. ¶ On a tyme came a man of grete vertue (as saint Gregory sayth in his dyalogue) Whose name was Sanctyn/ and had receyued in his kepynge a deken ꝑ was taken of the lombardes by suche a cõdicyon/ ꝑ yf he fledde he sholde haue his heed smytten of. The sayd Sanctyn cõstrayned ꝑ deken to flee and delyuered hym. And whã the deken was gone/ they toke ꝑ same Sanctyn/ & ledde hym forth to be byheded/ and they chose a stronge tyraũt to do it/ and had no doubte to smyte of his heed at one stroke. And than ꝑ sayd Sanctin stretched forth his necke/ & the stronge butcher lyfte vp his arme with ꝑ swerde. And Sanctyn cryed/ saynt Johñ receyue my soule. And than anone the arme of the butcher was so stykke/ ꝑ he coude not bryngе it downe agayne/ ne bowe it in no maner. And thã that butcher made his othe/ ꝑ he wolde neuer after in his lyfe smyte no chrysten man. And ꝑ good man Sanctyn prayed for hym/ & anone the arme came downe & was all hole. Thã let vs praye vnto this holy saynt Johñ Baptyst to be a meane bytwene god & vs/ that we may lyue so vertuously in this lyfe/ that whan we shall departe we may come to the euerlastynge lyfe in heuen. Amen.

¶ Here folowth the lyfe of saynt Felix. And fyrst ꝑ interpretacyon of his name.

FElix is sayd of fero fers/ that is to saye to bere/ and of this worde lis litis. Whiche is as moche to say as stryke for he bare stryke for the fayth of our lorde Jesu chryst agaynst all the mysereauntes and the ydolles/ and destroyed them all by his blowynge.

SAynt Felix was a preest/ & so was his broder/ & was named also Felix/ & they were presented to Maximyan and to Dyoclesyan (whiche were emperours) for to do sacrefice vnto the goddes of whome the eldest of them as soone as he was brought to ꝑ temple of Serapis for to do sacrefyce to the ydolles/ he blewe in his vysage/ & as soone as he had done so/ the ydoll fell downe to the erth & all to brake. And than he was ladde to ꝑ ydoll of Mercury/ on whiche he blewe also/ & fell downe than to the erth. And after he was lad to ꝑ thyrde ymage whiche was of Dyane/ & dyd lyke as he had done to ꝑ other. And than he was turmẽted with the grete turment of eculee/ that is a turmẽt whiche is made lyke a crosse. Than he was brought after to the tree of sacrefyce for to sacrefye there. And ꝑ holy man kneled downe & prayed/ & blewe agaynst the tree/ & incõtynent the tree turned the rote vpwarde & fell downe/ & in the fallynge destroyed the symylacre with the awter & temple. And whan the prouost herde that/ he cõmaunded that he sholde there be byheeded/ & that the body sholde be lefte to houdes and beestes. And there sprange a man in ꝑ myddle amõge them cõfessynge hym frely to be a chrystẽ man And bothe of them kyssynge other were there byheded togyder. The chrystẽ men not knowynge his name/ called hym adauctum/ bycause he wente so hardyly to saynt Felix and sayd he was a chrysten man whan he suffred martyrdome. And there were they byheded bothe twayne togyder. Than chrysten men toke the bodyes & buryed them in the pyt where the tree fell. And after paynyms wold haue taken them out/ & anone they were takẽ of ꝑ deuyll. And they suffred deth aboute the yere of our lorde. CC. lxxxvij.



¶ Here foloweth ꝑ lyfe of saynt Sauyen And fyrst ꝑ interpretacyon of his name.

SAuyen may be sayd of sale/ whiche is as moche to saye as bytter toward god/ for he was a paynim/ & lyth

he was peasyble to hȳ whā he was cōuer ted to hȳ by ȳ peas of chrysten fayth. And he was bytter to hȳselfe/for he had leuer haue dyed thā not to vnderstāde ȳ lettre/ for he might not vnderstāde paynym spe che. He was bytter to his fader/he wold neuer obey hym/ne adoure his goddes.

SAynt Sauyen and Sauyne his syster were chyldren of Sauayn a ryght noble paynym/& was tWyes ma ryed/he had Sauyen of his fyrst wyfe/& of ȳ secōde he had Sauyne his doughter & gaue to them that name. ¶ On a tyme Sauyen redde this verse. Alsperges me dñe. And anone he demaunded What it was to say/but he might not vnderstāde What it was to saye. And he entred in to his chambre & ware ȳ hayre/& kneled w̄ in his chambre/& sayd to hȳselfe ȳ he had leuer dye there/than he sholde not vnder stande the sens of ȳ verse. Than ȳ aūgell appered & sayd to hȳ/turment ȳ not/for ȳ hast founde grace anenst our lorde Jesu chryst/& to ȳ ende that ȳ be more whyte/ make ȳ clene. It behoueth ȳ to be baptyſ sed/& than ȳ shalt vnderstande & knowe ȳ Whyche ȳ requyrest to knowe now. And than he was ioyous & gladde by ȳ worde of the grace of god. And than he had in de spyte ȳ ydolles/& Wold not adoure them. Than he was repryed & strongly chyd den of his fader/& sayd to hym ofte/Why honourest thou not our goddes. It is bet ter that thou dye alone/than all We to be Wrapped in the deth. And than Sauyen fledde secretely awaye/& Went to the cite of Trecasyne. And as he Wente ouer the ryuer of Secane/he prayed our lord that he myght be baptysed there/and so he was. And than our lorde sayd to hym/ thou hast foūden now that Whyche thou hast sought so longe With grete labour. And anone he pyght his staffe in the erth and made his prayer to god/& his staffe flourysshed/and brought forth leues to fore all them that were there/in so moche that a thousande an hondred and eyght men byleued in our lorde god. And Whan Aurelyan the emperour herde hereof/he sent many knyghtes to take hȳ/Whome they founde prayenge/and dradde for to approche hym. And whan the emperour sawe that they returned not/he sent moo after than he dyd before. And whan they came there/they foūde ȳ other prayenge With hym. And Whā he arose fro prayer they sayd to hym. The emperour desy reth to se the/and sendeth for the by vs that thou sholdest come vnto hym. And this good holy man went moche humbly to hym. And Whan he was tofore ȳ em perour/he requyred of hym yf he Were chrysten or not. And he sayd yes. Than the emperour beynge full of Woodnes/ badde hym do sacrefyce to his goddes/or elles he Wolde make hym to dye an euyll dethe. Sauyen refused it. And anone he cōmaunded to bynde hym by the handes & by the feet/& to bete hym With staues of yren. And than Sauyen sayd to hym/ encreace ȳ turmentes yf ȳ mayst hardy ly/for I doubte not ne fere not the ne thy turmentes ȳ thou doost to me. And than the emperour beynge all Wroth cōmaun ded ȳ he sholde be brought in to ȳ myddle of the cyte/and there to be boūden vpon a benche/& make a grete fyre ther vnder/& cast oyle therin/that he myght be brente & bruled. And he beynge w̄in the flambe the emperour behelde hym/& sawe that he Was ioyous therin/as he had ben in a bayne/Wherof he Was moche abasshed/ and sayd to hym. Euyll beest suffysseth it not ynough to the/the soules that thou hast deceyued/though thou assaye not to deceyue by thyn arte magike. To Whom Sauien sayd/there ben many soules yet and also thy selfe/Whyche shall by me by leue in our lorde Jesu Chryst. And than the emperour blamed the name of Jesu Chryst/and commaunded that he sholde

be boũden on the morowe at a stake/ & be shotten at w̃ arowes. The arowes abode hangynge in the ayre on the right syde & on the lyfte/ & none of them hurted hym. And whã the emperour knewe ẏ he had none harme/ he wende to haue ben enraged/ & cõmaũded ẏ the next day folowynge he shold be brought to hym. And after he demaũded hẏ/ where is thy god/ now let him come hyther & delyuer ẏ fro these arowes. And as soone as he had sayd so/ one of the arowes sprange in to ẏ eye of ẏ emperour/ & smote out his eye. And than the emperour was angry/ & cõmaunded to put hym in pryson/ & that on the nexte morowe erly he sholde be byheeded. And than Sauyen prayed our lorde that he myght be brought in to ẏ place where as he was baptysed. And than the chaynes with whiche he was boũden all to brake and the dores of the pryson were opened and he went out of the pryson/ and went tofore all the knyghtes that kepte him/ & they in no maner apperceyued hym/ & so went in to the same place. And whã the emperour herde saye ẏ he was escaped/ he cõmaũded that he shold be pursued/ & that his heed sholde be smytten of. And whan saynt Sauyen apperceyued that the knyghtes folowed hym/ and that he approched the water/ he made the sygne of the crosse & went vpon the water/ lyke as he shold haue gone vpon the erth drye and went vnto ẏ place where as he was baptysed. Than the knyghtes folowed him/ and were moche chafed of that they had seen hym go on the water/ & whan they were nygh hym/ they doubted moche to smyte at him. And he sayd to them smyte me whan ye wyll all surely/ and bere of my blode to your emperour/ & let hym rubbe his eye therwith/ & he shall be hole/ to the ende that he knowe ẏ vertue of god. And after this they smote of his heed/ and he arose vp & bare it thens xlix. pace/ and there was buryed. And after that the knyghtes bare of his blode to the emperour/ wherwith he enoynted his eyen/ and anone he had his syght & was all hole. And than he sayd that his god is good and mighty. And there was by a woman that herde what the emperour sayd/ whiche woman had be blynde the space of. xl. yere/ and than she made her to be borne thyder. And as soone as she had touched his sepulcre & made her prayer/ anone she receyued helth and her sight agayn. And he suffred deth aboute the yere of our lorde. CC. lxx. in the kalendes of February. And the hystory of his syster is here set in/ bycause that the feest of her is on the same daye. And as Sauyne his syster wepte euery daye for her broder/ & sacrefyed for hym to the ydolles And in the ende the aũgell appered to her in her slepe and sayd. Sauyne wepe no more/ but leue all that thou hast/ & thou shalte fynde thy broder in grete honour. Than she awoke and sayd to her felowe My swete loue hast thou herde no thynge. And she sayd/ yes lady/ for I haue seen a man that spake to the/ but I wote not what he sayd. And than she sayd to her. Wylte thou not accuse me. And she sayd/ no lady/ but do what thou wylte/ so that thou slee not thy selfe. And thus they bothe went awaye that mornynge. And whã her fader wyst it that she was gone/ he was moche sorowfull/ and dyd do seche her longe. And than he lyfte vp his eyen to heuen and sayd/ yf thou arte very god of heuen/ I praye the destroye myne ydolles/ whiche may not saue mene my chyldren. And anone our lorde made it for to thondre/ & brake all the ydolles and moche people sawe it/ whiche byleued in our lord. And than the blyssed Sauyne wente to Rome/ and there she was baptysed of the blyssed Eusebe the pope/ and dwelled there fyue yere/ and heled two lame men/ & two blynde men. And than ẏ aũgell appered to her in her slepe

and sayd to her. What is this that ẏ doost that hast lefte thy rychesses/ & lyuest here in delyces/ aryse & dyne/ & after go in to ẏ cite of Trecane/ that ẏ mayst fynde there thy broder. And thā she sayd to her chambrere. It behoueth vs no lenger to abyde here. And she sayd/ lady whyder wyll ye go/ all the people here loue you well/ and wyll ye goo dye in a place where as the people knowe you not. And she sayd/ god shall prouyde for vs. And than she toke a lofe of barley breed/ & went vnto the cyte of Rauenne/ & entred in to ẏ hous of a ryche man/ whose doughter was bewayled as deed. And she requyred ẏ mayde of the hous that she myght be lodged there And she sayd/ how mayst thou be lodged here whan the doughter of this hous is deed/ and all ben sorowfull. And she sayd to her/ for me she shall not dye. And than she entred in/ & toke the hande of ẏ mayde and reysed her vp all hole. And the moder wolde haue reteyned her there/ but she in no wyse wolde agree therto/ but departed. And the doughter lyued and arose on the morowe. And whan Sauyne with her chambrere arryued a myle nygh vnto Trecane/ she sayd to her chambrere ẏ she wolde there rest a lytell/ & there came a noble man fro the cite named Liceryen and demaūded them sayenge/ of whens be ye. To whome Sauyne sayd. I am of this cyte. And he sayd/ why lyest thou whan thy speche sheweth the to be a pylgrym. And she sayd/ veryly I am a pylgrym/ and seche Sauyen my broder/ whom I haue longe lost. And he sayd to her/ that man for whome thou demaundest was but late slayne for the name of Jesu chryst/ & is buryed in suche a place. And than she put her in prayenge & sayd Lorde whiche hast alwaye kepte me in chastyte/ suffre me than no more to trauayle by these harde and wery iourneys ne my body to be remeued out of this place/ & lorde I cōmaunde to the my chambrere whiche hath suffred so moche payne for me/ and for my broder/ whome I may not se here/ I beseche ẏ to make me worthy to se hȳ in thy regne. And whan she had fynysshed her prayer/ she passed out of this worlde and went to our lorde. Whan ẏ chambrere sawe ẏ her maystres was deed/ she begā to wepe/ bycause she had no thȳge necessary to bury her with The sayd man than sent a cryer through the cyte/ that all grete & small shold come and se ẏ straūge woman that was there deed. And incontynent all ẏ people ranne thyder/ and she was buryed honourably And this same daye is the feest of saynt Sauyne that was wyfe to saynt Valentyn knyght/ whiche was byheded vnder Adryan the emperour/ bycause he wolde not do sacrefyce to the ydolles.

¶ Here foloweth the lyfe of saynt Lupe or Lowe. And fyrst the interpretacyon of his name.

Lowe or lupe is some lekenes in ẏ legge whiche behoueth a medycyne/ for it is a maladye that regneth and vseth the flesshe. And also it is sayd a maner of fysshe that is in the water/ & on the lond/ and it may not drown by no force of water. And thus may be expowned saynt Lowe/ for he vsed & strayned his propre flesshe by penaūce. For he was lyke the Lupe of the water and of the erth. For he dwelled in the waters of delyces/ of rychesses/ & of temptacyons/ and might not be drowned amonge these waters in no wyse/ but was delyuered by his good dedes and merytes.

Saynt Lupe or Lowe was borne at Orlyaũce / & was of the royall lygnage. And by ỹ resplendisshour of his grete & many miracles & vertues he was made archebysshop of Sens / & gaue all that he had to poore people. And on a day whan all was gyuen / it happed that he had boden men to dyne wt̃ him. And than his mynystres sayd that there was not halfe wyne ynough for the dyner. And he answered to them / he that fedeth the byrdes of heuen shall perfourme his charite of wyne. And anone after came a messenger to the gate that sayd to them ỹ there were arryued tofore the gate an hondred muys of wyne. ¶ On a tyme they of the courte sayd euyll of hym / bycause he had with hym a virgyn of our lorde / whiche was doughter of his predecessour / & as they sayd he loued peramour & spake moche despytously & ouer dysatemperately. And whã he herde these thinges / he toke the virgyn & kyssed her tofore all the detractours & euyll sayers / & sayd that no straũge ne euyl wordes ennoy ne hurt no man / whã his owne cõscyence defouleth hỹ not. And bycause he knewe well ỹ she loued well Jesu chryst & purely / therfore this holy man loued her wt̃ a ryght pure thought. ¶ On a tyme whan Clotayre was kynge of Fraunce / and entred in to Burgoyne / he sent his stewarde agaynst them of Sens for to assyege ỹ cite. Than Lupe entred in to the chirche / & began to rynge the bell. And whan the enemyes herde it / they had so grete drede that they supposed neuer to haue escaped fro thens but that they sholde haue dyed all / but yf they fledde. And at the last ỹ stewarde of Burgoyne was taken / & whan he was taken / there was an other stewarde sent in to Burgoyne / and came to Sens. And bycause sayt Lupe had gyuen to hym no gyftes / he had grete despyte / & dyffamed hym to the kynge / so that the kynge sent hym ũto exyle / & there he shone by myracles & vertues. And in the meane whyle they of Sens slewe a bysshop / whiche had taken ỹ place of saynt Lupe. And after they impetred of the kyng that saynt Lupe returned fro exyle. And whan the kynge sawe ỹ wronge was done to hym he was chaunged by ỹ grace of god / that he kneled tofore the sayntt & requyred pardon / and restablysshed hym agayn in his chirche / & gaue to hym many fayre gyftes. ¶ On a tyme as he came to Parys / a grete cõpany of prysoners came agaỹst hym / theyr bandes brake / & all the dores of the pryson were open. ¶ On a sondaye as he songe masse / a precyous stone fell downe fro heuen in to his chalyce / whiche he gaue to ỹ kynge / whiche he helde for a noble relyke. ¶ On a tyme ỹ kynge Clotayre herde saye ỹ the belles of saynt Steuen of Sens had a meruaylous swetenes in theyr sowne / & sente for them / & toke them fro thens / and dyd do brynge them to Parys / bycause he wolde here ỹ sowne of them. But it dysplesed moche to saynt Lupe. And as soone as they were out of the cyte / they lost all theyr swetenes of theyr sowne. And whan the kyng herde that / he cõmaũded that they sholde be brought agayne in to theyr place. And as soone as they were seuen myle nygh to the towne / they began to repryse theyr sowne / lyke as they had tofore / & saynt Lupe went agaynst them / and receyued them with grete ioye and honour / for he had lost them with grete sorowe tofore. ¶ On a nyght as he prayed he had ouer grete thurst by the fals meuynges of the deuyll. And he demaũded colde water for to drynke / and he knewe well ỹ trechery of the deuyll. And whan he helde the vessell in whiche he sholde drynke / he sette a platter vpon it / and shette fast the deuyll therin. And than he began all the nyght to howle & braye. And in the mornynge ỹ holy man coniured hym / that he ỹ was comen by nyght to tempte hym / by daye

he let hym go all confused. ¶ On a tyme as he by nyght vysyted ꝑ chirches as he was acustomed/as he returned home he herde his clerkes brawlynge & chydynge bycause they wold do fornycacion w̄ women/whiche anone entred in to ꝑ chirche and prayed for them. And anone all the prycknyng of temptacyon went fro them. And they came tofore hym & demaunded pardon & forgyuenes. At ꝑ last he beynge ennobled in many vertues slepte in peas in our lorde. He floured aboute the yere of our lorde. vj. hondred and. x.

¶ Here folowyth ꝑ lyf of sayt Mamertyn And fyrst ꝑ interpretacyon of his name.

MAmertyn is sayd of māma/whiche is as moche to say as a pappe And of tima/that is to saye taste/for lyke as taste that falleth fro the pappe in to ꝑ mouth of the chylde/and is fyrst nature of blode/and after it is cōuerted in to the swetenes of mylke. ¶ In lyke wyse was he nourysshed fyrst in blode/that is to saye in synne. And after he cōuerted hymselfe anone in to the pappe of his herte in the swetenes of god.

MAmertyn was fyrst a paynym/& worshypped the ydolles. And it happed on a tyme he lost his one eye/and his hande was dryed vp/& he supposed that he had angred his goddes/& went toward the temple to adoure ꝑ ydolles. And there mette hym on the waye a relygyous man named Sauyn/whiche demaūded of hym how this infirmite happed to come to hym. And he sayd. ¶ I haue angred my goddes/and therfore ¶ I go to adoure them/to the ende that yf they be angry/they may become debonayr to me To whome he answered. Broder ꝑ erreste for thou weneste ꝑ the deuylles be goddes But go vnto saynt Germayn bysshop of Auerre/& yf thou wylte byleue his cōsayle/thou shalte anone be hole. Than anone he toke his waye to go thyder/and went to the sepulture of saynt Amadour bysshop/and of moo other sayntes/& bycause of the grete rayne that fell ꝑ nyght he went in to the cell/whiche was set on the tombe of saynt Concordе/and as he slepte he sawe a meruaylous vysyō. Hym thought there came a man to the dore of the cell/and called saynt Concordе/and sayd that he sholde come to the feest that saynt Amadour & saynt Peregryn/and other sayntes made. And he answered agayne out of ꝑ tombe/that he myght not now come for his gheste whome he must kepe/for the serpentes that were there wolde elles slee hym. And he wente and tolde to the other what he had sayd. And anone he returned agayn and sayd. Holy saynt Concordyen aryse & come & bynge with the Uiuyan the deken/& Uiuyan ꝑ subdeken for to do theyr offyce/& Alexander shall kepe thy gheste. Than it semed to Mamertyn that saint Cōcordyen toke hym by the hande & ladde hym with hy. And whan saynt Amadour sawe hym/he demaunded of hym/who is this that is come with the. And he sayd/it is my gheste. And saynt Amadour sayd/put hy out/for he is all foule/& may not be here with vs. And whan he sholde be put out he kneled tofore them/and gate grace of saynt Amadour/whiche cōmaūded hym to go to saynt Germayne. Than he awoke and came to saynt Germayne/& kneled tofore hym and requyred pardon/and tolde to hym all that was happed. And they went than togyder to the tombe of saynt Concordyen/and lyfte vp the stone and sawe many serpentes/whiche were x. fote longe/& wolde haue flowen away But saynt Germayn cōmaunded ꝑ they shold go in to suche a place/there as they sholde neuer greue ne hurte man. And than Mamertyn was baptysed/& was made all hole/and was made a monke in

the monastery of saynt Germayn/& was abbot after saynt Elodyen/& in his tyme saynt Maryne was there a mõke/Whose obedyence saynt Mamertyn Wold proue and cõmysed hym to kepe the foulest office of the monastery/& made hym herdman of ꝑ oxen & kyen in an yle that Was there. But he Was of so grete holynes ꝑ Wylde bestes came to hym & Were nourysshed of his hãde/& delyuered a Wylde boze fro the hounds/and let hym go his Waye. ¶There came theues and robbed hym on a tyme of all that he had/& toke away all his clothes saue a mantell. And Whan they Were gone/he called them agayne & sayd/returne and come agayne/for I haue founden here a peny in my mantell/perauenture it is necessary to you. Whiche anone returned & toke away the mantell With the peny/and left hym naked. And than as they Wente hastely toWarde theyr Withdraught and secrete places/they Went all that nyght/and in the morynge they foũde them at his cell Whome he salewed/& receyued them benygnely and wasshed theyr feet/and mynystred to them suche as he had. Than they were astonyed & repented them/and eche of them Was cõuerted to the fayth. ¶On a tyme yonge mõkes that dWelled With saint Mamertyn had set snares for to take a bere Whiche Was acustomed to ete theyr shepe/& the bere fell in the snare & Was taken/Whiche saynt Mamertyn lyenge in his bedde knewe/& arose out of his bedde/& fyndynge hym in the snare sayd/What doost thou here thou Wretche flee hens leest thou be taken/& loosed hym & let hym go. And whã this holy man Was deed/& his body Was borne to Angyers as they came by a towne they myght not remeue hym thens in no maner vnto the tyme that a man ꝑ Was there in pryson came out sodeynly/& brake his two bandes/& ranne frely to the corps & helped to bere it to the cyte/Where it is buryed honourably in the chirche of sayt Germayn With moche grete reuerence.

¶Here folowyth the lyfe of saynt Gyles And fyrst ꝑ interpretacyon of his name.

Gyles in englysshe/and Egidius in latyn. And it is sayd of E/that is Without/and geos that is erth/and dya that is clere or godly/he Was Without erthe by despysynge of erthly thynges/clere by enlumynynge of scyence/dyuyne or godly by loue/Whiche assembleth the louer to hym that is loued.

Saynt Gyles Was borne i Athenes and Was of noble lygnage & ryall kynrede/& in his chyldhode he Was enfourmed in holy lecture. And on a day as he Went to ꝑ chirche/he foũde a seke man Whiche demaũded almes of saynt Gyles And he gaue hym his cote. And as soone as he cladde hym Withall/he receyued full & entyer helth. And anone after ꝑ his fader & moder dyed/and rested in our lorde. And than saynt Gyles made Jesu chryst heyre of his heritage. ¶On a tyme as he Went to ꝑ chirche a man Was smytten wt a serpent & dyed/& Gyles came agaynst this serpent & made his orysons/& chaced out of hym all ꝑ venym. ¶There Was a man Whiche Was demonyake in the monastery wt other people/& troubled them that herde ꝑ seruyce of god. Than Gyles coniured the deuyll ꝑ Was in his body/& anone he yssued out/& the man Was hole Thã Gyles doubted ꝑ peryll of ꝑ World and Went secretly to the riuage of ꝑ see/& sawe there maryners in grete peryll & lyke to perysshe in the see. And he made his prayer/& anone the tempest ceased/and the maryners came to londe & thanked god. And he vnderstode by them ꝑ they Wente to Rome/& he desyred to go With them/Whome they receyued in to theyr shyppe gladly/& sayd they Wolde bryn-

ge hym thyder wout ony freyght or hyre And than he came to Arelete / and abode there two yere w̄ saynt Cezaryen bisshop of that cite / & there heled a man that had ben seke of the feuers thre yere. And after he desyred to go in to desert / & departed couertly / & dwelled there longe w̄ an heremyte ꝑ was an holy man / & there by his merytes he chaced away ꝑ sterylite & barayneſſe that was in ꝑ coūtree / & caused grete plente of goodes. And whā he had done this myracle / he doubted ꝑ peryll of the glory humayne / & lefte that place and entred ferther in to deserte / & there foūde a pyt and a lytell welle / & a fayre hynde whiche without doubte was puruayed of god for to nourysſhe him / & at certayne houres mynyſtred her mylke vnto hym. ¶ And on a tyme seruaūtes of the kynge rode on huntynge / & moche people & many houdes w̄ them. It happed that they espyed this hynde / & they thought ꝑ she was so fayre ꝑ they folowed her w̄ houndes / & whan she was sore cōstrayned she fledde for socour to the feet of saynt Gyles whome she nourysſhed. And thā he was moche abaſſhed whan he sawe her so chafed & more than she was wont to be / and than he lepte vp and espyed the hunters Than he prayed to our lorde Jesu chryſt that lyke as he sente her to hym for to be nourysſhed by her / ꝑ he wolde saue her. Than the houdes durſt not approche her by ꝑ space of a stones cast / but they howled togyder & returned to the hunters / & than the nyght came / and they returned home agayn & toke no thynge. And whā the kynge herde saye of this thynge / he had suspeccyon what it myght be / and went & warned ꝑ bysshop / & bothe went thyder w̄ a grete multytude of hunters. And whan the houdes were on the place where as the hynde was / they durſt not go forth as they dyd before. But than all they enuyrōned the buſſhe for to se what there was / but that buſſhe was so thycke that no man ne beest myght entre therin for the brembles & thornes ꝑ were there. And than one of ꝑ knyghtes drewe vp an arowe folyly for to make it aferde & lepe out / but he woūded & hurte ꝑ holy man / whiche ceſed not to praye for the hynde. And after this the hunters made a waye with theyr swerdes & went vnto the pyt & sawe there this auncyent man / whiche was clothed in the habyte of a monke of a ryght honourable fygure & parure / & ꝑ hynde lyenge by hym. And ꝑ kynge & the bysshop went alone to hym / & demaūded hym fro whens he was / & what he was and why he had taken so grete a thyckenes of deserte / and of whome he was so hurte. And he answered ryght honeſtly to euery demaunde. And whan they had herde hym speke / they thought ꝑ he was an holy man / & requyred hym humbly of pardon. And they sente to hym mayſters and surgyens to hele his woūde / & offred hym many gyftes. But he wolde neuer laye medycyne to his woūde / ne receyue theyr gyftes / but refuſed them. And he prayed our lorde that he myght neuer be hole therof in his lyfe. For he knewe well that vertue ſhold profyte to hym in infirmite. And the kynge vyſyted hym ofte / & receyued of him the paſture of helth. And the kynge offred grete rychesſes / but he refuſed all. And after he admoneſted the kynge that he ſholde do make a monaſtery / where as the disciplyne of the ordre of monkes ſholde be. And whan he had do make it / Gyles refuſed many tymes to take the charge and the croſe. And at the laſt he was vaynquyſſhed by prayers of the kyng & toke it. And than kyng Charles herd speke of the renome of hym / and impetred ꝑ he myght se hym / & he receyued hym moche honourably / & he prayed hym to praye for hȳ amonge other thynges / bycauſe he had done a synne so foule and vylaynous / that he durſt not be shryuen therof to hym / ne to none other. And

on the ſonday after as ſaynt Gyles ſayd maſſe/ and prayed for the kynge/ the aū-gell of our lorde appered to hym/ & layde a cedule or wrytynge vpon the awter/ where the ſynne of the kynge was wryten in by order/ and that it was pardoned hym by the prayers of ſaynt Gyles/ ſo that he were therof repentaunt/ and abſteyned hym fro doynge it ony more. And it was adioyned to the ende/ that who that requyred ſaynt Gyles for ony ſynne that he had done/ yf he lefte it/ that it ſholde be pardoned to hym. And after the holy man delyuered the cedule to the kynge And he confeſſed his ſynne/ and requyred humbly pardon. Than ſaynt Gyles returned thens with honour. And whan he came to the cyte of Uerence he reyſed the ſone of a prynce that was deed. And a lytell whyle after he denoūced that his monaſtery ſholde be deſtroyed of the enemyes of the fayth. And after he went to Rome and gate preuyleges of the pope to his chirche/ and two dores of cypreſſe in whiche were the ymages of ſaynt Peter and ſaynt Poule/ and he threwe them in to the Tybre at Rome/ and recōmaunded them vnto god for to gouerne. And whan he returned to his monaſtery/ he made a lame man to go/ and founde the two dores of cypreſſe at the gate of his monaſtery/ wherof he thanked god that had kepte them without brekynge in ſo many aduentures as they had ben/ and ſyth he ſet them at the gates of the chirche/ for the beaute of them & for the grace that the chirche of Rome had done therto. And at the laſte our lorde ſhewed to hym his departynge out of this worlde. And he tolde it to his bretherne/ & admoneſted them to praye for hym. And ſo he ſlepte and dyed in our lorde. And many wytneſſe that they herde the company of aungelles berynge the ſoule of hym in to heuen. And he floured aboute the yere of our lorde. bij. hondred.

Here folowyth the Natyuite of our bleſſed lady ſaynt Marye.

The Natyuite of the bleſſed & glorious virgin Mary of ỹ lignage of Juda/ and of ỹ royall kynrede of Dauid toke her origynall begynynge Mathewe and Luke deſcrybe not ỹ generacyon of Marye/ but of Joſeph/ whiche was ferre fro ỹ concepcyon of Chryſt But ỹ cuſtome of wrytyng was of ſuche ordinaūce that the generacion of women is not ſhewed/ but of ỹ men. And veryly the bleſſed virgyn deſcended of ỹ lignage of Dauyd. And it is certayne that Jeſu Chryſt was borne of this onely virgyn. It is certayne that he came of ỹ lignage of Dauyd & of Nathan. For Dauyd had two ſones/ Nathan & Salomon amonge all his other ſones. And as Johñ damaſcene wytneſſeth/ that of Nathan deſcended Leuy/ & Leuy engendred Melchy & Panther. Panther engendred Barpanther. Barpanther engendred Joachym. Joachym engendred the virgyn Marye whiche was of the lignage of Salomon For Nathan had a wyfe/ of whom he engendred Jacob. And whā Nathan was deed/ Melchy whiche was ſone of Leuy & broder of Panther wedded the wyfe of Nathan moder of Jacob/ & on her he engendred Hely/ & ſo Jacob & Hely were brether ne of one moder/ but not of one fader. For Jacob was of the lygnage of Salomon/ & Hely of the lygnage of Nathan. And than Hely of the lignage of Nathan dyed wout chyldren/ & Jacob his broder whiche was of the lignage of Salomon toke a wyfe & engendred & reyſed ỹ ſeed of his broder & engendred Joſeph. Joſeph thā by nature is ſone of Jacob by deſcent of Salomon/ ỹ is to wyte/ Joſeph is the ſone of Jacob/ & after ỹ lawe he is ſone of Hely whiche deſcended of Nathan. For ỹ ſone ỹ was borne was by nature his that engendred hym/ & by ỹ lawe he was ſone

of hym ꝑ was deed / lyke as it is sayd in hystoria scolastica. And Bede Wytnesseth in his cronycle / ꝑ whā all ꝑ bokes of gene racyons of thebrewes & other straūgers were kepte in ꝑ mooste secrete chestes of ꝑ tēple. Herode cōmaūded them to be brent Wenynge therby to make hymselfe noble amōge ꝑ other / yf ꝑ prenes of ꝑ lignages were fayled / he sholde make them byleue that his lygnage apperteyned to them of Israell. And there were some ꝑ were cal led domynykes / for bycause ꝑ they were so nygh to Jesu chryst / & were of Nazareth / & they had lerned ꝑ ordre of generacyō of our lord / a parte of theyr graūtsyrs faders / and a parte by some bokes ꝑ they had in theyr houses & taught them forth as moche as they might. Joachym spou sed Anne whiche had a sister named Hysmerye / & Hysmerye had a doughter named Elizabeth / & Eliud. Elizabeth was moder to John baptist / & Eliud engēdred Emynen / & of Emynen came saynt Seruace / whose body lyeth in Mastreyght vpon the ryuer of ꝑ Mase / in the bysshop ryche of Lyege. And Anne had thre husbondes / Joachym / Cleophe / & Salome. And of ꝑ fyrst she had a doughter named Mary / ꝑ moder of god / Whiche was gyuen to Joseph in maryage / & she chylded our lord Jesu chryst. And whā Joachym was deed / she toke Cleophas ꝑ broder of Joseph / & had by him an other doughter named Mary also / & she was maryed to Alphee / & Alphee had by her .iiij. sones / ꝑ was James ꝑ lesse / Joseph ꝑ iust / other wyse named barsabee / Symon & Jude. Than the seconde husbonde beynge deed Anne maryed ꝑ thyrde named Salome / & had by him an other doughter / Whiche yet also was called Mary / & she was maryed to zebedee / & this Marye had of zebedee two sones / ꝑ is to wyte James the more / & John ꝑ euangelyst / & hereof ben made these verses. Anna solet dici / tres concepisse Marias. Quas genuere viri / Joachim / Cleophas / Salomeq; . Has duxere viri / Joseph / Alpheus / zebedeus. Prima parit xpm / iacobūq; scām minorē. Et ioseph iustū peperit cū symone Judā. Tertia maiorē iacobū / volucrēq; iohānē. ¶ But it is meruaylous for to se how the blysfed virgyn Mary myght be cosyn of Elizabeth / as it is tofore sayd. Jt is certayne ꝑ Elizabeth was zacharyes Wyfe Whiche was of ꝑ lygnage of Leuy / & after ꝑ lawe eche ought to wedde a Wyfe of his owne lygnage / & she was of ꝑ doughters of Aaron / as saint Luke Wytnesseth And Anne was of bethleem as sayt Jherom sayth / & was of ꝑ trybe of Juda. And than they of ꝑ lygne of Leuy wedded Wyues of the lygne of Juda / so that ꝑ lygne royall & ꝑ lygne of ꝑ preestes were alway ioyned togyder by cosynage. So ꝑ as Bede sayth / this cosynage myght be made syth ꝑ fyrst tyme / & thus to be nouriſſhed fro lygnage to lignage. And thus sholde it be certayne that ꝑ blysfed virgyn Mary descēded of ꝑ royall ligne / & had cosynage of the preestes. And our blysfed lady was of bothe lignages. And so our lord wolde that these two lygnages sholde entresemble togyder for grete mystery . For it apperteyned that he sholde be borne & offred for vs very god / and very kynge / & very preest / & sholde gouerne his true chrysten men fyghtynge in ꝑ chyualry of this lyfe & to crowne them after theyr victory / the Whiche thynge appereth of the name of Chryst / for Chryst is as moche to saye as enoynted. For in the olde lawe there was none enoynted but preestes & kynges. And We ben sayd chrysten of Chryst / & ben called ꝑ lignage chosen of kynges & preestes But bycause it is sayd ꝑ the men toke wyues of theyr lygnage onely / that was by cause the dystrybucyon of ꝑ sortes sholde not be confounded. For the trybe of Leuy had not his sorte with ꝑ other / & therfore myght they well mary them with ꝑ women of ꝑ trybe / or where they wold / lyke

as saynt Jherome reherceth in his prologue. Whan he was a chylde he had a lytell boke of thystory of the natyuite of ye virgyn Marye / but as he remembred a longe tyme after he translated it by the prayer of some persones. And foūde that Joachym whiche was of Galile of ye cite of Nazareth espoused sayt Anne of Bethleem / & they were bothe iuste & without reproche or reprehencyon in the cōmaundementes of our lord / & deuyded all theyr substaūce in thre partyes. That one partye was for the temple / that other they gaue to ye poore & pylgryms / & the thyrde was for themselfe & theyr meyny to lyue with. And thus lyued twenty yere in maryage wout hauynge ony lygnage. And than they auowed to our lorde / that yf he sent to them ony lignage they shold gyue it to hym for to serue hym. For whiche thynge they went euery yere in to Jherusalem in ye princypall feestes / so that in the feest of Eucenye that was ye dedycacyon of ye temple. Than Joachym went vnto Jherusalem with his kynrede / and came to the awter with ye other / & wolde haue offred his offrynge. And whan the preest sawe hym / he put hym aparte by grete despyte & repreued hym bycause he came to ye awter of god / & sayd to him ye it was couenable that a man cursed in the fayth sholde not offre to our lorde / ne he ye was barayne sholde not be amonge them that had fruyte / as he that had none to ye encreace of the people of god. And than Joachym al cōfused for this thȳge / durst not go home for shame / bycause they of his lygnage & his neyghbours whiche had herde it sholde not repreue hym. And thā he went to his herdmen & was there longe. And than ye aūgell appered to hym onely / & conforted hym with grete clerenes / & sayd to hym ye he sholde not doubte ne be aferde of his vysyon / & sayd. I am the aūgell of our lorde sent to the for to denoūce to the that thy prayers haue auayled the and ben herde / and thyn almesses ben moūted tofore our lorde / I haue seen thy shame / and herde the reproche / that thou art barayne is to the no reproche by right / and god is venger of synne & not of nature. And whan he closeth the bely or wombe / he werketh so that he openeth it after more meruaylously. And the fruyte that shall be borne / sholde not be seen to come forth by lechery / but ye it be knowen that it is of ye gyfte of god. The fyrst moder of your people was Sara / & she was barayne vnto the. lxxxx. yere / & had onely ysaac / to whome the benedyccyon of all people was promysed. And was not Rachel longe barayne / and yet had she after Joseph / that helde all the seygnourye of egypte / whiche was more stronger than Sampson / & more holy than Samuel / & yet were theyr moders barayne. Thus mayst thou byleue by reason & by ensample / that the chyldynges longe abyden be woned to be more meruaylous / and therfore Anne thy wyfe shall haue a doughter / and thou shalte call her Marye / and she as ye haue auowed shall be fro her infancye sacred vnto our lorde / & she shal be full of the holy ghost / syth the tyme that she shall departe fro ye wombe of her moder / & she shall dwell in the temple of our lorde / and not without amonge the other people / bycause that none euyll thynge shall be had in suspeccyon of her / & ryght as she shall be borne of a barayne moder / so shall be borne of her meruaylously the sone of a ryght hygh lorde / of whome the name shall be Jesus / & by hȳ shall helth be gyuen to all the people. And I gyue to the the sygne / that whan thou shalte come to the golden gate of Jherusalem thou shalte mete there Anne thy wyfe / whiche is moche moued of thy longe taryenge / & shall haue ioye of thy comynge And than the aungell whan he had sayd this / he departed fro hym. And whan as Anne wepte bytterly / & wyste not why-

der her husbonde was gone/the same aū gell appered to her & sayd all that he had sayd to her husbonde/& gaue to her for a sygne that she shold go in to Jherusalem to the golden gate/& there she shold mete with her husbōde whiche was returned And thus by the cōmaūdement of ỹ aungell they mette & were ferme of ỹ lignage promysed/& glad for to se eche other. And honoured our lord/& returned home abydynge ioyously the promesse diuyne. And Anne cōceyued & brought forth a doughter/& named her Mary. And than whan she had accomplysshed the tyme of thre yere/& had lefte soukynge/they brought her to the temple with offrynges. And there was aboute ỹ temple after the. xv. psalmes of degrees. xv. steppes or grees to ascende vp to the temple/bycause the temple was hygh set/& no body myght go to the awter of sacrefyces that was without but by the degrees. And than our lady was set on the lowest steppe/& moūted vp without ony helpe as she had ben of perfyte age. And whan they had perfourmed theyr offrynges/they lefte theyr doughter in ỹ temple with ỹ other virgyns/& they returned in to theyr place. And the virgyn Marye prokyted euery daye in all holynesse/and was vysyted dayly of aūgels/and had euery daye dyuyne vysyons. ¶Jherome sayth in a pystle to Cramacyes/and to Helyadore/ that the blessed virgyn Marye had ordeyned this custome to herselfe/that fro the morwynge vnto ỹ houre of tyerce she was in oreyson and prayer/and fro tyerce vnto none she entended to her werke/& fro none she ceced not to praye tyll that ỹ aūgell came & gaue to her meet. And in the xiij. yere of her age/the bysshop cōmaūded in comyn/that ỹ virgyns that were instytuted in the temple/and had accomplysshed the tyme of age/shold returne to theyr houses/& shold after the lawe be maryed. All the other obeyed his cōmaūdement/but Marye answered that she myght not do so/bycause her fader & moder had gyuen her all to ỹ seruyce of our lorde. And than the bysshop was moche angry/bycause he durst not make her to breke her auowe agaynst the scripture ỹ sayth/auowe ye vowes and yelde them to god. And he durst not breke ỹ custome of the people. And than came a feest of ỹ iewes/& he called all the auncyent iewes to coūseyle/& shewed to them this thinge And this was all theyr sentence/that in a thynge so doubtable/that coūseyle shal be asked of our lord. And than went they all to prayer. And the bysshop that was gone to aske counseyle of our lorde/anone came a voyce out of the oracle & sayd that all they that were of the hous of Dauyd that were couenable to be maryed & had no wyfe/that eche of them shold bynge a rodde to the awter/and the rodde that flourysshed/and after ỹ sayenge of ysaye the holy ghoost syt in the forme of a doue vpon it/he shold be the man that shold be desponsate and maryed to the virgyn Marye. And Joseph of the hous of Dauid was there amonge the other/& hym semed to be a thinge vncouenable/a man of so olde age as he was to haue so tendre a mayde. And where the other brought forthe theyr rodes/he hydde his. And whan no thynge appered accordynge to the voyce of god/the bisshop ordeyned for to aske coūseyle agayne of our lorde. And he answered/that he onely that shold espouse the virgin had not brought forth his rodde. And than Joseph by the commaūdement of the bysshop brought forth his rodde. And anone it floured/& a doue descended from heuen ther vpon/so that it was clerely the aduyse of euery man/ that he shold haue the virgyn. And than he espoused the virgyn Marye/and returned in to his cyte of Bethleem for to ordeyne his meyny and his hous/and for to fetche suche thynges as were ne-

ceſſary. And the virgyn Marye returned vnto ỹ hous of her fader with. viij. other virgyns her felowes of her age/ whiche had ſeen the demonſtraũce of ỹ myracle. And in thoſe dayes the aũgell of our lord appered to ỹ virgyn prayenge/ & ſhewed to her how the ſone of god ſhold be borne of her. And the daye of her natiuite was not knowen in longe tyme of good chryſten men. And as mayſter John Beleth ſayth that it happed that a man of good cõtemplacyon euery yere in ỹ fyrth idus of September was in prayer/ and herde a company of aungelles that made grete ſolempnyte. And thã he requyred deuoutly that he myght haue knowlege/ wherfore euery yere onely on that daye he herde ſuche ſolempnyte & not on other dayes And than he had a dyuyne anſwere/ that on that daye the bleſſed vyrgyn Marye was borne in to this worlde/ and that he ſholde do it to be knowen to the men of holy chirche/ ſoo that they ſholde be concordable to the heuenly courte in halowyng this ſolempnyte. And whan he had tolde this to the ſouerayne byſſhop the pope & to other/ and had ben in faſtynges and in prayers/ and ſought in ſcriptures & wytnelles of olde wrytynges/ they eſtabliſſhed this daye of the natyuite of the gloryous virgyn Marye to be halowed generally of all chryſten men. But ỹ dtas ſomtyme was not halowed ne kepte. But Innocent the fourth of the nacyon of Gene ordeyned and inſtytued the ſayd dtas to be obſerued. And the cauſe was this. After the deth of pope Gregorye/ anone the cytezins of Rome encloſed all ỹ cardynalles in to the cõclaue bycauſe that they ſholde puruey lyghtly for the chirche/ but they myght not accorde in many dayes/ but ſuffred of the Romayns moche ſorowe. Than they auowed to ỹ quene of heuen/ that yf they myght goo quyte fro thens/ they ſhold eſtablyſſhe to halowe the octaues of her Natyuite/ whiche they had longe neclygently lefte. And they than by one accorde choſe Celeſtyn/ and were delyuered/ and accomplyſſhed than theyr auowe by Innocent/ for Celeſtyn lyued but a lytell tyme/ and therfore it myght not be accomplyſſhed by hym. ¶ And it is to wyte that ỹ chirche halloweth thre Natyuytees/ the Natyuite of our lorde/ the Natyuite of the bleſſed virgyn Marye/ & the Natyuite of ſaynt John Baptyſt. And theſe thre ſygnyfye thre Natyuitees ſpirytual. For we be borne agayn with ſaynt John Baptyſt in the water of baptym/ and with Marye in penaũce/ and with our lorde Jeſu chryſt in glorye And it behoueth that ỹ natyuite of baptym go tofore cõtrycyon/ and that of ioye alſo. For ỹ two by reaſon haue bygylles/ but bycauſe that penaunce is accounted for bygyll/ therfore that our lady behoueth no bygyll/ but they haue all dtas/ For all haſte them vnto the. viij. reſurrecyon. ¶ There was a knyght moche noble and deuoute vnto our lady/ whiche went to turnoyenge/ and he foũde a monaſtery in his waye/ whiche was of the bleſſed virgin Marye/ and entred in to it for to here maſſe/ and there were maſſes one after an other/ and for the honour of our lady he wolde leue none/ but that he herde them all. And whan he yſſued out of the monaſtery/ he haſted hym apertly. And they that returned fro the turney mette hym/ and ſayd to hym that he had rydden ryght nobly/ and they that hated hym affermed the ſame. And all they together cryed that he had ryght nobly turnoyed. And ſome wente to hym and ſayd that he had taken them. Than he that was wyſe aduyſed hym that ỹ curteys virgyn and quene had ſoo curteyſly honoured hym/ and recounted all that was happened. And than returned he to the monaſtery/ and euer after abode in the ſeruyce of our lorde the ſone of the bleſſed virgyn. ¶ There was a byſſhop whiche

had the blyssed vyrgyn Marye in souerayn honour and deuocyon/and there he sawe the virgyn of all virgyns/Whiche came to mete hym/& began to lede hym by souerayne honour to the chirche that he went to/and two maydens of the company went tofore syngynge and sayenge these verses. Cantemus socie dño cantemus honorē. Dulcis amor xpi personet pio. That is to saye. Synge we felowes to our lord/synge we honour. Synge we with a voyce debonayr ỹ swete loue whi che ought to please hym/and that other company of virgyns songe and reherced agayne the same. Than ỹ two fyrst syngers began to synge this that foloweth. Primus ad yma ruit/magna de luce superbus. Sic homo cū timuit/primus ad yma ruit. That is to saye/the fyrst pryde fell lowe fro grete lyght. So ỹ fyrst man for his etynge of the apple fell lowe also. And so brought they to the chirche with processyon the sayd bysshop. And the two tofore began alway/& the other folowed. There was a wydowe whose husbon de was deed/and had a sone whome she loued tenderly/and that sone was taken with enemyes/& put in pryson fast boūden. And whā she herde therof/she wepte without confort/and prayed vnto our blyssed lady with ryght deuout prayers that she wolde delyuer her sone. And at the last whan she sawe that her prayers auayled her not/than she entred in to the chirche where as an ymage of our lady was coruen/and stode tofore the ymage/ and areasoned it in this maner sayenge. O blyssed virgin I haue prayed ofte to ỹ for my sone that ỹ sholdest delyuer hym/ & thou hast not helped me his wretched moder. And I praye also thy sone to helpe me/& yet I fele no fruyte/& therfore lyke as my sone is takē fro me/so shall I take awaye thy sone and set hym in pryson in hostage for my sone. And in this sayenge she approched nere/& toke awaye fro the ymage the chylde ỹ she helde in her lappe and wrapped it in clene clothes & shette it in her chest/& locked it fast ryght diligētly/& was ryght ioyfull ỹ she had so good hostage for her sone/and kepte it moche dylygently. And the nyght folowynge ỹ blyssed virgin Marye came to the sone of the same wydowe/& opened to hym the doze of the pryson/& cōmaunded hym to go thens/and sayd to hym. Sone saye to thy moder that she yelde to me agayne my sone/syth I haue delyuered her sone And he yssued out & came to his moder/ and tolde to her how our lady had delyuered hym. And she was ioyfull/and toke the chylde of the ymage and came to the chirche/and delyuered it to our lady sayenge. Lady I thanke you/for ye haue deliuered to me my sone/& here I deliuer to you yours agayn/for I cōfesse that I haue myn. There was a thefe that oft stale/but he had alway a grete deuocyon to the virgyn Marye/& salewed her ofte. It was so that on a tyme he was takē & iudged to be hanged. And whan he was hanged/the blyssed virgin Mary susteyned & helde hym vp with her hādes thre dayes that he dyed not ne had no hurte. And they that had caused hym to be hanged passed by auenture therby and foūde hym lyuyng & of gladde chere. And than they supposed that the corde had not ben well strayned/& wolde haue slayne hym with a swerde and haue cutte his throte But our blyssed lady set her hande tofore the strokes/so ỹ they myght not slee hym ne greue hym. And than they knewe by that he tolde to them ỹ the blyssed moder of god helped hym. And than they merueyled/& toke hym of/& let hym go in the honour of the blyssed virgyn Marye. And than he went & entred in to a monastery and was in the seruyce of ỹ moder of god as longe as he lyued. There was a clerke that loued moche ỹ blyssed virgyn Marye/and sayd his houres euery daye

ententyfly. And whan his fader & moder were deed/they had none other heyre/so that he had al the herytage. And than he was constrayned of his frendes that he sholde take a wyfe/& gouerne his owne herytage. And on a daye it happed that they entended to holde the feest of his maryage. And as he was goynge to ỹ weddynge he came to a chirche/& he remembred of ỹ seruyce of our blysſed lady/& entred in/& began to saye his houres. And the blysſed virgyn Marye appered to hym & spake to hym a lytell cruelly. O fole & vnhappy/why hast ỹ lefte me that am thy spouse & thy frende/& louest an other woman tofore me. Than he beynge moued returned to his felowes/& fayned all and left to accomplysſhe the sacrament of maryage. And whā mydnyght came he lefte all & fledde out of the hous/& entred in to a monastery/& there serued the moder of god. ¶ There was a preest of a paryſſhe whiche was of honest & good lyfe/ and coude saye no masse but masse of our lady/the whiche he sange deuoutly in ỹ honour of her/wherfore he was accused tofore the byſſhop/& was anone called tofore hym. And the preest confessed that he coude saye none other masse/wherfore ỹ byſſhop reproued hym for his vncunnynge and ydyot/& suspended hym of his masse that he shold no more synge none fro thanforthon. And than our blysſed lady appered to the byſſhop/& blamed hym moche bycause he had so entreated her chappelayne/and sayd to hym that he shold dye within .xxx. dayes/yf ỹ he restablysſhed hym not agayne to his offyce acustomed Than the byſſhop was aferde/and sent for ỹ preest/and prayed hym of forgyuenes/and badde hym ỹ he shold not synge but of our lady. ¶ There was a clerke whiche was vayne & ryottous/but alwaye he loued moche our lady the moder of god/and sayd euery daye his houres. And he sawe on a nyght a vysyon that he was in iudgement tofore our lorde/& our lorde sayd to them that were there/what iudgement shall we do of this clerke/deuyse ye it/for I haue longe suffred hym and se yet no synge of amendemēt. Than our lorde gaue sentēce vpon hym of dampnacyon/and all they approued it. Than arose the blysſed virgyn Mary/and sayd vnto her sone. I praye the debonayr sone of thy mercy for this man/soo that thou alwage vpon hym ỹ sentence of dampnacyon/& that he may lyue yet by the grace of me/whiche is condempned to deth by his merytes. And our lorde sayd to her. I delyuer hym at thy requeſt for to knowe yf I shall se his correccyon. Than our lady turned her toward hym and sayd. Go and synne no more/leest it happen worse to the. Than he awoke/& chaunged his lyfe/& entred in to relygyon/& fynysſhed his lyfe in good werkes the yere of our lorde. v. hondred & .xxxvij. ¶ There was a man named Theophyle/whiche was vycayre of a byſſhop/as Fulbert sayth that was byſſhop of Chartres. And this Theophile despēded all wysely ỹ goodes of the chirche vnder ỹ byſſhop. And whā the byſſhop was deed/all the people sayd that this vycayre shold be byſſhop. But he sayd ỹ offyce of vycayre suffysed hym and had leuer that thā to be byſſhop. So than was there an other byſſhop made/ & Theophyle was agaynst his wyll put out of his office. Than he fell in despayre in suche wyse that he cōsayled wt a iewe how he shold haue his offyce agayn/whiche iewe was a magycyen/& called ỹ deuyll/& he came anone. Than Theophyle by ỹ cōmaūdemēt of ỹ deuyll renyed god & his moder/& renoūced his chrysten profession/& wrote an obligacyon with his blode/& sealed it wt his rynge/& delyuered it to ỹ deuyll. And thus was he brought in to his offyce agayn. And on ỹ morowe Theophyle was receyued in to the grace of the byſſhop by the procuracyon of the

deuyl/ & was restablysshed in the dignite of his offyce. And afterward whā he aduysed hȳself/ he repented hym & sorowed sore of this ẏ he had done/ & ran wͭ grete deuocion vnto ẏ virgyn Mary wͭ all deuocyon of his thought/ prayenge her to be his ayde & helpe. And than on a tyme our blissed lady appered to hym in a vision/ & rebuked hym of his felony/ & cōmaūded hym to forsake ẏ deuyll/ & made hȳ to confesse Jesu Chryst to be ẏ sone of god/ & to knowlege hymselfe to be in purpose to be a chrysten man. And thus he recouered ẏ grace of her & of her sone. And in sygne of pardon ẏ she had goten hym/ she delyuered to hȳ agayn his obligacyon ẏ he had gyuen to ẏ deuyll/ & layd it vpō his brest/ so ẏ he shold neuer doubte to be seruaūt of the deuyl. But he enioyed that he was so delyuered by our blyssed lady. And whan Theophyle had herde all this/ he was moche ioyfull/ & tolde it to ẏ bysshop & tofore all ẏ people ẏ was befallē hȳ. And all meruayled gretely/ & gaue laude & praysynge vnto the gloryous virgin our lady saynt Mary. And thre dayes after he rested in peas. There bē many other myracles whiche our blyssed lady hath shewed for them ẏ call on her/ whiche were ouer longe to wryte here. But as touchynge her natyuite this suffyseth. Than let vs cōtynually gyue laude & praysyng to her as moche as we may/ & let vs saye with Jherom this response. Sancta et imaculata virginitas. &c. And how this holy response was made J purpose vnder correccyon to wryte here. It is so that J was at Coleyn/ and herde reherced there by a noble doctour/ that the holy and deuoute saynt Jherome had a custome to visyte the chirches at Rome/ & so he came in to a chirche where an ymage of our lady stode in a chapell by the dore as he entred/ & passed forth by without ony salutacyon to our lady/ & went forth to euery awter/ and made his prayers to all the sayntes in the chirche eche after other/ & returned agayne by the same ymage wͭout ony salewynge to her. Than our blyssed lady called hym/ & spake to hym by ẏ sayd ymage/ and demaūded of hym the cause why he made no salutacyon to her seynge that he had done honour and worshyp to all the other sayntes/ of whome the ymages were in ẏ chirche. And than saynt Jherom kneled down & sayd thus Sancta et immaculata virginitas quibus te laudibus referā nescio. Quia quē celi capere non poterant tuo gremio contulisti. Whiche is to saye. Holy and vndefouled virgynite/ J wote neuer what laude and praysynges J shall gyue vnto the. For hym that all the heuens myght not take ne conceyue/ ẏ hast borne in thy wombe. So syth this holy man thought hȳselfe insufficyent to gyue to her laude. Thā what shall we synfull wretches do but put vs hooly in her mercy/ knowlegynge vs insufficyent to gyue to her due laude & praysynge/ but let vs mekely beseche her to accept our good entent & wyll and that by her merytes we may attayne after this lyfe to come to her in euerlastynge lyfe in heuen. Amen.

¶ Of saynt Adryan.

Here foloweth the lyfe of saynt Adrian martyr. And fyrst of his name.

ADryan is sayd of a/whyche is as moche to say as wout/& of ydros that is water. For after ꝑ he cõfessed to be chrysten. He was wout water of synne. Or he may be sayd of Andor/ꝑ is to saye lyght/and dyan/that is to saye god. For he was enlumyned with lyght dyuyne by passyon and martyrdom.

ADryan suffred deth vnder Maximyen ꝑ emperour. For whan the sayd Maximyen was in ꝑ cite of Nychomedye where as he sacrefied to ꝑ ydolles And thã by his cõmaũdemẽt they sought all ꝑ chrysten men/some sought them for drede/& some for loue & some for promesse of syluer/so that neyghbour brought his neyghbour to martyrdom/& cosyn his cosyn. Amonge whome. xxxiij. were taken and brought tofore ꝑ emperour. And the emperour sayd to thẽ. Haue ye not herde what payne is ordeyned agaynst ꝑ chrysten men. And they sayd to him/we haue herde ꝑ cõmaũdement of thy foly. Than the emperour was angry/& cõmaunded that they shold be beten w̃ rawe senewes & theyr mouthes beten w̃ stones/& ꝑ eche of theyr tongues shold be perced with an hote yren/& that they sholde be boũden & closed in pryson. And than Adryan whyche was fyrst in the offyce of knyghthode sayd to them. I coniure you by your god that ye tell to me ꝑ reward ꝑ ye entende to haue for these turmẽtes. And the holy men sayd/ꝑ neuer eye sawe/ne ere herde ne herte of man myght thynke tho thynges that our lord maketh redy for them ꝑ loue hym perfytly. And Adryan lepte in the myddle amonge them & sayd. Acoũte ye me with them here/for I am a chrysten man. And whan the emperour herde that/& that he wolde do no sacrefyce/he dyd do bynde hym & threwe hym in prysson. And whã Natalye his wyfe knewe that her husbonde was in prysson for the fayth of Jesu chryst/she was gladde/& ranne to the prysson & kyssed the chaynes that her husbonde was boũden with/& also of the other/for she was chrysten secretely/but she durst not publysshe it for drede of the persecucyon. And she sayd to her husbonde. Blyssed art thou my lorde Adryan/for thou hast foũden the rychesse whyche thy fader & moder neuer lefte to the/whyche haue nede of them that possede many thynges/& shall haue therof grete nede whan they shal haue no tyme to borowe ne to take/whan that one shall not delyuer that other fro payne/ne ꝑ fader the sone/ne the moder the doughter/ne the seruaũt the mayster/ne one frende an other frende/ne rychesse them ꝑ owe them. And whan she had admonested hy that he sholde despyse all worldly glorye and frendes & kynrede/& that alwaye he shold haue his herte vnto celestyall thynges. Adryan thã sayd to her. Go now my syster the tyme of our passyon hasteth/of whyche thou shalt se our ende. Than she recõmaunded her husbonde vnto ꝑ other sayntes/that they sholde confort hym/& than she returned home to her hous. And after Adryan herynge whan the daye of his passyon shold be/he gaue gyftes to ꝑ kepers of the prison/& delyuered to them the other sayntes in pledge/and went to his hous for to call Natalye/lyke as he had promysed by othe/that she sholde be present at theyr passyon. And a man that sawe hym come ranne tofore hym & sayd to Natalye. Adryan thy husbõde is delyuered/se loo where he cometh. And whã she herde it/she byleued it not/and sayd. And who may delyuer hym fro his bondes/god forbede that he be losed of his bondes & departed fro the sayntes. And as she sayd these wordes a chylde of the meyny came that sayd. Certes my lorde is let go. Than she supposed that he had

fledde fro his martyrdome/ & wepte bytterly. And whan she sawe hym she shette hastely ꝑ doze agaynst hym. Let hym be ferre from me sayd she ꝑ is fallen awaye fro god/ & god forbede that I spekе to the mouth of hym that hath renyed his lord. And than she turned to hym & sayd/ thou wretche without god who cõstrayned ꝑ to entrepryse & take whiche ꝑ mayst nót perfourme/ who hath taken the fro the sayntes/ or who hath deceyued the for to departe fro them. Saye to me wherfore arte ꝑ fledde tofore ꝑ sawest the batayles how arte ꝑ hurte/ certaynly it is of none arowe ꝑ was shotten to ꝑ/ certes I shold haue meruayled yf ony of ꝑ people of ꝑ felons/ & wout ony had ben offred to god/ & how vnhappy/ & how caytyf am I/ what shall I do ꝑ am ioyned to hym ꝑ is of the lygnage of felons/ it is not graũted to me to be the wyfe of a martyr but for a tyme but now I shall be called the wyfe of a renegate & trãsgressour/ my ioye certaynly hath lytel endured/ & it shall be to me a reproche longe tyme. And in herynge this thynge/ the blyssed Adryan enioyed hym strongly/ & meruayled moche of his wyfe that was so ponge & ryght fayre & noble and maried but .xiiij. monethes without more/ how she myght saye this/ & therfore he was the more ardaũt to martyrdome/ & herde gladly these wordes. But whan he sawe her ouermoche turmẽted he sayd to her. Open ꝑ doze to me Natalye my loue & lady/ for I haue not fledde the martyrdome as thou weneste/ but I am come for to call the as I promysed to the. And she byleued it not/ but sayd to hym. Se how this traytour renegate deceyueth me/ why lyest thou ꝑ other Judas/ flee thou vnhappy fro me/ or I shall slee my selfe/ & than thou shalt be full sory And whyle she taryed to open the doze he sayd. Open anone for I must nedes go/ and than shalt thou se me no more/ & than shalte thou wepe that ꝑ hast not seen me tofore my dethe. I haue layde to pledge for me ꝑ holy martyrs/ & yf ꝑ mynystres sethe/ and they fynde me not/ they shall cause the sayntes to suffre theyr martyrdome and myn also. And whan she herde that/ she opened the doze. And they than embraced & kyssed eche other/ and wente togyder to the prison/ and there Natalye clensed .viij. dayes durynge ꝑ wouñdes of the sayntes with pretyous clothes. And than the emperour cõmaunded them to be brought to him. And they were so broken with the paynes/ that they myght not go/ but were borne as beestes. And Adryan certaynly was bouñden his handes behynde hym/ and spake to Natalye and was borne vpon the turment of eculee/ and presented to Cezar/ and Natalye ioyned her to hym/ and sayd to hym. My lorde beware that ꝑ tremble not for none aduenture whan thou shalte se the turmentes/ thou shalte not suffre here but a lytell/ but thou shalt be anone enhaunced with ꝑ aũgels. And than Adryan wolde not sacrefye/ & was beten right greuously. And than Natalye ranne to ꝑ sayntes that were in the pryson & sayd. My lorde hath begon his martyrdom. And ꝑ kyng warned hym that he shold not blame his goddes. And he answered/ yf I be thus turmented that blame them that be no goddes/ how shalte thou be turmented ꝑ blaspheemest hym that is very god. And the kynge sayd to hym/ these other traytours haue taught the these wordes. To whome Adryan sayd. Why callest thou them traytours/ whiche ben doctours and enseygne the lyfe perdurable. And Natalye ranne to the other with grete ioye/ and tolde the wordes that her husbonde had sayd. And than the kynge dyd hym to be beten with foure stronge men And anone Natalye reported to the other martyrs that were in pryson all the martyrdome/ the answeres/ and the paynes of her husbonde/ and was so sore beten

that his entrayles sprange out of his bely. And than he was bounden with yren and put in pryson with moo other. And Adryan was a yonge man lusty & moche fayre of.xxviij.yere of age. And whā Natalye sawe her husbonde lye grouelynge on the erth & all to broken / she layde her hande on his heed in cōfortynge hym / & sayd. Thou art blyssed my lorde/for ẏ art made worthy to be of ẏ nōbre of sayntes/ thou art blissed my lyght whan ẏ suffrest for him that suffred deth for the/go than forth my swete loue ẏ thou mayst se his glory. And whan ẏ emperour herde that many women mynystred to ẏ sayntes in pryson/ he cōmaūded that they sholde no more be suffred to entre. And whan Natalye herd that/she shaued her heed/and toke the habyte of a man/& serued ẏ sayntes in ẏ prison/& made ẏ other women do so by the ensample of her. And she prayed her husbonde whan he sholde be in glory that he wolde praye for her ẏ she myght kepe her vndefouled in this worlde/or rather to be taken out therof. And whā the kynge herde what the women had done he cōmaūded to brynge forth an anuelde or a stythye/ so ẏ the holy martyrs sholde haue theron theyr legges & armes all to frusshed & broken theron/ & dye ẏ sooner. And than Natalye doubted that her husbonde sholde be aferde for ẏ turmentes of the other/& prayed the mynystres ẏ they wolde begyn w̄ hym. Than they hewed of his legges & thyes/ & Natalye prayed hym ẏ he wolde smyte of his handes / to the ende that he sholde be lyke to ẏ other sayntes ẏ had suffred more than he. And whan he had hewen them of/he gaue vp his spiryte to god. The other saȳtes held forth theyr feet with theyr free wyll/and passed to our lorde. And ẏ kynge cōmaunded ẏ the bodyes sholde be brent. And Natalye hyd in her bosom the hande of saint Adryan. And whan the bodyes of ẏ sayntes were throwen in to the fyre/Natalye wold haue lepte with them in to the fyre and be brente. And sodeynly anone came a grete rayne & quenched the fyre/so that the bodyes of the sayntes had no harme. And the chrysten men toke coūseyle togyder/ & dyd do bere the bodyes to Constantynople tyll that the peas was gyuen to the chirche/that they were fette agayne w̄ honour. And they suffred deth aboute the yere of our lorde. CC.lxxx. Natalye than abode & dwelled in her hous/and reteyned ẏ hande of saynt Adryan. And for to haue therof she kepte it alwaye at her beddes heed. And after the Judge sawe Nathalye so fayre/so ryche & so noble/by the leue of the emperour he sent women to her/bycause she sholde consent to hym by maryage. To whom Natalye answered/ who is he that may do so moche honour/that I may be ioyned to hȳ by maryage/but I requyre you ẏ I may haue terme of thre dayes to araye & make meredy. And this she sayd to ẏ ende that she myght flee awaye. Than began she to praye our lorde that he wold kepe her fro touchyng of man. And than sodeynly she fell a slepe/ & one of the martyrs appered to her & cōforted her swetely / & cōmaunded her that she shold go to ẏ place where the holy bodyes were. And whan she awoke/she toke the hande of Adrian onely with her & entred in to a shyppe w̄ many christen men. And whan ẏ iudge herde it he folowed after w̄ many knyghtes. And than the wynde came contrary to them & drowned many/& cōstrayned the other to returne. And than in the nyght ẏ deuyll appered to them in lykenes of a maryner in a shyppe of fantasme / & sayd to them. Fro whens come ye/ and whyder go ye. And ẏ chrystē men sayd/we come fro Nychomedye & go to Cōstantynople. And he sayd/ye erre/go towarde the lyfte syde/& ye shall sayle more ryght. And he sayd so bycause he wold haue drowned them in ẏ see. And as they folowed ẏ sterres/anone

sodeynly Adryan appered to them in a bo te & badde them sayle as they dyd before/ & tolde to them ỳ it was a wycked spiryte that had spoken to them/& than he went tofore them & shewed them ỳ waye. And whā Natalye sawe hym go tofore them she was replenysshed w̄ ioye/so ỳ tofore daye they came to Constantynople. And whā Natalye entred in to ỳ hous where the martyrs were/she put ỳ hāde of sayt Adryan to the body. And whan she had made her prayers/she slepte/and saynt Adryan appered to her & saleWed her/& cōmaūded her ỳ she shold come w̄ hym in to ioye perdurable. And whan she awoke she tolde to them ỳ were there her bisyon and toke her leue/& after gaue vp her spi ryte to almighty god. And than the good chrysten men toke her body and buryed it With the bodyes of the holy martyrs.

## Here foloweth the lyues of saynt Gorgone and saynt Dorothe.

SAynt Gorgone & Dorothe were in Nychomedye chefe in the palays of Dyoclesyan/& renoūced theyr chyualry for to folowe theyr euerlastyng kynge And confessed With an hygh voyce that they were chrysten. And Whan the empe rour herde that/he Was very angry/& it dyd hym moche dysplesure & greuaūce for to lese suche men Whiche he had nou rysshed in his palays/and Were noble of maners & of lignage. And Whan he sawe that he myght not turne them by mena ces ne by fayre Wordes/he dyd do strayne and payne them in the turment of eculee and dyd all to rente and breke them with scourges & hokes of yren/and to cast in theyr Woundes salte & vynegre/Whiche entred in to theyr entrayles. And they suf fred it ioyously. Than he made them to be rosted vpon a gredyren. And they laye ther vpon as they had layen vpon a bedde full of floures/and suffred none harme. And after this the emperour cōmaūded that they sholde be hanged With cordes/ and theyr bodyes to be gyuen to houndes and Wolues to be deuoured. And so they yelded vp theyr spirytes vnto almyghty god. But theyr bodyes abode vntouched and Were taken vp and buryed by good chrysten men. And they suffred deth the yere of our lorde. CC.lxxx. ¶Than ma ny yeres after the body of saynt Gorgone Was transported to Rome. And the yere of our lorde. vij. hondred. lxxiiij. the bys shop of Mets neuewe of kynge Pyppyn transported the same body in to fraunce/ and layde it honourably in the monaste ry of Gorgoyence.

## Here foloweth the lyues of ỳ sayntes Prothe & Jacyncte/and Eugenne. And fyrst the interpretacyon of theyr names.

PRothus is sayd of prothos/that is to saye fyrst. And of panthos Whiche is as moche to saye as presenta cyon. For he Was the fyrst of his lignage presented to god by good Werkes/and by martyrdom. ¶Jacinctus is as moche to saye as lyenge Within/or a precyous sto ne named Jacyncte. For he played in the turmentes/& therfore he is in ioye aboue as a precyous Jacyncte. ¶Eugenne is sayd of eu/Whiche is as moche to saye as good/& gigno gignis/that is to engendre And so Eugenne is as moche to saye as Well engendrynge. For she engendred to Jesu chryst good lygnage/that Was fa der & moder & many other/Whiche by her Were engendred to the chrysten fayth.

PRothe & Jacincte were gentylmen of noble lygnage/& Were felowes in the studye of philosophye of Eugenne doughter of Phylyp of the moost noble lygnage of ỳ Romayns/Whiche Phylip had taken of the Senate the prouostye of Alexandrye/& had ladde w̄ hym Claudia his Wyfe/his two sones Auyte & Setge & his doughter Eugenne. And Eugenne

was perfyte in all the lyberal artes & lettres. Prothe & Jacyncte had studyed wͭ her / & were comen to perfeccyon of those scyences. And Eugenne in the .xv. yere of her age was required to be maried of one Aquylyne / sone of the consull Aquylyne. And she answered that her behoued to be maryed / & chose a husbonde full of good maners / & not of hye lygnage. And than came to her hande the doctryne of saynt Poule / & begā in her courage to be made chrysten by good maners. And than at ẏ tyme ẏ christē men were suffred to dwell besyde the cite of Alexandrye. And as she went playenge & walkynge by ẏ towne / she herde chrysten men synge a verse of ẏ psalter whiche sayth. All the goddes of ẏ myscreaūtes ben deuylles. Our lordͭ certaynly made the heuen. Than sayd she to Prothe & Jacyncte ẏ had studyed wͭ her in ẏ artes lyberall. We haue ouer passed the argumentes & sylogysmes of ẏ philosophres by study corruptyble / the argumētes of Arystotle / & ydees of Plato / & ẏ enseygnementes of Socrates / & shortly all that ẏ poete songe & made / or ẏ philosopher thought it is all closed by his sentence. Let vs than be bretherne / & folowe we our lorde Jesu chryst. And this counseyle pleased them / & than she toke ẏ habyte of a man and came to the monastery where Ellen was abbot / whiche wold in no wyse suffre ẏ ony woman sholdͭ come to hym. And this Ellen had on a tyme disputed agaynst an heretyke / and whan he sawe ẏ he myght not susteyne ẏ force of ẏ argumētes / he dyd do make a grete brennynge fyre for to preue his fayth / & sayd / we shall se now whiche is ẏ ryght fayth And he hymselfe entred fyrst in to ẏ fyre / and came out agayne without hurte or grefe. But the heretyke wolde not entre in to ẏ fyre / & was confused & put awaye And whan Eugenne was gone to hym & had sayd that she was a man. He sayd to her. Thou sayst truly & well that ẏ art a man / for thou werkest vertuously / & the cōdicyon of her was than shewed to hym of god. And she receyued the habyte with Prothe & Jacyncte / & dyd her to be called of all broder Eugenne. And whan her fader & moder sawe her chare come home empty and voyde / than they dyd do seke theyr doughter ouer all / but she myght not be foūden. And than went they to diuinours & sothsayers / & demaūded them where theyr doughter was become. And they answered that she was rauysshed of ẏ goddes amonge ẏ sterres / & therfore her fader made an ymage of his doughter / & cōmaūded that all the people sholde worshyp her. And she dwelled amonge ẏ company of bretherne in the drede of god And whā the prouost of the chirche was deed / she was made prouost. And than in Alexandrye was a noble lady and ryche whiche was named Melancye whome saynt Eugenne enoynted with oyle / & delyuered her of a quartayn in the name of god / & she sente to her many gyftes / but Eugenne wolde none receyue of her. And the sayd lady supposed that Eugēne had ben a man / and vysyted her ofte / and behelde the gretenes and beaute of her body / in suche wyse that she was strongly esprysed and chafed in her loue / and was gretely troubled how she myght make Eugenne to haue ado with her. And thā she fayned her to be seke / & sente for this broder Eugenne to come & haue pyte on her. And whan Eugenne was come / she tolde to her in what maner she was taken in his loue / & how she brēned in desyrynge hym / & prayed hym that he wolde lye by her / & haue to do carnally / & kyssed hym & exhorted hym for to do synne. And Eugenne had grete horrour & abhomynacyon of her & sayd. Thou art by ryght called Melācye / for it is an euyll name & fulfylled of treason. Thou art sayd blacke & derke / doughter of derknes / frende of the deuyll / lyght of pollucyon / nourysshynge

of lechery/anguisshous doughter of sem pyternall deth. And whan she sawe her deceyued of ꝑ she coueyted/she doubted ꝑ Eugenne sholde dyscouer her felony/and began first to crye ꝑ Eugenne wold there haue enforced her. And than she went to the prouost Philip/& cõplayned sayenge that a ponge man & a false chrysten was come to me bycause of medycyne/& toke me & wold haue enforced me by strength for to haue synned w̃ hy̅/yf I had not be holpen & delyuered by a chamberere whi che was in my chambre. And whan the prouost herde this/he was gretly moued & sente for a multytude of people/& made Eugenne to be brought with ꝑ other ser-uaũtes of Jesu chryst bounden in yren/& establysshed a daye whan they all sholde be delyuered to beestes for to be deuoured And than were they called tofore the pro-uost/whiche sayd to Eugenne. Saye to me ꝑ ryght cursed wretche/yf your god hath taught you to do suche werkes/as for to corrumpe & defoule ꝑ women forcy-bly agaynst theyr wyll. And thã Eugẽne whiche had ꝑ heed enclyned bycause she wolde not be knowen/sayd that our lord taught & enseygned chastyte entyerly/& promysed to them ꝑ kepte it ꝑ lyfe perdu-rable. And we may well shewe ꝑ Melan-cye is fals & lyeth/but it is better to vs to suffre than she sholde be vaynquysshed & punysshed/& ꝑ the fruyte of our pacience perysshe not/but notw̃standynge let her chambrere be brought forth here/she is the wytnes of our foly/so ꝑ the lesynges of her may be repreued. And than whan she was come/she beynge lerned of her la dy opposed agaynst Eugenne/and sayd that he wolde haue taken her by force/& also all the other of the meyny corrupte by ꝑ lady wytnessed that it was so. And than Eugenne sayd/the tyme is passed of scylence/and the tyme to speke is now. I wyll no lenger suffre that this shameles creature put more blame gyltles on the seruaunt of Jesu chryst/ne that she glo-ryfye not in her malice/ne in her falshede And bycause that trouth surmoũteth her lesynge/and that wysdome surmoũteth her malyce/I shall shewe the trouth for none auauntaũce/but for the glory of our lorde. And than she toke her cote and rent it vnto her gyrdell aboue/and sayd that she was a woman/as it appered openly. And also sayd to the prouost. Thou arte my fader/and Claudia is my moder/& these twayne that sytte with the Auyte and Serge ben my bretherne/and I am Eugenne thy doughter/& these twayne ben Prothe and Jacyncte. And whã her fader herde that/he knewe well that she was his doughter. And than he and her moder embraced her/and wepte tender-ly for Joye. And than they clothed Eu-genne with precyous clothes of golde/& enhaunced her on hye. And anone after this came a fyre from heuen & brent Me-lancye & all her meyny. Than Eugenne conuerted vnto the fayth of Jesu Chrysst her fader and moder/her bretherne/and all the meyny/and therfore her fader left the prouostye/& was ordeyned bysshop of the chrysten people. And as he was in his prayer and oreyson/he was slayne of the myscreauntes and paynyms. Than Claudia with her two sones & Eugenne her doughter returned to Rome/& there conuerted moche people vnto the fayth of Jesu Chrysst. Than by the cõmaunde-ment of the emperour there was a grete stone bounden to the necke of Eugenne/and was throwen in to Tyber/but the stone brake/& she wente without harme vpon the water. Than she was throwen in to a brennynge fornays/but ꝑ fornays was quenched by myracle and became colde. And than she was put in to a derke prysson/but a grete shynynge lyght ma-de it all clere and bryght. And whan she had ben there ten dayes without meet our lorde Jesu chryst appered to her/and

brought to her a fayre whyte lofe/ & sayd to her. Take this meet of my hande/ I am thy sauyour whome thou hast loued with all thy thought/ and on that daye that I descended in to the erth I shall receyue the. Than on the daye of the natyuite of our lorde the turmētour was sent to her/ and he smote of her heed. And after that she appered to her moder/ & sayd to her that she sholde folowe her on ẏ sondaye folowynge. And whan the sondaye came Claudia put her selfe to prayer and gaue her spiryte to god. And than Prothus and Jacyncte were drawen to the temple for to do sacrefyce. And they by theyr prayers all to brake the ydoll. And whan they wolde in no wyse do sacrefice they accomplysshed theyr martyrdom in suffrynge theyr heedes to be smytten of/ and suffred deth vnder Valeryen & Galyen aboute the yere of our lord. CC. and lvij. By whose merytes let vs praye almyghty god to haue mercy on vs/ and brynge vs to his blysse. Amen.

¶ Here foloweth the exaltacyon of the holy crosse.

The exaltacion of the holy crosse is sayd bycause that on this daye ẏ holy crosse and fayth were gretly enhaunced. And it is to be vnderstanden that tofore the passyon of our lorde Jesu chryst/ the tree of the crosse was a tree of fylth. For the crosses were made of vyle trees/ and of trees without fruyte/ for all that was planted on the moūt of Caluarye bare no fruyte. It was a foule place for it was ẏ place of ẏ turment of theues It was derke/ for it was in a derke place and without ony beaute. It was ẏ tree of deth/ for men were put there to deth. It was also the tree of stenche/ for it was planted amonge the caraynes. And after the passyon the crosse was moche enhaūced. For the vylete was transported in to preciosite. Of ẏ whiche the blyssed saynt Andrewe sayth. O precyous holy crosse god saue the/ his baraynesse was turned in to fruyte/ as it is sayd in ẏ Cantycles. I shall ascende vp in to ẏ palme tree. &c. His ignobylyte or vnworthynesse was turned in to sublymyte and heyght. The crosse that was turmēt of theues is now borne in the fronte of the emperours/ his derknes is turned in to lyght & clerenes. Wherof Crysostom sayth/ the crosse and woundes shall be more shynynge than the rayes of the sonne at the iudgement. His deth is cōuerted in to perdurabylyte of lyfe/ wherof it is sayd in the preface/ that fro whens that ẏ deth grewe/ from thens the lyfe resourded. And the stenche is turned in to swetenes. Canticorum. j. This exaltacyon of the holy crosse is solempnysed & halowed solempnely in the chirche. For the fayth is in it moche enhaunced/ for the yere of our lorde. vj. hondred and. xv. our lorde suffred his people moche to be turmented by the cruelte of the paynyms. And Cosdroe kynge of the Percyens subdued to his empyre all the realmes of the worlde/ and he came in to Jherusalem/ and was aferde & adradde of the sepulcre of our lorde and returned/ but he bare with hym the parte of ẏ holy crosse ẏ saynt Heleyne had lefte there. And than he wolde be worshypped of all the people as a god/ and dyd do make a toure of golde and of syluer wherin precyous stones shone/ and made therin the ymages of the sonne and of the mone & of the sterres/ and made that by subtyll conduytes water to be hyd & to come downe in maner of rayne. And in ẏ last stage he made horses to drawe charyottes rounde aboute lyke as they had meued ẏ toure/ & made it to seme as it had thondred/ & delyuered his realme to his sone. And thus this cursed man abode in this temple/ & dyd do set the crosse of our lorde by hym/ and commaunded that he sholde be cal-

led god of all ỹ people. And as it is redde in libro de mitrali officio. the said Cosdroe resydent in his trone as a fader/set ỹ tree of the crosse on his right syde in stede of ỹ sonne/& a cocke on the lefte syde in stede of the holy ghoost/& cõmaunded ỹ he sholde be called fader. And than Heracle the emperour assembled a grete hoost and came for to fyght with the sone of Cosdroe by ỹ ryuer of danubye. And than it pleased to eyther prynce ỹ eche of them sholde fyght that one agaynst ỹ other vpon ỹ brydge/ and he ỹ sholde vaynquysshe & ouercome his aduersary sholde be prynce of the empyre without hurtynge eyther of bothe hoostes/& so it was ordeyned & swore/& that who someuer shold helpe his prynce sholde haue forthw̃ his legges & armes cutte of/& to be plonged & cast in to the ryuer. And than Heracle cõmaũded him all to god & to the holy crosse with all ỹ deuocyon ỹ he myght. And they fought longe And at ỹ last our lorde gaue ỹ victory to Heracle and subdued hym to his empyre. The hoost ỹ was cõtrary & all the people of Cosdroe obeyed them to ỹ chrystẽ fayth & receyued ỹ holy baptym. And Cosdroe knewe not the ende of the batayle/ for he was adoured & worshypped of all ỹ people as a god/ so that no man durst saye naye to hym. And than Heracle came to hym/& foũde hym syttynge in his syege of golde/& sayd to hym. For as moche as after thy maner thou hast honoured the tree of the crosse/& yf thou wylte receyue baptym and the fayth of Jesu chryst/ I shall gete it to the/& yet shalte thou holde thy crowne & realme with lytel hostages and I shall let the haue thy lyf. And yf ỹ wylte not/ I shall slee ỹ with my swerde and shall smyte of thyn heed. And whan he wold not accorde therto/ he dyd anone do smyte of his heed/& cõmaunded that he shold be buryed/ bycause he had ben a kynge. And he founde with hym one his sone of the age of .x. yere/ whome he dyd do baptyse & lyfte hym fro the fonte/ and lefte to hym the realme of his fader. And than dyd do breke that toure/& gaue the syluer to them of his hoost/ and gaue the golde and precyous stones for to repayre the chirches that ỹ tyraũt had destroyed. And toke the holy crosse and brought it agayne to Jherusalem. And as he descended fro ỹ moũt of Olyuete/& wolde haue entred by ỹ gate/ by whiche our sauyour wente to his passyon on horsbacke aourned as a kyng/ sodeynly the stones of the gate descended and ioyned them togyder in the gate lyke a wall/ and all the people was gretely abasshed. And than the aũgell of our lorde appered vpon ỹ gate holdynge the signe of the crosse in his hande & sayd. Whan the kynge of heuen wente to his passyon by this gate/ he was not arayed lyke a kyng/ne on horsbacke/ but came humbly vpon an asse/ in shewynge the example of humylite/ whiche he lefte to them that honour hym. And whã this was sayd/ he departed and vanysshed awaye. Than ỹ emperour toke of his hosen and shone hymselfe in weppynge/ and despoyled hym of all his clothes in to his sherte/ and toke the holy crosse of our lord and bare it moche humbly vnto the gate And anone the hardnes of the stones felte the celestyall cõmaundement/ and remeued anone/ and opened & gaue entre vnto all them that entred. And than the swete odour that was felte that day whan the holy crosse was taken fro ỹ toure of Cosdroe/ and was brought agayne to Jherusalem fro so ferre countree and so grete space of londe returned in to Jherusalem in that moment/ and replenisshed it with all swetenes. Than the ryght deuoute kynge began to saye the prayesynges of the holy crosse in this wyse. O crux splendidior. &c. O crosse more shynynge than all the sterres/ honoured of the worlde/ ryght holy and moost amyable to all men whiche onely were worthy to here the

raūson of the worlde. Swete tree/swete nayles/swete yren/swete spere berynge the swete burthens/saue thou this pre-sent company ꝑ this daye is assembled in thy laude & prayspynges. And thus was the precyous tree of the holy crosse resta-blysshed in his place/& the aūcyent myra cles renewed. For a deed mā was reysed to lyfe/& foure men takē with the palsey were cured & heled/and.x. lepres were made clene/and xv.blynde men receyued theyr syght agayne. Deuylles were put out of men/& moche people & many were delyuered of dyuerse sekenesses & mala-dyes. Than ꝑ emperour dyd do repayre the chirches & gaue to them grete gyftes And after returned home to his empyre. And it is sayd in ꝑ cronycles ꝑ this was done otherwhyle. For they saye ꝑ whan Cosdroe had takē many realmes/he toke Jherusalem & zacharye the patriarke/& bare awaye the tree of the crosse. And as Heracle wold make peas with hym/the kyng Cosdroe ware a grete othe that he wolde neuer make peas wꝫ chrystē men & Romayns/yf they renyed not hym that was crucifyed & adoured the sonne. And thā Heracle whiche was armed wꝫ fayth brought his hoost agaynst hym/and de-stroyed & wasted ꝑ Percyens with many batayles that he made to them/& made Cosdroe to flee vnto ꝑ cyte of Thelysonte. And at ꝑ last Cosdroe had the flyxe in his bely/and wold therfore crowne his sone kyng whiche was named Mendasa. And whan Syroys his eldest sone herde ther of/he made alyaūce with Heracle/& pur-sued his fader with his noble people and set hym in bondes/& susteyned hȳ with breed of trybulacyon/and with water of angusshe. And at ꝑ last he made to shote arowes at hym bycause he wolde not by leue in god/and so dyed. And after this thynge he sent to Heracle the patryarke the tree of the crosse and all the prysoners And Heracle bare in to Jherusalem the precyous tree of the crosse. And thus it is redde in many cronycles also. ¶ Sybyle sayth thus of the tree of ꝑ crosse/that the blysshed tree of ꝑ crosse was thre tymes wꝫ the paynyms/as it is sayd in hystoria tri pertita. O thryes blysshed tree on whiche god was stratched. Peraventure this is sayd for ꝑ lyfe of nature/of grace/& of glo rye whiche came of ꝑ crosse. ¶ At Cōstan tynople a iewe entred in to the chirche of saynt Sophye/& cōsydered that he was there alone/and sawe an ymage of Jesu Chryst/& toke his swerde and smote the ymage in the throte/and anone the blode gusshed out & sprange in the face & on the heed of ꝑ iewe. And he than was aferde & toke ꝑ ymage & cast it in to a pyt/& anone fledde awaye. And it happed ꝑ a chrysten man mette hym/& sawe hym all blody/& sayd to hym. Fro whens comest thou/ꝑ hast slayne some man. And he sayd/I haue not. The chrysten man sayd/verely thou hast cōmysed some homycyde/for ꝑ arte all bespronge with the blode. And ꝑ iewe sayd/verely the god of the chrysten men is grete & the fayth of hym is ferme & approued in all thynges/I haue smyt-ten no man/but I haue smytten ꝑ ymage of Jesu chryst/& anone blode yssued out of his throte. And than the iewe brought the chrysten man to the pyt/& there they drewe out that holy ymage. And yet it is seen on this daye ꝑ wounde in the throte of ꝑ same ymage. And anone the iewe be-came a good chrysten man & was bapty-sed. ¶ In Syrye in the cyte of Baruth there was a chrysten man whiche had hyred an hous for a yere/& he had set the ymage of ꝑ crucyfyxe by his bedde/vnto whiche he made dayly his prayers and sayd his deuocyons/& at ꝑ yeres ende he remeued & toke an other hous/& forgate & lefte the ymage behynde hym/& it hap ped that a iewe hyred ꝑ same hous. And on a daye he had an other iewe one of his neyghbours to dyner/& as they were at

dyner/ & as they were at meet/it happed hym ꝑ was boden in lokyng on ꝑ wall to espye this ymage whiche was fixed to ꝑ wall/ & began to grenne at it for despyte/ & agaynst hym ꝑ had bydden hym/ & also thretened & menaced hꝫ bycause he durst kepe in his hous ꝑ ymage of Jesu of Nazareth. And ꝑ other iewe ſware as moche as he myght that he had neuer ſeen it/ ne knewe not that it was there. And than ꝑ iewe fayned as he had ben peased/ & after went streyght to ꝑ prynce of the iewes & accused that iewe of that whiche he had ſeen in his hous. Than the iewes aſſembled them & came to the hous of hym/ & ſawe the ymage of our lorde Jesu chryst and they toke that iewe and bette hym & dyd to hym many iniuryes/ and caſt him out halfe deed of theyr ſynagoge. And anone they defouled ꝑ ymage with theyr feet/ & renewed in it all the turmentes of the paſſyon of our lorde Jesu chryst. And whan they perced his ſyde with ꝑ ſpere anone blode & water yſſued out haboundaũtly/ in ſo moche ꝑ they fylled a veſſell whiche they ſet thervnder. And than the iewes were abaſſhed/ & bare this blode in to theyr ſynagoge/ & all the ſeke men & malades that were enoynted therwith/ were anone guaryſſhed and made hole. And than the iewes tolde & recounted all this thynge by ordre to the byſſhop of the countree/ & all they with one wyll receyued baptym in the fayth of Jesu chryst. And ꝑ biſſhop put this blode in ampulles of cryſtall & of glaſſe for to be kepte. And than he called the chryſten man that had lefte it in the hous/ and enquyred of hym who had made ſo fayre an ymage. And he ſayd that Nychodemus had made it/ and whã he dyed he lefte it to Gamalyel and Gamalyel to zachee/ & zachee to James/ & James to Symon. And had ben thus in Jheruſalem vnto the deſtrucyõ of the cyte. And fro thens it was borne in to the realme of Agryppe of chriſten men And fro thens it was brought agayne in to my coũtree/ & it was lefte to me by my parẽtes by ryghtfull herytage. And this was done in the yere of our lorde. vij.C. and fyfty. And than all ꝑ iewes halowed theyr ſynagoges in to chirches/ & therof cometh the cuſtome that chirches ben halowed. For tofore that tyme the awters were but halowed onely. And for this myracle the chirche hath ordeyned ꝑ the fyfthe kalendes of December/ or as it is redde in an other place/ the fyfthe idus of Nouember ſholde be ꝑ memory of ꝑ paſſyon of our lorde/ wherfore at Rome the chirche is halowed in the honour of our ſaupour/ where as is kepte an ampull with the ſame blode/ & there a ſolempne feeſt is kepte & done/ and there is proued the ryght grete vertue of the holy croſſe vnto ꝑ paynyms & to ꝑ myſbyleued men in all thynges. And ſaynt Gregory recorydeth in the thyrde boke of his dyalogues that whan Andrewe byſſhop of the cite of Fundane ſuffred an holy nonne to dwell with hym/ the fende ꝑ enemye began to emprynte in his herte ꝑ beaute of her/ in ſuche wyſe that he thought in his bedde wycked & curſed thynges. And on a daye a iewe came to Rome/ & whan he ſawe ꝑ the daye fayled and myght fynde no lodgynge/ he wente that nyght & abode in ꝑ temple of Appolyn/ & bycauſe he doubted of the ſacrylege of ꝑ place/ how be it that he had no fayth in the holy croſſe/ yet he marked & garnyſſhed hym with ꝑ ſygne of the croſſe. Than at mydnyght whan he awoke/ he ſawe a cõpany of euyll ſpirytes/ whiche went tofore one lyke as he had ſome auctoryte of puyſſaunce aboue the other by ſubiectyon/ & than he ſawe hym ſyt in the myddes amonge ꝑ other/ and began to enquyre the cauſes & dedes of euerych of theſe euyll ſpirytes/ whiche obeyed hym/ and ſo he wolde knowe what euyll euerych of them had done. But Gregorye palleth the maner of this

vision bycause of shortnes. But we fynde semblable in the lyfe of faders. That as a man entred in to a temple of ydolles/he sawe the deuyll syttyng & all his meyny about hym. And one of these wycked spirytes came and adoured hym. And he demaũded of hym. Fro whens comest thou And he sayd/ I haue ben in suche a prouynce/and haue moued grete warres/& made many tribulacyons/& haue shedde moche blode/and am come to tell it to the And Sathan sayd to hȳ. In what tyme hast thou done this. And he sayd/in.xxx. dayes. And Sathan sayd/why hast ȳ bē so longe there aboute/& sayd to hym that stode by hym/go ye & bete him/and all to lasshe hym. Than came the seconde and worshypped hȳ & sayd. Syr I haue ben in the see/& haue moued grete wyndes & turmentes/and drowned many shyppes & slayne many men. And Sathan sayd/ how longe hast ȳ ben about this. And he sayd.xxij.dayes. And Sathan said/hast thou done no more in this tyme/& cõmaũded that he sholde be beten. And ȳ thyrde came & sayd/I haue ben in a cite/& haue meued strynes & debates in a weddynge & haue shedde moche blode & haue slayne the husbond/& am come to tell it the. And Sathan asked in what tyme hast ȳ done this. And he sayd in.x.dayes. Sathan sayd/hast thou done no more in ȳ tyme/& cõmaũded them that were aboute hym to bete hym also. Than came ȳ fourth & sayd/I haue ben in ȳ wyldernes.xl.yere and haue laboured aboute a monke/and vnneth at ȳ last I haue throwen & made hym fall in ȳ synne of ȳ flesshe. And whã Sathan herde that/ he arose fro his sete and kyssed hym/& toke his crowne of his heed/& set it on his heed/& made hym to syt wt̃ hym & sayd/thou hast done a grete thynge/& hast laboured more than al the other. And this may be ȳ maner of ȳ bysyon that saynt Gregorye leueth. Whan eche had sayd/one stert vp in ȳ myddle of them all/& sayd he had meued Andrewe against the nonne/& had meued ȳ fourth parte of his flesshe agaynst her in tẽptacyon/& therto that yesterday he drewe so moche his mynde on her/that in ȳ houre of euensonge he gaue to her in tappynge a bucket/& sayd playnly ȳ she myght here it that he wolde synne with her. Than ȳ mayster cõmaunded hym that he sholde perfourme that he had begon/and for to make hym to synne he sholde haue a synguler byetory & reward amonge all the other. And than cõmaũded he that they sholde go loke who that was that laye in the temple. And they wente & loked/and anone they were ware ȳ he was marked with the sygne of ȳ crosse/& they beynge aferde escryed & sayd. Verely this is an empty vessell/alas he is marked/& with this voyce all the company of the wicked spirytes vanysshed away. And than the iewe all amoued came to the bysshop/and tolde to hym all by order what was happened. And whan the bysshop herde this he wepte strongly/and made to voyde all the women out of his hous/and than he baptysed the iewe. ¶ Saynt Gregorye reherceth in his dyalogues that a nonne entred in to a gardyn and sawe a lettuse/ and coueyted that/& forgate to make the sygne of the crosse/& bote it glotonously/ and anone fell downe & was rauysshed of a deuyll/& there came to her saynt Equicyen/and the deuyll began to crye and to saye/ What haue I done/ I sate vpon a lettuse/ and she came and bote me. And anone ȳ deuyll yssued out by the cõmaundement of the holy man of god. ¶ It is redde in the hystorye scolastyke/that the paynyms had paynted on a wall the armes of Serapis/ & Theodosyen dyd do put them out/ & made to be paynted in ȳ same place ȳ sygne of ȳ crosse. And whan the paynyms and preestes of the ydolles sawe ȳ/anone they dyd them to be baptysed/ sayenge that it was gyuen them to

vnderstande of theyr elders/ þ tho armes shold endure tyll that suche a sygne were made there/in whiche were lyf. And they haue a lettre of whiche they vse that they call holy/ & had a forme that they sayd it exposed and sygnyfyed lyfe perdurable.

## Here folowyth the lyfe of saynt Johñ Chrysostome.

IOhan Chrysostome was of Antyoche/ & was borne of noble kynrede of whome the lyfe/the lygnage/ the conuersacyon/ and the persecucyon is more playnly conteyned in hystoria tripertita. Whan he had ben in the study of philosophye/he lefte it/ & gaue hymselfe to the seruyce of god/ & was made a preest. And for þ loue of chastite he was reputed olde For he entended more to þ vtterynge loue of god/than to outward debonayre. And for þ ryghtwysnesse of his lyfe he entended moost to the thynges to come/ & was demed proude of them that knewe hym not. He was noble in techynge/wyse in expownynge/ & ryght good in refraynynge of vayne maners. Archadyen and Honoryen regned than in þ empyre. And Damasce sate than in the see of Rome. And whan Chrysostome was made bysshop of Cõstantynople he began to correcte hastely the lyfe of clerkes/and therfore all they were moued and styred to hate hym/and eschewed hy as he had ben a madde man & spake euyll of hy. And bycause he wold not bydde them to dyne & ete with hym/ ne wolde not ete with them/ they sayd þ he dyd it bycause he ete his meet so foule. And the other sayd that it was for the excellence & noblesse of his metes. And the trouth was bycause þ his stomacke was ofte sore greued/wherfore he eschewed þ grete dyners & the feestes. And þ people loued hym moche for the good sermons that he made to them/ and set but lytell by that his enemyes sayd. Than Chrysostome began to repreue some of þ barons And therfore the enuye was the more agaynst hym. And yet he dyd other thynge that moued them yet more. For Eutrope prouost of the Empyre/ whiche had the dignite of a consull/wolde haue auenged him on some that fledde to the chirche for socour/and studyed that a lawe sholde be ordeyned by þ emperour/that none shold flee to the chirche/and they that had ben therin tofore sholde be drawen out. And a lytell whyle after Eutrope had trespaced to the emperour/ and fledde anone to the chirche. And whan þ bysshop herde ther of/ he came to hym/ whiche was hydde vnder the awter/ and made an Omelye agaynst hym/in the whiche he repreued hym ryght sharply/ and therfore many were wroth bycause he wold do no mercy to that cursed man/ and yet he dyd no thynge but chyde hym. And whan þ emperour sawe his wyll/he made Eutrope to be borne out of the chirche/ and dyd do smyte of his heed. And he repreued sharpely many men for dyuerse causes. And therfore he was hatefull to many. And Theophyle bysshop of Alexandrye wold haue deposed Johñ Chrysostome/ & wold haue set in his syege ysydore the preest/ and therfore he sought dylygently cause to depose hym. And the people that were fedde meruaylously with the doctryne of saynt Johñ/defended him strongly. And saynt Johñ Chrysostome constrayned the preestes to lyue after the holy ordynaunces of holy chirche/ & sayd that they shold not vse the honour of preesthode/for they despysed the lyfe of a preest/ & wolde not folowe it. And Johñ Chrysostome gouerned not onely þ bysshoprych of Constantynople/but he ordeyned to other prouynces by auctoryte of the emperour suche lawes as were moche profytable. And than whan he knewe that yet the people sacrefyed aboute the other prouynces to the deuylles/he sent thyder monkes and

clerkes/ & made them to destroye all the temples of ỹ ydolles. ¶ In ỹ same tyme was a man whiche was made mayster of the chyualrye/ & was named Ganas/ of ỹ lygnage of Celyske barbaryen/ whiche strongly was lyfte vp/ and by studye of tyrannye was corrupte of the heresye Arryenne. And that same Ganas prayed the emperour that he wold gyue to hym a chirche within the cite for hym and his to make in theyr prayers. And whan the emperour had graũted hym/ he came to Johñ Crysostome for to haue a chirche/ as was graunted to hym by the emperour. But Johñ whiche was stronge in vertue/ and all embraced in ỹ loue of god sayd to the emperour. Promyse not ne gyue no suche thynge/ ne holy thynge to dogges/ and dyrede the no thynge of this barbaryen/ but cõmaunde that we bothe two be called tofore the/ and take hede what shal be sayd bytwene vs bothe softly/ for I shall soo refrayne hym that he shall no more dare demaũde suche thyge. And whan the emperour herde this/ he was gladde/ and the nexte daye he dyd do call that one and that other. And as an oratour requyred for hym/ Johñ sayd. The hous of god is open in euery place to the/ where as neo man is warned to adoure and praye. And he sayd/ I am of an other lawe/ make request that I may haue a temple for my selfe. For I haue empryscd many trauayles for the comyn profyte of Rome/ & therfore I ought not to be warned of my peticyon. And Johñ sayd to hym. Thou hast receyued many rewardes whiche amoũt more than thy payne/ and hast ben made mayster of the knyghtes/ and cladde with the aournementes of consull/ and it behoueth the to consyder what thou were late/ and what thou art now/ and thy rather powerte/ & thy rychesse now/ & what clothyng thou vsed tofore/ and what araye thou weresi now. And bycause ỹ a lytell labour hath gyuen to ỹ so grete rewardes/ be not now dysagreable to hym that hath so moche honoured ỹ. And by suche maner wordes he stopped his mouth/ & cõstrayned hym to be styll. And as sayntJohñ gouerned nobly ỹ cyte of Cõstantynople/ this same Ganas coueyted ỹ empyre/ & bycause he myght do no thynge by daye/ he sente by nyght his barbaryns for to brenne ỹ palays. And than it was well shewed how sayntJohñ kepte ỹ cyte/ for a grete compayny of aũgels whiche had grete bodyes & were armed appered to ỹ barbaryns/ & chaced them awaye anone. And whan they had tolde to theyr lorde that whiche was happed/ he meruayled strongly/ for he knewe well ỹ the hoost of other knyghtes were spredde in other citees. And thã he sent them ỹ seconde tyme/ & they were rechaced agayne by ỹ bisyon of ỹ aũgels And at the last he yssued out hymselfe wi them/ and sawe the myracle/ and sledde/ and supposed they had bẽ knyghtes that had ben within by daye tyme/ and had watched by nyght. And than he wente to Tharse with grete strength/ & wasted and destroyed all the countree/ so that all the people dredde the cruelte of the barbaryns. And than the emperour cõmysed to sayntJohan the charge of the legacyon. And he not remembrynge the enemytee bytwene them went forth ioyously. And than Ganas whiche knewe the trouth of hym came to mete hym on the waye/ for he knewe well that he came for pyte/ and toke hym by the hande/ and kyssed his mouth and his eyen/ and cõmaũded his sones ỹ they sholde kysse his holy knees. And he was of suche vertue and so holy that he constrayned the mooste cruell men to drede hym. ¶ In this tyme whan all these thynges were done/ & saynt Johñ floured in Constantynople by doctryne/ & was holden meruaylous of all them of ỹ secte of the Arryens/ whiche than encreased gretly/ and they had a chirche with-

out the cyte. And on the saterdaye & sondaye they Wolde synge Within the gates by nyght ympnes and Anthemes. And on the mozowe they Wolde go thzough ỹ cyte syngynge anthemes/& yssued by the gates and entred in to theyz chirche/and celed not to do thus in despyte of chzisten men/& songe ofte this songe. Where ben they that saye one onely to be thze thynges by his vertue. And than saynt Johñ doubted that by this songe symple men myght be decepued/& ozdeyned that the good chzysten people sholde go by nyght With tapzes/tozches and lanternes syngynge glozyous ympnes of the chirche/ that the cupl Werkes of the other myght be destroyed/& that the fayth of the good men myght be affermed/& dyd do make crosses of golde and syluer/Whiche Were bozne With tapzes bzennynge. And than the secte of the Arrpens embzaced With enuye rebelled vnto ỹ deth. So ỹ Uryson on a nyght Whiche Was chamberlayne of the emperour Was smytten w̃ a stone/ Who Was ozdeyned by saynt Johñ Chrysostome foz to go With ỹ ympnes/& of the people Were many slayne on that one partye & on that other. Than the emperour meued by these thynges defended that ỹ arrpens sholde synge no moze ympnes in comyn. And after this holy man suffred grete persecucyon foz his right Wysnes & true doctryne/and Was exyled/and after repcled agayne. And yet after foz enuye he Was exyled agayn. And so after many a grete labour & noble doctrync/he ended his lyfe beynge in exyle the.xiij.daye of September. And whan he was passed/a stronge hayle fell in Cõstantynople vpon the cite & vpon the subarbes/Whiche dyd moche harme. And than all ỹ people sayd that it Was done by the Wzath of god/foz the Wzongfull exylynge & cõdempnynge of the holy man saynt Johñ Chrysostome and that Was Well shewed by the deth of the empzesse his gretest enemye/Whiche dyed the fourth daye after the hayle. And Whan this noble doctour of the chyzche Was passed out of this Wozlde/the bysshops of ỹ Welt Wold in no Wyse cõmyne ne haue ado With the bysshops of the cest tyll that the name of that holy man saint Johñ were set amonge the bysshops his pzedecessours. And than Theodosyen a ryght good chzisten man sone of the sayd emperour Whiche helde the name & partye of his grauntsyze dyd do bzynge the holy relykes of this doctour in to ỹ ryall cite With tapzes & lyghtes. Than Theodosyen dyd do put & burye the sayd body of saynt Johñ Chrysostome in the chirche of saynt Sophye/in the moneth of January. And all the people Wente to mete With it and accompanyed it With tozches and lyghtes. And than Theodosyen Woz shypped deuoutly the holy relykes/and bysyted ofte his sepulture/prayenge the holy saynt to pardon Archadyen his fader and Eudoxia his moder/and to fozgyue them that they had done ignozaũtly agaynst hym/and they Were deed longe tofoze. This emperour Was of so grete debonayzte/that he iudged no man to dethe that had offended hym/and sayd that his Wyll Was to call the deed men to lyfe agayn yf he might. It semed that his courte Was a monasterye/foz therin Were sayd contynually matyns and laudes/he redde the bokes dyuyne. And his Wyfe Was called Eudachye/he had also a doughter named Eudoxia/Whome he gaue to Wyfe to Valentynyen/Whom he made emperour. And all these thynges ben Wzyten moze playnly in hystoria tripertita. And this holy man saynt Johñ Chrysostome passed aboute the yere of our lozde. CCC. and. lxxx.

¶ Here folowcth the lyfe of saynt Coznelys the pope & martyz. And of saynt Cypzyan. And fyzst the interpzetacyon of theyz names.

## Of saynt Cornely.

Cornely is expouned / and is as moche to saye as entendyng in prayer / and the garde in abyding thynges outragyous. Or Cornely is sayd of cornu / whiche is as moche to saye as stronge / & of leos ỹ is people / that is ỹ strength of people. ¶ Cyprian is sayd of cipris ỹ is ovnture / & ana that is hygh / than Cipryan is as moche to say as ovnture of heyght. For he had ovnture of the grace soueravn & of vertues / or Cipryan is sayd of cipris / that is to saye heuynes or herytage. For he had heuynes of his synnes / & herytage of the heuenly ioyes.

Saynt Cornely succeded to Fabian in the papacy / & was sent in exyle of Decyan Cezar / & his clerkes w̃ hym / and there receyued lettres of confort fro Cyprian bysshop of Cartage. And at the last he was brought agayne from exyle / and presented to Decyan. And whan he sawe hym fast in the fayth / he cõmaũded that he sholde be beten with plomettes of leed / & that he sholde be brought to ỹ temple of Mars for to do sacrefyce / or elles to haue his heed smitten of. And as he was ledde / a knyght prayed hym ỹ he wold returne to his hous / bycause of Salust his wyfe / whiche had layen seke .v. yere of ỹ palsey / & she was heled by his prayers. And than anone .xxj. knyghtes with her byleued in god / & were all brought to the temple of Mars by the cõmaũdement of Decyen. And they all spette agaynst it / & were all martyred with Cornely / & they suffred deth aboute the yere of our lorde CC. and .liij. ¶ And Cyprian bysshop of

## Of saynt Eufemye.

Cartage was present in the same cyte / and was brought to fore Paterne ỹ consull. And whan he coude not turne hym in no wyse fro the fayth of Jesu Chryst / he sente hym in exyle. And fro thens he was called agayne of Galeryen consull / whiche came after Paterne / and receyued martyrdom by smytynge of his heed And whan the sentence was gyuen on hym he sayd. Graces & thankynges be gyuen to god. And whan he came to the place of his martyrdome / he cõmaunded his seruaũtes to gyue to hym that sholde smyte of his heed .xxv. peces of gold. And than he toke a lynnen cloth & bounde his eyen with his owne handes. And thus he receyued the crowne of martyrdome / the yere of our lorde CC. and .lvj.

¶ Here foloweth the lyfe of saynt Eufemye. And fyrst the interpretacyon of her name.

Eufemia is sayd of eu / that is good and femme that is a woman / as who sayth / a good woman / ỹ is to wyte a profytable / honest / & delectable. For in this treble maner she is sayd good. She was profytable to other by cõuersacyon / honest by ordynaunce of maners / and delectable to god. Or Eufemye is said thus as swetenes of sowne. Swete sowne is made in thre maners / that is to wyte by voyce / as in syngynge / by touchynge / as on an harpe / and by blowynge / as in pypes and organes. Thus was the blysled Eufemye swete sowne / to god in predicacyon / in touchynge of good werkes / and in blowynge of deuocyon.

Eufemye was doughter of a senatour / and sawe chrysten men in the tyme of Dyocleſian the emperour so sore turmented and all to rent by dyuerse turmentes / she came to the iudge / and cõfes-

sed her to be chrysten/& she cõforted by ensample ỹ courages of other men/& by her constaũce. And Whan the iudge sewe the chrysten men ỹ one tofore an other/& made other to be present bycause they sholde be aferde of ỹ they sawe ỹ other so cruelly turmented & broken/& ỹ they shold sacrefye for drede & fere. And Whan Eufemye sawe thus hewen tofore her ỹ holy sayntes/she Was ỹ more constaũt by the stedfastnes of ỹ martyrs/& sayd to ỹ iudge ỹ she suffred grete Wronge of him. Than ỹ iudge Was gladde Wenynge ỹ she Wolde haue cõsented to do sacrefyce. And Whan he demaunded her What Wronge he had done to her. She sayd to hym/for syth I am of noble lygnage/ Why puttest thou tofore me the straungers & vnknowen/& makest them go to Chryst tofore me/ for it were my pleasure to go thyder by martyrdome tofore them. And the iudge sayd to her. I had supposed that thou woldest haue returned in thy thought/& I Was gladde that thou haddest remẽbred thy nobleſſe. And thã she Was enclosed in the pryson/and tho brought tofore the iudge And than she cõplayned ryght greuously Why agaynst the lawes of ỹ emperours she Was alone spared for to be out of bondes. And than she Was longe beten With fystes/& after sent agayn to pryson/and the iudge folowed her/& Wolde haue taken her by force for to haue accomplisshed his foule lust. But she defended her forcybly/& the vertue dyuyne made ỹ handes of the iudge to be lame. And than ỹ iudge Wende to haue ben enchaũted/ and sente to her the prouost of his hous for to promyse to her many thynges/ for to make her consent to hym/ but he myght neuer open the pryson Whiche Was shette/neyther With key ne With axes/tyll he Was rauysshed With a deuyll cryenge and fretynge hymselfe/that vnneth he escaped. And than she was drawen out & set vpon a Whele full of brennynge coles. And the artyllour that Was mayster of ỹ turmentes had gyuen a token to them to turne it that Whan he sholde make a sowne/that they all shold turne it/& than ỹ fyre sholde sprynge out therof & all to breke & to rent the body of the virgyn. But by the ordynaunce of god the yren that the artyllour and mayster had in his hande fell to the erth and made the sowne/& they turned hastely/so that ỹ Whele brente ỹ mayster of the Werke/& kepte Eufemye Without hurte syttynge vpon the Whele. And the parentes of ỹ artyllour Wepte/& put the fyre vnder ỹ Whele/& Wolde haue brente Eufemye With the Whele. But ỹ Whele Was brente/and Eufemye Was vnboũden by the aungell of god/ and Was seen stande all hole vnhurte in an hygh place. And than Appulyen sayd to the iudge. The vertue of the chrysten people may not be ouercomen/ but by yren/ therfore I counseyle the to do smyte of her heed. And than they sette vp ladders/ and as one Wold haue set hande on her/he Was anone smytten With a palsey/ and Was borne thens halfe deed. And thã an other named Sostnes Wente vp on hygh/ but anone he Was chaunged in his courage and repented hym/ and humbly requyred her of pardon. And Whan he had his swerde drawen/ he cryed to the iudge/ that he had leuer slee hymselfe than touche her Whome the aungelles defended. At the last Whan she Was taken thens/ the iudge sayd to his chaunceler that he sholde sende to her all the yonge men that were Joly for to enforce and to make her do theyr Wylles tyll she sholde fayle and so dye. And than he entred in and sawe With her many fayre virgyns prayenge With her/ and she made hym to be chrystened With her admonestementes. And than the Judge dyd doo take the virgyn by the heere/and henge her therby. And she euer abode constaũt and vnmeuable. And than he dyd do shette her in pryson

Without meet. bij. dayes/and prelled her there bytwene two grete stones/as who sholde prelle olyues/but she was euery day fedde w̄ an aūgell. And whā she was bytwene those two hard stones/she made her prayers/& ꝑ stones were cōuerted in to ryght softe asshes. Than ꝑ iudge was ashamed to be baynquysshed of a mayde and made her to be throwen in to a pyt where as cruell beestes were whiche deuoured euery man ꝑ came therin/& walowed them in/& anone they came to this holy virgyn in fawnynge her/& ioyned theyr tayles togyder and made of them a chayre for her to syt on. And whā ꝑ iudge sawe ꝑ/he was moche confoūded/so ꝑ he almooste dyed for anguysshe and sorowe. Than ꝑ butcher came for to auenge ꝑ iniurye of his lord/& smote his swerde into her syde/& all to hewed her/& was made a martyr of Jesu Chryst. And the iudge cladde him w̄ clothes of sylke/& henge on hym owches & broches of gold. But whā he shold haue yssued out of ꝑ pyt/he was rauysshed of ꝑ beestes & all to deuoured anone. And thā his people sought hꝑ longe & vnneth foūde they a lytell of his bones with his cloth of sylke and his owches of golde. And than ꝑ iudge ete hymselfe for madnes/& was founde deed wretchedly. And Eufemye was buried in Calcedoine & by her merytes all ꝑ iewes & paynyms of Calcedoyne byleued i Jesu chryst. And she suffred deth aboute ꝑ yere of our lord CC.lxxx. ¶And saynt Ambrose sayth of this virgyn thus. The holy virgyn triūphaūt in virginite reteynyge ꝑ mytre deserued to be clad w̄ the crowne/by whose merytes ꝑ wycked enemy is baynquysshed. And Priscus her aduersary & iudge is ouercomen/the virgin is saued fro the fornays or fyre/hard stones ben cōuerted in to powdre/wylde beestes bē made meke & tame/& enclyne downe theyr neckes And all maner of paynes & turmentes by her orcysons & prayers ben ouercomen/& at the last smyttē with a swerde/she lefte the cloyster of her flesshe/& is ioyned to ꝑ celestyall cōpany glad & ioyous. And blyssed lord this blyssed virgin cōmaūdeth to the thy chirche/& good lorde let her praye to the for vs synners/& this virgin wout corrupcyon flourysshynge gete vnto vs ꝑ our desyres may be graūted of the.

¶Here foloweth the lyfe of saynt Lābert And fyrst ꝑ interpretacyon of his name.

LAmbert is said of lampos in greke/whiche is as moche to saye as brēnynge/And of thus/that is encence/that is to saye encēce brennynge to god. Or he may be sayd of lāpas a lampe/whiche gyueth lyght in the chirche. He was encence brēnynge to god by distresse of conscyence/and for to kepe obedyence/and he was lyght in the chirche by noble predicacyon/and by ensample of good operacyon.

LAmbert was of a noble lignage/but he was more noble by holynes/and was enformed in lecture in his first age/so for his holynes he was loued of all ꝑ people/in suche wyse ꝑ after his mayster Theobard he deserued to be promoted to be bysshop of Trecht/whome Chylderik kynge of Fraūce loued moche & had hym alwaye dere before other bysshops. But whan the malyce of ꝑ iewes grewe/the felons put hym out of his honour without cause/& set Ferramond in his sete. And Lambert entred in to a monastery/and was there & cōuersed seuen yere goodly. ¶On a nyght whā he arose

fro prayer/he let wynde goo behynde by ignoraũce. And whan ẏ abbot herde it he sayd/he ẏ hath done ẏ/let hym go out to the crosse bare fote. And anone Lambert went out to ẏ crosse barefote in his hayre & was there & went in ẏ snowe & in ẏ frost whan the bretherne warmed them after matyns/ẏ abbot demaũded where Lambert was. And a broder sayd that he was gone to ẏ crosse by his cõmaũdement. He dyd do call hym/& than ẏ abbot and his monkes requyred hym to pardon them. But he not onely pardoned them but also preched to them ẏ vertue of pacience. And after.vij.yere Ferramond was put out/& saynt Lãbert was brought agayne by the cõmaũdemẽt of Pepyn to his fyrst see & there he shone by worde & by ensample in all vertue. Thã two wycked men adressed them agaynst hȳ & began to rebuke & blame hȳ strongly/& ẏ frendes of ẏ same bysshop slewe them. In ẏ tyme Lambert began to blame strongly Pepyn for a comyn woman ẏ he helde. And Dodo a cosyn of them ẏ had be slayne/& broder of ẏ same comyn woman & offycer of ẏ kȳges hall assembled a grete felawshyp & assyeged all aboute ẏ bysshops place/& wolde auenge ẏ deth of his cosyns on saȳt Lambert. And whan a chylde came to saynt Lambert whiche was in his prayers & tolde hym hereof/he trustyng well in our lord/thought he wold well vaynquysshe them/& toke a swerde/& whan he had remembred hymselfe/he threwe away his swerde/& iudged hȳselfe better to vaynquysshe in suffrynge of deth/than to laye his hãdes in ẏ blode of ẏ felons. And this holy man warned his people ẏ they shold confesse theyr synnes/& suffre pacyently deth. And anone ẏ felons came vpõ them & slewe forthw̃ saynt Lãbert/whom they foũde in oreyson & prayer. And whã they were gone/some of his men that escaped bare ẏ body to ẏ cathedrall chirche secretly by water in a bote/& buryed it w̃ grete heuynesse of them of the cyte/in the yere of our lorde foure hondred and.x.

¶ Here foloweth the lyfe of saynt Mathewe. And fyrst of his name.

Mathew was named by two names/that was Mathew & Leuy. Mathewe is expouned an hasty gyft/or a gyuer of counseyle. Or it is sayd Mathew of magnus/& theos/that is god/as it were a grete god or of manus ẏ is an hãde/& theos that is god/as it were ẏ hande of god. He was a gyfte of hastynesse by hasty cõuersyon/a gyuer of coũseyle by holsome predicacion grete to god by ꝑfeccion of lyfe/& ẏ hande of god by wrytynge of the gospell of god. Leuy is interpreted assumpte or applied or put to/or set. He was assumpte & taken awaye fro gaderynge of tolles. He was applyed to ẏ nombre of ẏ apostles/and he was put to ẏ company of ẏ euangelystes and set to the cathaloge of martyrs.

Mathewe the apostle prechynge in Ethyope in the cyte ẏ is sayd Vadaber founde there two enchaũtours named zaroes & Arphaxat whiche enchaũted ẏ men by theyr arte/so ẏ whom ẏ they wold shold seme ẏ they were pryued of ẏ helth & offyce of theyr membres/whiche were so eleuate ĩ pride ẏ they made thẽ to be honoured as goddes. Thã Mathewe the apostle entred in to ẏ cyte/& was lodged with ẏ Eunuche of Candace ẏ quene whome Philip baptysed. Than he discouered the faytes & dedes of the enchauntours in this maner/that all ẏ they dyd to men in to hurte/ẏ turned Mathewe in

to helth. Than this Eunuche demaũded of saynt Mathewe how he vnderstode so many tongues. And thã Mathewe tolde hym how the holy ghoost descended/and had gyuen to the apostles all scyences of tongues/ẏ lyke as they had empꝛysed by theyꝛ pꝛyde to make ẏ toure vnto heuen/ Whiche ceſed by confusyon of tongues/ẏ were chaũged. All in lyke wyse ẏ apostles made a toure of scyences of tongues/and no thynge of stones but of vertues/by the Whiche all that byleue shal moũt vp into heuen. Than came before them a man ẏ sayd ẏ the enchaũtours were come with two dꝛagons Whiche cast fyꝛe & sulphur by theyꝛ mouthes & nosethꝛylles & sleWe all the men. Than the apostle garnysshed hym wt the sygne of the crosse & Went out surely to them. And anone as these dꝛagons sawe him/anone they came & slepte at his feet. Than sayd Mathewe to ẏ enchaũtours/Where is your crafte/awake ye them yf ye may/& yf I Wold pꝛaye our loꝛde ẏ Whiche ye Wold haue cõmysed in me/I sholde soone execute it on you. And Whã ẏ people were assembled/he cõmaũded ẏ dꝛagons ẏ they sholde departe Wout hurtynge of ony. And they Went anone. And the apostle made a grete sermon of ẏ gloꝛye of paradyse terrestre/sayenge ẏ it appered aboue all the moũtayns/& Was nygh to heuen/& that there were neyther thoꝛnes ne roches/& that ẏ lylyes & roses flourysshed alWaye/& Wexed neuer olde/ but ẏ people Were there alWaye yonge/& the sowne of aũgels sowned there alWay And the byꝛdes came anone as they were called/& sayd ẏ out of this paradyse was a man cast/but he Was called to ẏ paradyse of heuen by ẏ Natyuite of our loꝛde. And as he sayd these Woꝛdes to ẏ people anone arose a grete noyse and a grete Weppynge Was made foꝛ the sone of ẏ kynge Whiche Was deed. And Whan these enchaũtours myght not reyse hym/they made ẏ kynge to byleue ẏ he Was rauysshed in to the cõpanyꝛ of ẏ goddes/& ẏ he sholde make to hym a tẽple & an ymage. And than the foꝛesayd Eunuche ẏ keper of ẏ quene Candace made ẏ enchaũtours to be kepte & sente foꝛ ẏ apostle. And Whan ẏ apostle Was come/he made his pꝛayer & reysed the kynges sone anone. And than ẏ kyng Whiche was named Egesyppe sent foꝛ all the men in his ꝓuinces/sayenge to them Come & se ye god in ẏ lykenes of a man/& than ẏ people came wt crownes of golde/& dyuers maner of sacrefices/& Wold haue sacrefyed to hym. And thã saynt Mathewe beheldе them & sayd/What do ye men/I am not god/but am seruaũt of god/& by the cõmaũdemẽt of hym they made a grete chirche of ẏ golde & syluer that they had bꝛought/Whiche by ẏ space of.xxx.dayes Was edyfyed & ended/in Whiche chirche the apostle sate.xxxiij.yere/& cõuerted all Ethiope to ẏ fayth of Chꝛyst. And than ẏ kyng Egesyppe wt his Wyfe & his doughter/& al ẏ people were baptysed. And thã the apostle halowed to god Ephigene the kynges doughter/& made her maystres & gouernesse of moo than. CC. virgyns. And after this Hyꝛtake succeded to ẏ kynge/& couеyted ẏ sayd virgyn Ephygene/ & pꝛomysed to ẏ apostle halfe his realme yf he Wolde make her consent to be his wyfe. And ẏ apostle sayd to him ẏ after ẏ custome of his pꝛedecessour/he sholde on the sondaye come to the chirche/& Ephygene beynge pꝛesent wt the other virgyns he sholde here What he sholde saye of the goodnes & lawfull maryage. And than ẏ kynge departed With grete ioye/& suppoſed that he Wolde haue styꝛed Ephygene to his maryage. And Whan the virgyns & all the people Were assembled/he spake longe of good & lawfull matrymony/and Was moche alowed of the kynge/Whiche supposed that he had sayd that foꝛ to haue ioyned ẏ virgyn to hym/foꝛ to consente the maryage. Than scylence Was made/and he made reherſayle of his ser-

mon/sayenge that maryage is good yf it be truly holdē by good alyaūce. But ye ẏ be here knowe ye well ẏ yf ony seruaunt wold take ẏ wyfe of a kynge wedded/he shold not onely renne to ẏ offence of ẏ kyng but aboue ẏ he sholde deserue deth/ & not for to wedde her/but for ẏ he so in takyng the spouse of his lorde sholde corrumpe ẏ maryage ioyned. And thus ẏ kynge that knewe ẏ Ephygene was made spouse of the kynge perdurable/& is sacred with ẏ holy vayle. How mayst thou take ẏ wyfe of a more puyssaūt kyng/and couple her to the by maryage. And whan the kynge herde this/he began to enrage/& departed all wood & frantyke. And the apostle without drede & constaūt confermed all ẏ other in pacyence. And Ephygene lyenge before hym for drede he blyssed/& all the other virgyns also. And after ẏ solempnitees of the masse the kyng sent a turmentour whiche slewe Mathewe w̄ a swerde behynde hym/whiche was standyng by the awter holdynge vp his handes in to heuen/and so was consecrate a martyr. And than all ẏ people wold haue gone to the palays for to haue slayne the kynge. And with grete payne were they holden of the preestes & dekens/& halowed with grete ioye the martyrdom of the apostle. And than the kynge sente to Ephygene matrones and enchaūteresses/but for all them whan he sawe that he myght not turne her courage/ne drawe her to hym in no maner/he enuyronned & besette the hous of her with a ryght grete fyre/for to brenne her and the other virgyns. And than the holy apostle appered at ẏ fyre/& put out the fyre about the hous/& it toke the palays of the kynge/so that it brent & consumed all that was therin/that none escaped saue the kynge & his sone onely. And the sone was rauysshed of the deuyll and began to crye and confesse his faders synnes/& went to the sepulcre of ẏ apostle And the fader was made a foule mesell. And whan he sawe that he myght not be cured/he slewe hymselfe with his owne hande with a swerde. And than ẏ people establysshed for to be kynge the broder of Ephygene/whome ẏ apostle had baptysed/& regned.lxx.yere/& establysshed his sone for to be kynge after hym/& encreaced moche the honour of chrysten men/& replenysshed all Ethyope with noble chirches of our lorde. And than zaroes & Arphaxat fledde in to Perce fro ẏ daye that the apostle reysed the sone of the kynge. But saynt Symon and Jude vaynquysshed them there. And knowe ye ẏ foure thynges princypally ben consydered in ẏ blyssed saynt Mathewe. The fyrst is the hastynesse of obedyence/for as soone as our lorde called hym/he left all & doubted no thynge the lordes/& lefte the rekenynges of his receytes imperfyte/& ioyned hym perfytly to our lorde Jesu Chryst. And for this hasty obedyence some toke occasyon of errour in themselfe/lyke as saynt Jherom recordeth in the orygynal vpon the foresayd place/sayenge in that place/Porphyrye and Julyan august repreueth in ẏ same place the foly of ẏ story lyenge sayenge that as the story sayth/lyke as they folowed sodeynly ẏ sauyour that they wold as hastely folow an other man that had called them. For there were shewed so many vertues and so many tokens tofore/that ẏ apostles of our lorde byleued veryly without doubte. And certaynly this resplendysshour of the preuymageste shone in his blyssed face at the fyrst to them ẏ sawe hym. And he myght by that syght & wyll drawe them to hym yf suche vertue as men say were in a precyous stone whiche is named Magnete/whiche draweth to hȳ festues & strawes. How moche more the creatour of all thynges may drawe to hym whome he wyll This sayth Jherom. The seconde is his largesse or his lyberalyte. For anone he made to him a grete feest in his hous the

Whiche was not grete by apparayle of metes / but it was moche grete onely by reason of grete delyte/for he receyued hȳ with ryght grete wyll/& ryght grete delyte/& also it was grete by reason of seruyce. For this feest was a demonstraūce of grete mystery/whiche mystery ȳ glose expowneth vpon saint Luke sayenge. He that receyued our lord Jesu chryst in his hous was fedde wōfoyth plenteously of greter thynges than ȳ other/ȳ is to wyte of delectacions of good maners/& of good delytes. And after he was grete by reason of his enseygnemētes/ for he shewed grete techynges & doctrynes/& this was of grete mercy by delyte & not by sacrefice as he sayd. Misericordiā volo et nō sacrificiū. &c. And also they ȳ ben hole/nede no leche/& so it was grete/for there was Jesu chryst & his dyscyples. The thyrde is humylyte/whiche appered to hȳ in two thynges. Fyrst he shewed hym a publycane/the other euangelistes as sayth the glose/bycause of shame/& for ȳ honour of the euangelyst they set not theyr comyn name/but as it is wryten/the iust is first accuser of hȳselfe. And Mathewe named hymself publycane fyrst/bycause that he shewed that none conuerted ought not to mystrust of helth / lyke as he was made of a publycane an apostle & euangelyst. Secōdly bycause he was pacyent in his iniuryes/for whan ȳ pharyseys murmured ȳ Jesu chryst was descended to a man synner/Mathew myght haue answered ye ben more wycked & more synfull that whene ye be iust/& refuse the leche. For I may no more be sayd synner ȳ am gone to the leche of helth / & hyd not my synne ne woūde. The fourth is ȳ grete solempnite of him in the chirche of his gospelles/his gospelles ben oft & more vsed in ȳ chirche than the other euangelystes/lyke as the psalmes of Dauid/& ȳ epystles of Poule ben reherced before other scriptures/whiche ben more ofter receyued in the chirche. And this is the reason that James wytnesseth ȳ there ben thre maner of synnes/ that is to wyte/the synne of pryde/ of lechery/& of auarice. In the synne of pryde synned Saulus/for Saule by ȳ synne of pryde persecuted ȳ chirche ouer proudly. Dauid synned in lechery/for he made aduoutry/& for ȳ aduoutry he slewe Urias his true knyght. And Mathewe synned in the synne of auarice/for his coueytous he medled hȳ of vylaynous gayne/for he was i a poste of ȳ see where he receyued the toll & custome of shyppes & marchaūdises. And how be it ȳ they were synners yet alway our lord toke theyr penaūce in gree/& was pleased therwith/so ȳ he pardoned them not onely theyr synnes / but multyplyed in them his gyftes of grace. For hym ȳ was a ryght cruell pseutour he made a right true precher. And hym ȳ had ben a bouterer & homycyde he made a prophete. And hym that coueyted so by laynous gayne he made apostle & euāgelyst. And therfore these forsayd thre ben ofte recyted/that no man ȳ wold be cōuerted shold haue despayre of pardon/whan suche ȳ were in so grete synne he beholdeth to haue ben in so grete grace. And it is to be cōsydered ȳ after saynt Ambrose some thyges ought to be noted in ȳ cōuersyon of sayt Mathewe/ȳ is to wyte/som what of the partye of ȳ leche/& some of ȳ partye of the seke to be heled. In ȳ leche were thre thyges/ȳ is to wyte wysdom by whiche he knewe ȳ rote of ȳ maladye and the boūte by whiche he mynystred ȳ medicyne/& ȳ power by whiche he heled hym so soone. Of these thre sayth saynt Ambrose in the persone of the sayd Mathewe. This mayster may take awaye the sorowe fro my herte/ and the drede of the soule/ whiche knoweth the thynges hydde & preuy. And this is as touchynge to the fyrst. And as to the seconde I haue foūde a leche ȳ dwelleth in heuen/ & shedeth in erth his medycyne. And as to the

thyrde he sayd/he may well hele my woũ des that knoweth not his owne. In this blyssed seke man ẏ was heled/that is to saye saynt Mathewe thre thynges are to be cõsydered after saint Ambrose. He toke awaye fyrst his malady/he was alway agreable to his leche/ & he was alwaye clene and hole after that he had receyued his helth. Thã he said. Mathewe folowe now thy leche meryly and gladly. And he ioyenge sayd. Now I am no publycane/ ne am not leuy/ I haue put awaye leuy syth I haue receyued Chryst and folowe hym/ & this is to the fyrst. And as to ẏ seconde I hate my lignage & flee my lyfe & folowe onely the lordꝛ. And as to ẏ thyrde he sayd. Who shall departe me fro ẏ charite of our lord god whiche is in me. Tribulacyõ or anguysshe or hongre/as who sayth no thynge. And ẏ maner of helyng as saỹt Ambrose sayth was treble. Fyrst Jesu chryst boũde hỹ with bondes. Secondly he impressed in hym charite. And thyrdly he clensed hym frõ all rottynnes. And Ambrose sayth in the persone of Mathewe. I am boũden with the nayles of fayth/ & good lyfe of charite. Secondly I shall kepe thy cõmaũdement as imprynted in me by charite. And as to ẏ thyrde/ good lordꝛ come soone & open my woũdes lest ony noyful humour corrupte ne rotte the hyd passyons/and wasshe them that ben foule & clense them. His gospell that he had wryten with his owne hãde was foũden with the bones of saynt Bernabe the whiche gospelles Bernabe bare with hym/ & layde them vpon them that were seke/ & anone they were heled by ẏ merytes of the martyr. And were founden in the yere of our lorde. v. hondred.

¶ Here foloweth ẏ lyf of saynt Mauryce And fyrst ẏ interpretacyon of his name.

Mauryce is sayd of mare/ that is bytter/ & cis that is to saye vomytynge odour/or harde/or of us/that is to saye coũseyllour or hasty. Or it is sayd of mauron/ whiche after ysydore in greke is sayd blacke/ he had bytternes for his euyll ydolatry/ & dylacyon of his coũtree. He was vomytynge by couetyse of thynges superflue/hard & ferme to suffre turmentes/coũseyllour by admonestemẽt of knightes his felowes/hasty by ardour & multyplyenge of good werkes/blacke by despysynge hymselfe. And ẏ blyssed Euthere wrote & ordeyned his passyon whã he was archebysshop of Lyon.

Mauryce or Morys was duke of ẏ ryght holy legyon of Thebanes/ they were named Thebanes of Thebes theyr cite/ & that region is in ẏ partyes of the eest beyonde ẏ partyes of Arabye/ & it is full of rychesses/ plenteous of fruyte/ delectable of trees/the indwellers of ẏ regyon ben of grete bodyes/ & noble in armes/strõge in batayle/subtyle in engyn/ & right haboũdaũt in wysdom. And this cyte had an hondred gates/ of whiche is sayd this verse. Ecce vetus Thebea centũ iacet obruta portis. That is to saye/ ẏ towne of Thebes with an hondred gates is now ouerthrowen ryght stronge. To them James the broder of our lorde preched the gospell of our lordꝛ. ¶ In ẏ tyme Dyoclesyan & Maxymyen Emperours wolde haue vtterly destroyed ẏ fayth of our lord Jesu christ/ & sent suche epystles to all the prouynces where chrysten men dwelled/ yf ony thỹge behoued to be determyned or to be knowen. And all ẏ worlde were assembled on ẏ one partye/ & Rome alone were of ẏ other partye/all ẏ worlde sholde be as vaynquysshed & ouercomen/ & Rome onely sholde abyde in ẏ hyghnes of scyence. And wherfore than ye ẏ be not but a lytell people & contrary to the commaũdemẽt of her/ & refuse so folyly ẏ establysshemẽtes of ẏ cite of Rome/ wherfore receyue ye ẏ fayth of ẏ goddes immortall

or els sentēce irreuocable of dampnacyon shall be pronoūced agaynst you. And thā the chrysten people receyued these lettres and sente theyr messengers home agayne all voyde Without answere. And than Dyoclesyan and Maxymyan Were moued by grete yre and wrath sent vnto all the prouynces / and cōmaūded that they sholde come to Rome redy in armes of batayle for to dyscomfyte all the rebelles of the empyre. Than the lettres of ỳ emperours Were sent ⁊ directed to the Thebanes / Whiche people after the cōmaundement of god they rendred to god ỳ Was due to hym / ⁊ to Cesar ỳ Was longynge to hym. Than assembled this chosen legyon of knyghtes / ỳ is to wyte. vj. thousande. vj. hondred and. lxvj. knyghtes / ⁊ Were sent to the emperour for to helpe in theyr iust ⁊ lawfull batayles / and not to bere armes agaynst ỳ chrysten men / but rather to defende them. And ỳ noble man Mauryce Was duke of this holy legyon / and they ỳ gouerned vnder hym Whiche bare the baners were named sayntt Caudidus / sayntt Innocent / sayntt Exuperye sayntt Victor / and sayntt Constancyen / all these Were cappytaynes. Than Dyoclesyan sent agaynst ỳ frenssh men Maxymyen / Whiche he had made felowe With hym in the empyre / ⁊ delyuered to hym a grete strengthe Without nombre / ⁊ adioyned to hym the legyon of Thebanes. And they had ben exhorted of sayntt Marcell ỳ pope / that they sholde rather suffre deth / than to corrumpe the fayth of Jesu chryst. And Whan this grete hoost Without nombre had passed the moūtaynes / ⁊ came bynethe / the emperour cōmaūded that all they that Were With hym sholde do sacrefice to the ydolles / ⁊ on them that Wolde not sholde be renned on as rebelles to be destroyed / and specyally on chrysten men. And Whā the knyghtes herde that they departed fro ỳ hoost. viij. myle ferre and toke there a certayne place delectable by ỳ ryuer of Rhone / Whiche Was named Aganon. And Whan Maxymyan knewe it / he sente knyghtes to them / ⁊ cōmaunded that they sholde come hastely vnto the sacrefyces of ỳ goddes With ỳ other. And they answered that they might not do so bycause they helde ỳ fayth of Jesu chryst And than the emperour embraced With yre sayd. The iniury celestyall is medled With my despyte / ⁊ ỳ religyon Romayne is despysed With me. Now shall that contymax knyght fele / not onely for me / but for to auenge my goddes. Than Cesar cōmaunded his knyghtes that they sholde go and constrayne them to do sacrefyce to the goddes / or els they sholde alWaye slee the tenth man. Than the holy sayntes stratched out theyr hedes With ioye / and hasted that one tofore that other to come to the deth. And after sayntt Mauryce arose vp and sayd to his felowes amonge other thynges. Enioye ye With vs / ⁊ I thanke you / for We ben all redy to dye for the fayth of Jesu chryst / We haue suffred our felowes knightes to be slayne / and I haue suffred your felowes to suffre deth for Jesu chryst / and I haue kepte the cōmaundement of god Whiche sayd to Peter. Put thy swerde in to thy shethe. But now bycause that We be enclosed With ỳ bodyes of ỳ knyghtes our felowes / and haue our clothes reed of theyr blode / let vs than folowe them by martyrdome / ⁊ yf it please you let vs sende this answere to Cesar. We ben thy knyghtes syr emperour / ⁊ haue taken armes to ỳ defence of the comyn Wele / in vs in no treason ne dysrede / but in no Wyse We Wyl forsake the lawe ne fayth of Jesu chryst. And Whan the emperour herde that / he cōmaunded to byheed yet ỳ tenth man of them. And Whan that Was done / one of ỳ banerers named Exuperius toke the baner ⁊ stode amonge them and sayd. Our glorious duke Mauryce hath spoken of the glorye of our felowes knyghtes / ne thynke not

that I take armes for to relyst suche thyn-
ges/but lest our right handes cast away
suche flesshely armes/& let vs arme vs w̄
vertues:& yf it please you let vs remaūde
vnto ỹ emperour suche wordes. We ben
knyghtes of thyn empyre/but we cōfesse
vs to be the seruaūtes of Jesu chryst/We
owe to the chyualrye/and vnto hym In-
nocency/& of the we attende the rewarde
of our labour/& of hym we haue the be-
gynnynge of lyfe/and we ben redy to re-
ceyue for hym all turmentes/& we shall
not departe fro his faythe. Than Cesar
cōmaūded that his hoost sholde enuyron
all that legyon of knyghtes/so that none
sholde escape. Than were enuyrōned the
knyghtes of Jesu chryst with ỹ knygh-
of the deuyll that one of them sholde not
escape/and were all to hewen/and were
smytten of heedes & handes & troden vn-
der the feet of the horses/& were sacred
martyrs of Chryst. And they suffred deth
in the yere of our lord. CC. and. lxxx. Ne-
uertheless there escaped some by ỹ wyll
of our lord/and came in to other regyons
& preched the name of Jesu chryst/& had
in other places byctory of martyrdome.
And it is sayd that Solutor and Auentor
and Octauus wente to Thauryne/and
Alexander to Birgame/Second to Vyn-
cemlye/& Victor Constancyen & Ursyn
and other that escaped. And whan the
butchers deuyded ỹ praye amonge them
and ete togyder/they sawe an olde man
named Uyctor passe forth by/and they
badde hym come and ete with them. And
Victor began to demaunde of them how
they myght ete with ioye amonge so ma
ny men slayne and deed. And whan that
he had herde that they were all chrysten
men/he syghynge wayled gretly & sayd
he had bē well blysled yf he had bē slayne
with them. And whan they perceyued ỹ
he was a chrystē man/they anone ranne
vpon hym & slewe hym. After this Max-
ymyen beynge at Mylane/& Dyoclesyan
at Nichomedye in one daye forsoke theyr
purpre clothynge/and layde it downe for
to lede a more symple lyfe. And that they
that were yonger/as Cōstancyen/Maxi
myen and Galeryen/whom they had or-
deyned Cezaryens sholde gouerne ỹ em-
pyre. And as Maxymyen wolde agayne
regne and cōmaūde as a tyraūt/he was
pursewed of Constancyen his stepsone/&
fynysshed his lyfe by hangynge. And af-
ter this the holy body of Innocent one of
that legyon/whiche had ben cast in ỹ ry-
uer of Rosne was foūden by Damacyen
of Genanence/& Grato of Augustodonēce
& Prothase of the same bysshops in theyr
chirche is honourably buryed. And there
was a paynym a werke man ỹ wrought
to make the chirche with other/but he
wrought not but on the sondayes in the
tyme whan men sange & made solempni
te of masses in ỹ chirche. And there came
to hym a company of saynctes whiche ra
uysshed hym & bette hym/& also repreued
hȳ bycause he wrought in masonry whā
other dyd ỹ diuyne seruyce & offyce in the
chirche. And than he so corrected ranne to
the chirche to ỹ bysshop/& requyred to be
chrystened. ¶ And Ambrose sayth thus
of these martyrs in his preface/the com-
pany of these true chrysten men enlumy-
ned with dyuyne lyght compynge fro the
ferther endes of the worlde/whiche were
armed with spirytuall armes & hyed to
theyr martyrdom with stable fayth/and
dylygent constaūce/whome the cruell ty
raunt for to fere them tythed two tymes
by the slaughter of the swerde. And after
he seynge them cōstaūt in ỹ fayth of Jesu
chryst cōmaunded them all to haue theyr
heedes smytten of. But they brēned in so
grete charite ỹ they cast & threwe awaye
theyr armes and harneys/and knelynge
on theyr knees receyued suffrably with a
ioyous herte the swerdes of them ỹ mar-
tyred them/amonge whome Mauryce
embraced in ỹ loue & fayth of Jesu chryst

receyued the crowne of martyrdome. Hec Ambrosi⁹. ¶ There was a woman whiche delyuered her sone to lerne vnto ỹ abbot of ỹ chirche in whiche ỹ holy sayntes lye in. And the sone dyed in shorte tyme after/ wherfore the moder wepte without remedye. Than saynt Maurice appered to her & enquired why she wepte so for her sone. And she answered/ that as longe as she sholde lyue she sholde wepe for hȳ. And he sayd to her/ wepe no more for hym as he were deed/ for knowe thou for certayn he is with vs/ & yf thou wylt preue it/ aryse to morowe & euery daye of thy lyfe come to matyns/ & thou shalt here his voyce amonge ỹ monkes syngynge. And euer after duryng her lyfe she came euery daye & herde the voyce of her sone syngyng amonge the monkes. ¶ Whan the kynge Guturanyche had gyuen all ỹ he had to poore men/ and to chirches/ he sente a preest for to fetche to hym of ỹ relykes of this holy cõpany. And as he returned with the relykes a tempest arose in the lake of Losan/ in suche wyse that the shyppe was in peryll/ he set the case with the relykes agaynst the wawes of the water/ & anone the tempest ceased/ & the wawes of the water were appeased. ¶ It happed in the yere of our lorde. ix. hondred and. lxiij. that some monkes by the accorde of Charles had impetred and goten of Nycholas the pope the body of saynt Urbane pope/ & of saynt Tyburce martyr. And in returnynge they vysyted the chirche of the holy martyrs/ and impetred & gate of the abbot & monkes/ that they transported the body of saynt Maurice/ and the heed of saynt Innocent vnto Aucerre/ in to the chirche ỹ saynt Germayn had dedyed in ỹ name of these martyrs and brought it thyder. ¶ Peter of Amyens reherceth ỹ of Burgoyne was a proude clerke and ambycyous whiche had goten a chyrche of saynt Maurice/ & vsurped it by force agaynst a myghty knyght whiche was contrary & agaynst hym. And on a tyme was longe a masse in the ende of ỹ gospell is sayd/ that they that enhaũced them shall be meked/ and they that meke them shall be enhaũced. This sayd malycyous and cursed clerke laughed & sayd that it was false/ for yf I had humbled and meked my selfe/ I had not had this daye so moche rychesse as I haue in the chirche. And as soone as he had sayd that/ anone came a thonder and a lyghtnynge from heuen in maner of a swerde/ and entred in to his mouth out of whiche yssued the blasphemyes/ & anone he was extyncte & deed sodeynly. Than let vs deuoutly beseche almyghty god/ ỹ by the merytes of this holy martyr saint Maurice and his holy felawshyp the legyon/ whiche is. vj. thousande. vj. hondred and. lxvj. that suffred martyrdome/ as here tofore is reherced/ that we may after this transytory lyfe come to ỹ euerlastyng blysse in heuẽ/ where he regneth worlde withouten ende. Amen.

¶ Here foloweth ỹ lyfe of saynt Justyne And fyrst ỹ interpretacyon of her name.

Justyne is sayd of Justyce. For by Justyce she rendred to euerych ỹ was his/ that is to wyte/ vnto god obedyence/ vnto her superyour prelate reuerence/ to her lyke and semblable cõcorde/ to them that were bynethe & inferyour dyscyplyne/ to her enemyes pacyence/ to wretches and to them in dystresse compassyon and werkes of pyte/ and to her selfe holynesse.

Justyne the virgyn was of the cite of Antyoche doughter of a preest of the ydolles. And euery daye she sate at a wyndowe by a preest whiche redde a gospell/ of whome at the last she was cõuerted. And whan ỹ moder of her had told it vnto her fader in his bedde/ Jesu chryst

appered to them w̄ his aūgelles sayenge Come to me & I shall gyue you the kyng dom of heuen. And whā he awoke/anone they dyd them to be baptysed With theyr doughter. And this virgin was strongly greued & vexed of Cypryan. And at ỹ last she cōuerted hȳ to ỹ fayth of Jesu chryst. And Cypryan frō his chyldhode had ben an enchaūtour. For fro ỹ tyme ỹ he was vij. yere olde/he was cōsecrate by his parentes to the deuyll. And he vsed crafte of nygromancy/& made Women to turne in to iumētes & beestes as them semed/and many other thynges semblable/and he was coueytous of the loue of Justyne/& vzente in the cōcupyscence of her/& he resorted to his arte magyke/that he might haue her for hȳselfe/or for a man named Acladye/Whiche also vzente in her loue. Than he called a deuyll to hym/to ỹ ende that he myght by hȳ haue Justyne. And Whan the deuyll came/he sayd to hym. Why hast ỹ called me. And Cipzian sayd to hym. I loue a virgyn/canst thou not so moche that I may haue my pleasure of her. And the deuyll answered/I that myght cast man out of paradyse/& procured that Cayn slewe his vzoder/& made ỹ iewes to slee Chryst/& haue troubled the men/trowest thou I may not do that ỹ haue a mayde With the & vse her at thy pleasure. Take this oyntment & enoynte Withall her hous Withoutforth/& I shal come & kyndle her herte in thy loue/that I shall compell her to assent to the. And ỹ nexte nyght folowynge the deuyll Went and enforced hym to moue her herte vnto vnlawfull loue. And Whan she felt it/she cōmaūded her selfe deuoutly to god/and garnysshed her With ỹ sygne of the crosse And the deuyll all afrayed of the sygne of the crosse fledde awaye from her/& came agayne to Cypryan/& stode before hym. And Cipryan sayd to hȳ. Why hast thou not brought to me ỹ virgyn. And ỹ deuyl sayd. I se in her a signe Whiche fered me that all strengthe is fayled in me. Than Cipzian lefte hym & called an other deuyl more stronger than he was. And ỹ deuyll sayd. I haue herde thy cōmaūdement/& haue seen ỹ vnpower of hym/but I shall amēde it & accomplysshe thy Wyll. Than the deuyll Went to her & enforced to moue her herte in loue/& enflambe her courage in thynges not honest. And she recōmaūded her to god deuoutly/& put fro her ỹ temptacyon by the sygne of ỹ crosse/and blewe on ỹ deuyll/& threwe hym awaye anone fro her/and he fledde all confused & came tofore Cypzian. And Cypzian sayd to hym/Where is the mayde that I sent the for. And the deuyll sayd. I knowlege that I am ouercomen & am put backe/& I shall saye how. For I sawe in her a sigue horryble/& lost anone all my vertue Than Cypzian lefte hym & blamed hym and called ỹ pzynce of deuyls. And Whan he was comen he sayd. Where is your strengthe so lytell/Whiche is ouercomen of a mayde. Than ỹ pzynce sayd to hym. I shall go & vexe her With grete feuers/and I shall enflambe more ardaūtly her herte/& I shall arouse & bedewe her body w̄ so ardaūt desyre of the/that she shall be all frantyke/and I shall offre to her so many thȳges/that I shall bzynge her to the at mydnyght. Than ỹ deuyll transfygured hymselfe in ỹ lykenes of a mayde/& came to this holy virgyn & sayd. I am comen to ỹ for to lyue With the in chastite and I pzaye the that thou saye What reward shal We haue for to kepe vs so. And the virgyn answered. The reWarde is grete/& the labour is small. And ỹ deuyll sayd to her/What is that than ỹ god com maūded Whan he sayd/growe & multyplye and replenysshe the erth/than fayre syster I doubte that yf We abyde in virgynite/that We shall make the Worde of god vayne & also despysyng & inobedyent by Whiche We shall fall in to a greuous iudgemēt/Where We shall haue no hope

of reward / but shall renne in grete turment and payne. Than by the entysemēt of the deuyll the herte of the virgyn was smytten with cuyl thoughtes / and was gretly enflambed in delyre of the synne of the flesshe / soo that she wolde haue gone therto. But than the virgyn came agayn to her selfe & consydered who that it was that spake to her / & anone she blysshed her with the sygne of the crosse / and blewe agaynst ỹ deuyll. And anone he vanysshed awaye & melted lyke waxe / & incōtynent she was delyuered frō all temptacyons. A lytell whyle after the deuyll trāsfygured hȳ in ỹ lykenes of a fayre yonge man and entred in to her chambre / and founde her alone in her bedde / & without shame sprange in to her bedde and embraced her and wolde haue had adoo with her. And whan she sawe this / she knewe well that it was a wycked spiryte / & blysshed her as she had done tofore / and he melted away lyke waxe. And than by the suffraūce of god she was vexed with ỹ axes & feuers And the deuyl slewe many men & beestes and made to be sayd by them that were demonyakes / that a ryght grete mortalite shold be through all Antyoche / but yf Justyne wolde consent vnto wedlocke / & haue Cyprian. Wherfore all they ỹ were seke & languysshynge in maladyes laye at the gate of Justynes fader & frendes crynge that they sholde mary her / & delyuer ỹ cyte of that grete peryll. Justyne than wolde not consent in no wyse. And therfore euery body menaced her. And in the .vj. yere of that mortalyte she prayed for them / and chaced and droue thens all that pestilence. And whan ỹ deuyll sawe that he profyted no thynge / he trāsmued and transfygured hym in the fourme of Justyne / for to defoule the fame of ỹ holy Justyne / and in mockynge Cyprian he auaunced hym that he had brought to hym Justyne / & came to hym in lykenes of her / and wold haue kyssed hym / as yf she hadde languysshed for his loue. And whan Cyprian sawe hym and supposed that it had ben Justyne / he was all replenysshed with ioye and sayd. Thou art welcome Justyne the fayrest of all women. And anone as Cyprian named Justyne / the deuyll myght not suffre that name / but as soone as he herde it / he vanysshed awaye as a fume or smoke. And whan Cyprian sawe hym deceyued / he was all heuy & sorowfull / and was than more brennynge and desirous in the loue of Justyne / and waked longe at the dore of ỹ virgyn. And as hym semed he chaūged hȳ somtyme in to a byrde by his arte magyke / and somtyme in to a woman / but whan he came to the dore of the virgyn / he was neyther lyke woman ne yet byrde / but appered Cyprian as he was. Acladius by the deuylles crafte was anone turned in to a sparowe. And whan he came vnto the wyndowe of Justyne / and as soone as the virgyn beheldc hym he was not a sparowe / but shewed hym selfe as Acladius / and began to haue anguysshe and drede / for he myght neyther flee ne lepe. And Justyne dredynge leest he sholde fall and breke hymselfe / dyd do set a ladder by whiche he wente downe / warnynge hym to cese of his woodnes leest he sholde be punysshed as a malefactour by the lawe. And than the deuyll beynge vanquysshed in all thynges returned vnto Cyprian / and helde hym all confused tofore hym. And Cyprian sayd to hym / and how arte thou ouercomen / what vnhappy is your vertue that ye may not ouercome a mayde / haue ye no myght ouer her / but she ouercometh you and breketh you all to peces. Tell me I praye ỹ in whome hath she all this grete myght & strength. And the deuyll sayd / yf thou wylte swere to me / that ỹ wylte not departe fro me ne forsake me / I shall shewe to the her strength & her byrthe. To whome Cyprian sayd / by what othe

shall I swere. And the deuyll sayd/swere thou by my grete vertues that thou shalt neuer departe fro me. And Cyprian sayd I swere to the by thy grete vertues that I shall neuer departe fro the. Than the deuyll sayd to hym Wenȳge to be sure of hym/this mayde maketh the sygne of ȳ crosse/& anone than We Were feble & lose all our might & vertue/and flee from her lyke as Waxe fleeth fro the face of fyre. And Cyprian than sayd to hym/the crucifyed god is than moze greter than thou And ȳ deuyll sayd/ye certaynly he is greter than all other. And all them that We here deceyue/he iudgeth them to be turmēted With fyre inextynguyble. And Cyprian sayd. Than ought I to be made frende of hym that Was crucyfyed/leest I fall hereafter in to suche paynes. To Whome ȳ deuyll sayd. Thou hast swozne by ȳ myght & vertues of my strengthes the Whiche no man may fozswere that ȳ shalte neuer departe fro me. To Whome Cyprian sayd. I desppse the/& fozsake ȳ and all thy power/& renoūce the & all thy deuylles/& garnysshe & marke me With the sygne of the crosse. And anone the deuyll departed all cōfused. Than Cyprian Went to ȳ bysshop. And Whan ȳ bysshop sawe hym/he Wende that he Were come to put the chrysten men in errour & sayd. Let it suffyse to the Cyprian them that be Without forth/foz ȳ mayst no thynge preuayle agaynst ȳ chirche of god/foz the vertue of Jesu chryst is ioyned therto/& is not ouercomen. And Cyprian sayd/I am certayne that the vertue of our lozde Jesu chryst is not ouercomen. And than he recoūted all that Was happened/and dyd hym to be baptysed of hȳ. And after he profyted moche/as Well in scyence as in lyfe. And Whan the bysshop Was deed Cyprian Was ozdeyned bysshop/& professed the holy virgyn Justyne With many virgyns in a monastery/& made her abbesse ouer many holy virgyns. Than saynt Cyprian sent epystles to martyrs and cōforted them in theyr martyrdome. The erle of that countree herde of ȳ fame and renome of Cyprian and Justyne/he made them to be presented tofore hym/& demaunded them yf they Wold do sacrefyce. And Whan he sawe that they abode stedfastly in the fayth of Jesu Chryst/he commaunded that they sholde be put in a cawdron full of Waxe/pytche and grece brennynge and boyllynge. And all this gaue to them meruaylous refresshynge and dyd to them no grefe ne payne. And the preest of the ydolles sayd to ȳ prouost of that place. Cōmaunde me fyr to stande and to be tofore the cawdron/and I shall anone ouercome all theyr vertue. And he than came tofore the cawdron and sayd. Grete is the god Hercules/and Juppyter the fader of goddes. And anone the grete fyre yssued out from vnder the cawdron/and anone consumed & brent hym. Than Cyprian and Justyne Were taken out of the cawdron/and sentence Was gyuen agaynst them/& they were bothe byheded togyder/and theyr bodyes were throwen to houndes/and Were there seuen dayes And after they Were taken vp & translated to Rome. And as it is sayd/now they resten at Placence. And they suffred deth the seuenth kalendes of October/aboute the yere of our lozd. CC. and. lxxx. vnder Dyoclesyan.

¶ Here foloweth the lyfe of saynt Cosme and saynt Damyan. And fyrst the interpretacyon of theyr names.

¶ Osmas is sayd of cosmos Whiche is to saye a fourme/shappe/oz ornacion. Oz after ysydore cosmos in greke is sayd clene in latyn. He Was a fourme to other ī example. He Was ornate ī good vertues/& clene of all vyces. ¶ Damyan is sayd of dama/Whiche is a beest humble and meke. Oz Damianus is sayd of

dogma whiche is doctryne/and ana that is aboue/or of daminum/that is sacrefyce. Or Damianus is sayd as it were the hande of our lorde. He had mekenes in cōuersacyon/supernall doctryne in pre dycacyon. His sacrefyce was in mortyfycacyon of his flesshe. And he was the hande of our lorde in medycynall curacyon and helynge.

COsme & Damian were bretherne germaynes/that is of one fader & of one moder/& were of the cyte Egee/& borne of a religyous moder named Theodora. They were lerned in the arte of medycyne & of leche crafte/and receyued so grete grace of god/that they heled all maladyes and languours/not onely of men/but also cured & heled beestes/& dyd it all for ỹ loue of god/without takynge of ony reward. ¶There was a lady whiche had spente all her goodes in medycynes/and came to these sayntes/& anone was heled of her sekenes. And than she offred a lytell gyfte to saynt Damyan/but he wolde not receyue it. And she sware & conured hym by horryble othes/ỹ he graūted to receyue it/and not for couetyse of ỹ gyfte/but for to obey to the deuocyon of her that offred it/and that he wolde not be seen to despyse the name of our lord by whiche he had ben conured. And whan saynt Cosme knewe it/he commaunded that his body shold not be layde after his deth with his broders. And the nyght folowynge our lord appered to saint Cosme & excused his broder. And whan Lysyas herde theyr renome/he made them to be called tofore hym/and demaunded theyr names & theyr coūtree. And than the holy martyrs sayd/our names ben Cosme and Damyan/& we haue thre other bretherne whiche be named Antyne Leonce & Euprepye. Our coūtree is Arabye/but chrysten men knowe not fortune. Than ỹ the proconsull or iudge cōmaunded them that they sholde bringe forth theyr bretherne/& that they shold all togyder do sacrefyce to ỹ ydolles. And whan they in no wyse wold do sacrefyce/but despysed the ydolles/he cōmaūded that they sholde be sore turmented in the handes & feet. And whan they despysed his turmētes/he cōmaūded them to be boūden w a chayne & to be throwen in to ỹ see. But they were anone delyuered by ỹ aūgels of our lorde & taken out of ỹ see/& came agayne tofore the iudge. And whan ỹ iudge sawe them he sayd. Ye ouercome our grete goddes by your enchaūtementes/ye despyse the turmentes/& make ỹ see peasyble. Teche ye me your wytchecrafte/& in the name of ỹ god Adryen I shall folowe you. And anone as he had sayd this/two deuylles came & bette hym gretely in the vysage. And he crynge sayd. O ye good men I praye you ỹ ye praye for me to our lorde. And than they prayed for hym/& anone the deuylles departed. Than the Judge sayd/loo ye may se how ỹ goddes had indignacion agayst me/bycause I thought to haue forsaken them/but I shall not suffre my goddes to be blaspheme. And than he cōmaūded them to be cast in to a grete fyre/but anone the flambe sprange ferre from them/& slewe many of them that stode by. And thā they were cōmaūded to be put on a turment named eculee. But they were kepte by the aūgell of our lorde/& the turmentours turmēted them aboue all men/& yet were they taken of without hurte or grefe/& so came all hole tofore ỹ iudge. Than theyr thre brethern were put in pryson/& made Cosme & Damyan to be crucyfyed/& to be stoned of ỹ people/but the stones returned to them that threwe them/& hurte & woūded many of them. Than the iudge replenysshed with woodnesse made the thre bretherne to stande by the crosse/& cōmaunded that foure knyghtes sholde shote arowes to Cosme and Damyan/but the arowes re

turned & hurte many/and dyd no harme to the martyrs. And whan ỹ iudge sawe that/he was confused in all thynges/he was angusshous vnto ỹ deth/& dyd do byheed all fyue bretherne togyder. Than the chrysten men doubted of the worde ỹ saynt Cosme had sayd/that his broder sholde not be buryed with hym. And as they thought theron/there came a voyce whiche cryed & sayd/they ben all of one substaunce/bury them all togyder in one place. And they suffred deth vnder Dyocleſyan/aboute the yere of our lorde. CC. lxxxbij. ¶ It happed ỹ an husbonde man after that he had laboured in the felde aboute the reppynge of his corne/he slepte with open mouth in the felde/& a serpent entred in by his mouth in to his body/than he awoke & felte no thynge/& after returned in to his hous. And at euen he began to be turmented & cryed pyteously and called vnto his helpe ỹ holy sayntes of god Cosme and Damyan. And whan the payne & angusshe encreced/he went to the chirche of the sayntes/& fell sodeynly a slepe/& than the serpent yssued out of his mouth lyke as it had entred. There was a man that sholde haue gone a lõge vyage/& recõmended his wyfe to Cosme and Damyan/& lefte a token with her/that yf he sente for her by that token/she sholde come to hym. And ỹ deuyll knewe well the token/& transfygured hymselfe in the fourme of a man/& brought to the woman the signe of the husbonde & sayd Thyne husbonde hath sente me fro that cyte to the/for to lede the to hym. And yet she doubted for to go with hym and sayd I knowe well the token/but bycause he lefte me in ỹ kepyng of ỹ sayntes Cosme and Damyan/I were to me vpon theyr awter that thou shalt brynge me to hym surely/and than I shal go with the. And he sware lyke as she had sayd. Than she folowed hym. And whan she came in a secrete place/ỹ deuyll wolde haue throwen her downe of her horse for to haue slayne her. And whan she felte that/she cryed to god & to the holy sayntes Cosme and Damyan for helpe. And anone these sayntes were there wt a grete multytude clothed in whyte & delyuered her/and the deuyll vanysshed awaye. And than they sayd to her/We ben Cosme & Damyan/to whose othe thou byleuedest/therfore we haue hyed vs to come to thyn helpe. ¶ Felix ỹ eyght pope after saynt Gregorye dyd do make a noble chirche at Rome of ỹ sayntes Cosme & Damyan. And there was a man whiche deuoutly serued ỹ holy martyrs in that chirche/whom a canker had consumed all his thye/& as he slepte the holy martyrs Cosme and Damian appered to hym theyr deuoute seruaũt/brynge with them an instrument & oyntment/of whome that one sayd to ỹ other. Where shall we haue flesshe whan we haue cutte away the rotten flesshe to fyll the voyde place. Than that other sayd to hym. There is an ethyopyen ỹ this daye is buryed in ỹ chircheyerde of saynt Peter ad vincula/whiche is yet freshe/let vs bere this thyder/& take we out that ethyopyens flesshe & fyll this place wall. And so they fette ỹ thye of this deed man and cutte of the thye of the seke man/and so they chaunged that one for that other. And whan the seke man awoke and felte no payne/he put forth his hande and felt his legge without hurte/& than he toke a candell and sawe well that it was not his thye/but that it was an other. And whan he was well come to hymselfe/he sprange out of his bedde for ioye/and recoũted to all the people how it was happened to hym/& that whiche he had seen in his slepe/and how he was heled. And they sente hastely vnto ỹ tombe of ỹ deed man/and foũde the thye of hym cutte of/and that other thye in the tombe in the stede of his thye. Than let vs deuoutly praye vnto these holy martyrs to be our

socour and helpe in all our hurtes & sores and that by theyr merytes after this lyfe we may come to the euerlastynge blysse in heuen. Amen.

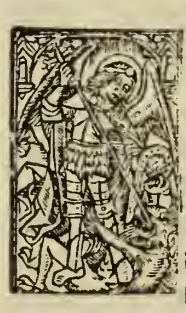
¶ Here foloweth the lyfe of saynt Forsyn And fyrst ẏ interpretacyon of his name.

Forsin is sayd of forma/that is the rule of vertue to other by example Or he may be sayd Forsyn/lyke as syttynge out of paradyse/as longe as ẏ batayle of aũgels and of deuylles dured for hym. Or he is sayd of fors/whiche is clerete/and of sedeo sedis to syt. For he sytteth in the clerenes perdurable.

Forsyn was a bysshop/and Bede wryteth the hystory of hym. And lyke as he shone in all boũte & vertue/so at his last ende he yelded vp his spiryte/ And whan he passed/he sawe two aungels comynge to hym/whiche bare his soule vp in to heuen/& the thyrde aungell came with a whyte shelde shynẏge/& he went before/& after he sawe the deuyls cryenge/and herde how they sayd/let vs go tofore and make a batayle tofore hym And whã they were gone tofore hẏ/they returned agaynst hym/& threwe to hym brennynge dartes/but the aũgell ẏ went before receyued them w̃ his shelde. And than ẏ deuyls set them agaynst the aungels & sayd ẏ he had alway ydle wordes and therfore he ought not w̃out payne to vse ẏ blyssed lyfe. And the aũgell sayd to them/yf ye purpose not agaynst him the prẏcypall vyces/he shall not perysshe for the small. And than ẏ deuyll sayd/yf god be ryghtwyse this mã shall not be saued For it is wryten/yf ye be not conuerted & made lyke as one of my lytel chyldren/ye shall not entre in to ẏ kyngdome of heuen To whome ẏ aũgell excusyng hym sayd he had indulgence in his herte/but he obteyned the custome & vsage. And ẏ deuyll sayd/lyke as he hath taken euyl custome so let hym receyue vengeaũce by ẏ souerayne iudge. And the holy aungell sayd/ we shall be iudged tofore god. Than the deuyll was styll/yet he arose agayn and sayd. Unto now we trowed that god had ben true/for all those synnes that ben not purged in erth/he promysed ẏ they sholdi euerlastyngly be punysshed. This man receyued a vesture of an vsurer/and was not therof punysshed/where is than the ryghtwysnes of god. To whome the aũgell sayd/holde your peas/for ye knowe not ẏ secrete iudgemẽtes of god/as longe as a man hopeth to do his penaunce/so longe the mercy of god is redy to ẏ man. The deuyll answered/here is no place of penaũce. To whome the aũgell sayd/ye knowe not the profoundnes of the iudgementes of god. Than ẏ deuyl smote hym so greuously/that after whan he was restablysshed to lyfe/the token and trace of the stroke abode euer after. Than the deuylles toke one that was turmented in ẏ fyre & threwe hym on Forsyn/so that he brent his sholdre. And than Forsyn sawe well ẏ it was ẏ vsurer of whome he had receyued ẏ vestement. And ẏ aũgell sayd to hym/bycause ẏ receyuedest it he hath brent the/yf thou haddest not receyued ẏ gyfte of hym that is deed in synnes/this payne sholde not haue brente the/& thou hast this payne of brennynge bycause ẏ receyuedest ẏ vestemẽt of hym. And that other deuyll than sayd/yet must he passe by ẏ strayte gate/where as we may surmoũt & ouercome hym/& sayd to ẏ aũgell God cõmaũded to loue his neyghbour as hymselfe. And the aũgell sayd/this man hath done good werkes to his neyghboures. And the aduersary sayd/it suffyseth not/but yf he hath loued them as hẏselfe To whom ẏ aũgell sayd/ẏ fruyte of loue is to do well/for god shall rewarde euery man after his werkes. And ẏ enemy said bycause he hathe not fulfylled the wor-

de of loue he shall be dampned. Than the deuyls fyghtynge were ouercomen of ꝑ aũgelles. And yet the deuyll sayd / yf god be not wycked this man shall not escape without payne / for he ꝓmysed to renoũce & forsake the worlde / & hath not done it Than the aũgell answered / he loued not those thynges that ben of ꝑ worlde / but he loued well to despẽde them vnto them that had nede. And the deuyll answered. In what someuer maner he loued them it was agaynst ꝑ cõmaundement of god And these aduersaryes thus vaynquysshed / yet the deuyll began agayne malycyously accusacyons sayenge. It is wryten / yf thou shewe not to the wicked man his wyckednes / I shal requyre his blode of thyne hande / and this man hath not shewed worthely penaũce to the synners And the aũgell sayd / whan the synners despyse the worde that they here / than ꝑ tongue of the doctour is letted to speke / whan he seeth ꝑ his predicacion is herde & despysed / than it apperteyneth well to a wyse man to be styll whã it is no tyme to speke. And this batayle was ryght stronge / in so moche ꝑ they came tofore ꝑ aungell of god / & that the good had ouercome the aduersaryes. Than this holy man was enuyronned w̃ grete clerenes. And as Bede sayth / one of the aungelles sayd to hym / beholde the worlde. Than he turned hym & sawe a valey derke & tenebrous / and foure fyres in the ayre aboue whiche were ferre that one fro ꝑ other. And the aũgell sayd to him / these ben the foure fyres ꝑ brenne / that one is the fyre of lesynges. For in baptym is promysed to renoũce the deuyll & all his werkes / & they accomplysshe it not. The seconde is of couetyse / that is whan the rychesse of the worlde is set tofore heuenly thynges The thyrde is of dyscencyon / that whan men dare not offende theyr neyghbours for vylaynous & vicyous thynges. And ꝑ fourth is of wyckednes & felony / whan they despoyle them that be feble & poore by fraude and deceyte / as by extorcyon & tyrãny for nought. And after these fyres assembled togyder in one / and he approched to it / and doubted & was aferde / and sayd to the aũgell. Syr this fyre approcheth to me. And than ꝑ aũgell answered to hym. This that thou hast not set on fyre shall not brenne ꝑ. For this fyre here exampneth ꝑ people after theyr merytes And lyke as ꝑ bodyes brenne by wyll not couenable / ryght so brenneth the fyre by due payne. And at the last the soule was brought agayne to his propre body. And his neyghbours wepte whiche had supposed that he had bẽ deed. And after this he lyued a certayne tyme / & fynysshed his lyfe laudably in good werkes.

¶ Here foloweth the feest of saynt Mychael the archaungell. And fyrst the exposycyon of his name.



Mychael is expowned somtyme as god / & oftentymes as saynt Gregory sayth / whã a thyng of meruaylous vertue is done Mychael is sente forth / soo that by the dede & the name be gyuen to vnderstãde that none may do that god may do. And therfore ben attrybued to hym many thyngs of meruaylous grete vertue. For lyke as Danyell wytnesseth / he shall aryse and adresse in the tyme of Antechryst agaynst hym / and shall stande as a defender and keper of them that ben chosen. He faught also ryght potencyally with the dragon and his aungelles / and castynge them out of heuen had a grete victorye. He also had a grete plee and altercacyon with the deuyll for the body of Moyses / because he wolde not shewe it / for the chyldren of Israell sholde haue adoured and worshypped it. He receyued the soules of

sayntes/ and brought them in to the paradyse of exultacyon and ioye. He was prynce of the synagoge of the ieWes/but noW he is establysshed of our lorde prynce of the chirche of Jesu chryst. And as it is sayd he made the plaghes of Egypte. He depa[illegible]d and deuyded the reed see/he ladde the people of Jsrael by the deserte/ and set them in the londe of promyssyon. He is had amonge the company of holy aungelles as banerer/and berynge the sygne of our lord. He shall slee by the commaundement of god ryght puyssauntly Antechryst/that shall be on the mount of Olyuete. And deed men shall aryse at the voyce of this same archaungell. And he shall sheWe at the daye of iudgement the crosse/the spere/the nayles/& the crowne of thorne of Jesu chryst.

The holy solempnyte & feest of sayt Mychael is sayd apperynge/dedicacyon/bytory/and memory. The apparycyon of this aungell is manyfolde. The fyrst is Whan he appered on ỹ moũt of Gargan. This mountayne is in Naples Whiche is named Gargan/& is by the cyte named Syponte. And in ỹ yere of our lord. CCC. lxxxx. Was in the same cyte of Syponte a man Whiche Was named Gargan⁹/Whiche after some bokes had taken that name of the mountayne/ or elles the moũtayne toke ỹ name of the man/and he Was ryght ryche/and had a grete multytude of shepe and beestes/& as they pastured aboute the sydes of the moũtayne/it happed that a bull lefte the other beestes/and Wente by on hygh on the mountayne/and returned not home agayne With ỹ other beestes. Than this ryche man the owner toke a grete multytude of seruauntes and dyd do seche this bull all aboutes. And at the last he Was foũden on hygh on the moũtayne by the entre of an hole or caue. And than Was ỹ mayster Wrothe bycause he had strayed alone from the other beestes/& made one of his seruaũtes to shote an arowe at hym. And anone the arowe returned With the Wynde/& smote hym that had shotte it/ WherWith they of the cite Were troubled With this thynge/& Went to the bysshop & enquyred of hym What Was to be done in this thynge that Was so Wonderfull. And than he commaunded them to faste thre dayes/and to praye vnto god. And Whan this Was done/saynt Mychael appered to the bysshop sayenge. knoWe ye that thylke man is so hurte by my Wyll. Jam Mychael the archaungell Whiche Wyll that this place be Worshypped in erth/and Wyll haue it surely kepte. And therfore J haue proued that J am keper of this place by the demonstraunce and shewynge of this thynge. And thã anone the bysshop & they of the cyte Went With procession vnto that place/& durst not entre in to it/but made theyr prayers With out forth. ¶ The secõde apparicyon Was in the yere of our lorde. bij. hondred and ten in a place Whiche is named Tumba by the see syde/syxe myle fro the cite Daucrances/saynt Mychael appered to the bysshop of that cyte/and commaunded hym to make a chirche in ỹ forsayd place/lyke as it Was made in the mounte of Gargan/and in lyke Wyse sholde halowe the memory of saint Mychael there. And the bysshop doubted in What place it shold be made. And saynt Mychael sayd to hym/in the place Where he sholde fynde a bull hyd of theues. And yet he doubted the largenesse of ỹ place. And saynt Mychael appered to hym and sayd/that he sholde make it of the brede that he sholde fynde that the bull had troden and traced With his feet. And there Were two roches Whiche no mãnes power myght remeue Than saynt Mychael appered to a man and commaunded hym that he sholde go to that place and take aWaye the two roches. And Whan he came he remeued the

two roches as lightly as they had weyed no thynge. And whan ẏ chirche was edy fyed / there Mychael set a pece of a stone of marble vpon whiche he stode / and a parte of the pall that he had layde on the awter of that other chirche he brought thyder to this chirche. And bycause they had grete penury ⁊ nede of water / they made by ẏ admonestement of ẏ aũgell an hole in a stone of marble / and anone there flowed out so moche water / ẏ vnto this daye they ben susteyned by the benefayte therof. And this apparicyon is solẽpnely halowed the.xvij.kalẽdes of Nouember in that place. And there happed in ẏ same place a myracle worthy to be put in remembraũce. This mountayne is enuyronned about with the see occean / but on saynt Michaels daye it auoydeth twyes and gyueth waye to the people. And as a grete cõpany of people went to ẏ chirche it happed that a woman grete w̃ chylde nygh her tyme of delyueraunce was in ẏ cõpany. And whan they returmed home warde / the wawes ⁊ water came with grete force / so that the company for drede fledde to the ryuage / ⁊ the woman grete with chylde myght not flee / but was taken and wrapped in the flodes of the see. But saynt Mychael kepte the wyfe all hole / and she was delyuered ⁊ chylded amonge the wawes in the myddle of the see / and she toke the chylde bytwene her armes and gaue it souke. And than after whan ẏ see was withdrawen / she went to londe all hole with her chylde. ¶ The thyrde apparycyon happed in ẏ tyme of Gregory the pope. For whan ẏ sayd pope had establysshed the letanyes for ẏ pestylence that was in that tyme / and prayed deuoutly for the people / he sawe vpon ẏ castell whiche was sayd somtyme ẏ memory of Adryan / the aungell of god whiche wyped ⁊ made clene a blody swerde and put it in to a shethe. And therby he vnderstode that his prayers were herde Than he dyd do make there a chirche in the honour of saynt Mychaell / and that castell is yet named the castell aungell.

¶ And yet an other apparycyon was in the moũt of Gargan whan he appered ⁊ gaue vyctory of them of Syponte / whiche is halowed the.viij.Idus of July.

¶ The fourth apparycyon is that whiche is in the Gerarchye of ẏ same aũgels For ẏ fyrst apparycyon is sayd Epyphanye / that is ẏ apparycyon of soueraynes The seconde is sayd yperphanye / that is the meane apparicyon. And that other is sayd ypophanye / that is the moost lowe apparycyon. And Gerarchye is sayd of gerar / that is holy / and of archos that is a prynce / ⁊ so Gerarchye is to saye an holy princypate / and euery Gerarchye conteyneth thre ordres of aũgels. For ẏ souerayne Gerarchye after the assygnacyon of saynt Denys conteyneth Cherubyn / Seraphyn / ⁊ the Trones. The myddle conteyneth the domynacyons / ẏ vertues and the potestates. The last conteyneth pryncypates / aũgels ⁊ archaũgels. And the ordynaũce and dysposycyon of them may be seen by semblable ⁊ lyke in erthly pryncypates. For of the mynystres that ben aboute ẏ kynge / some werke immedyatly aboute the persone of the kynge / as cubyculers / counseylours / and the assistentes / and they be lyke vnto the ordre of the fyrst Gerarchye. Some there ben that haue the rule of the realme / some in one prouynce / ⁊ some in an other / as ben lyeutenaũtes / capytaynes of chyualrye / and iudges / and they be lyke vnto the seconde Gerarchye. And other ben assigned to partyculer offyces in dyuerse partyes of the realme / as mayres / sheryues / baylyes / and suche other lesse offices / ⁊ these ben lyke to the ordres of ẏ thyrde Gerarchye. The thre ordres of the fyrst Gerarchye ben lyke in as moche as they assyst god / and ben cõuerted to hym. And therto ben thre thynges necessarye / that is

to Wyte/ souerayne loue/ & that is as touchynge the ordre of Seraphyn/ Whiche ben sayd fyry. Perfyte knowlege ꝑ is touchynge Cherubyn/ Whiche is as moche to saye as plenytude of scyence/ & perpetuall fruycyon or blaūce/ as touchynge ꝑ Trones/ Whiche bē sayd syttyng/ for god sitteth & resteth in them. The thre ordres of the myddle gerarchye ben taken & had in as moche as they domyne & gouerne ꝑ vnyuersyte of people in comyn. This gouernynge & seygnoury is in thre thyngs. The fyrst in seygnoury & cōmaūdynge/ & that apperteyneth to ꝑ ordre of domynacion whiche seygnouryeth aboue other ꝑ ben lower/ & addresse them in all the mynystres dyuyne/ & cōmaūdeth to them all thynge. And ꝑ sayth zacharye in ꝑ fyfth chapitre/ that one aūgel sayth to another Renne & speke to the chylde. Secondly in doynge/ & that apperteyneth to ꝑ ordre of vertues/ to Whome no thynge is impossyble to execute Whiche is cōmaunded to them/ for to them is gyuen power to do all thynges dyffycyle Whiche ben perteynynge to dyuyne mystery/ & therfore it is attribued to them to do myracles. Thyrdly in constraynynge/ for to constrayne the impedymentes & troubles/ & this apperteyneth to ꝑ ordre of ꝑ potestates/ & this is sygnyfyed in Thobye Where Raphael boūde the deuyl in ꝑ ouerest deserte. The thre ordres of ꝑ last Gerarchye ben taken after ꝑ they haue gouernemēt & lympted Some of them seygnourye & gouerne in one prouynce/ & that ben they of the ordre of the prynceppates/ lyke as the prynce of Perce seygnouryeth vpon the percyens/ lyke as it is redde in Danyell the. x. chapytre. And some ben deputed to ꝑ gouernaūce of a multytude of a cyte/ & they be sayd archaūgels. And ꝑ other ben cōmyssed to ꝑ gouernaūce of one persone/ & they ben sayd aūgels/ & ben sayd to shewe the small thynges & lytel/ bycause that their scrupce & mynystery is lympted vnto one man. Archaūgels ben sayd more & greter for the wele of a multytude is better and more worthy than the wele of one man. In the assygnacyon of ꝑ ordres of ꝑ fyrst Gerarchye Gregory accordeth with Dionyse & Bernarde also Whiche is taken aboute theyr fruycyon/ Whiche is in brennynge loue/ as touchynge to Seraphyn. In profoūde cognicyon/ as to Cherubyn & in perpetuall retencyon/ as touchynge the Trones/ but they dyscorde in the assygnacyon of ꝑ myddle & last two ordres/ that is prynceppates & vertues. Gregory & Bernard haue an other consyderacyon/ that is to wyte ꝑ the myddle Gerarchye is in his seygnourye or prelacye/ & ꝑ last is taken in his pyte or mynistracyon/ the prelacye in aungels is treble/ for aūgels domyne ouer spirytes aungelyke/ & they ben sayd domynacyons/ & they domyne also ouer good werkes/ & they ben sayd prineppates. And they ꝑ domyne ouer deuylles/ they ben sayd potestates. And the ordre & the degrees of theyr dignite appereth in these thynges. The mynystery of them is threfolde/ some standeth in werkynge/ some in techynge/ and in techyng some more & some lesse. The fyrst apperteyneth to vertues/ the seconde to archaūgelles/ and the thyrde to aūgels. ¶ The fyfth apparicyon is it Whiche is redde in the hystory Tripertyte. There is a place beyde Constantynople/ Where as somtyme the goddesse Uesta was worshypped/ but now there is buylded a chirche in the honour of saynt Mychael/ & is named Mychaels place. For a man ꝑ was named Aquylyne was taken w̄ a ryght grete feuer meued of reed colere. And the physycyens gaue to hym so brennynge in an ague a drynke/ Whiche he anone vomyted out at his mouth/ and also What he ete or dranke alwaye he vomyted and he casted it out/ soo that he was nygh deed therof. And he dyd hym to be borne to that place/ and he supposed well there

to be soone deed or heled. And than sayut Mychael appered to hym & sayd to hym that he sholde make a cōfeccyon of hony & wyne & peper/& what someuer he ete he sholde wete it therin/& so sholde he haue playne helth/Whiche thynge he dyd/& anone he was delyuered from his malady how well ꝑ after ꝑ iudgement of ꝑ physycyens that dr̄ynke or medycyne was contrary to them ꝑ ben coleryke. And this is had in ꝑ hystory tripertyte. ¶Secondly this solempnyte of sayt Mychael is sayd victory/and ꝑ victory of sayut Mychael is manyfold/& also of other aūgels. The fyrst is that sayut Michael gaue to them of Syponte in this maner. After a certayne tyme that ꝑ place was foūde/they of Naples were yet paynyms/& ordeyned theyr hoost for to fight agaynst them of Syponte & of Bonyuent/& by the coūseyle of the bysshop the chrysten men toke trewes for thre dayes/that they myght faste those thre dayes/& requyre theyr patrone sayut Mychael vnto theyr ayde & helpe. In the thyrde nyght the holy sayt Mychael appered to the sayd bysshop/& sayd that theyr prayers were herde/and promysed them to haue victory/& cōmaūded them to renne on theyr enemyes at ꝑ fourth houre of ꝑ daye without more taryenge. And whan they ranne agaynst them/the mountayne of Gargan began strongly to tremble/& a grete tēpest arose so ꝑ lyghtnynge flewe aboute/& a derke clowde couered the moūtayne/so that. vj. hondred of theyr aduersaryes dyed of the fyry arowes Whiche came fro the ayre/& all the resydue of them ꝑ were not slayne lefte theyr ydolatrye/& submytted them anone to ꝑ chrysten fayth. ¶The seconde victory of sayut Mychael was whan he put out of heuen ꝑ dragon Lucyfer with all his folowers. Of whiche is sayd in ꝑ Apocalypse. Factū est prelium magnū. Apocalipsis. xij. For Whā Lucyfer couey ted to be lyke to god/the archaūgell Whi che bare the baner of the celestyall hoost came & chaced Lucifer out of heuen With all them that folowed hym/& hath enclosed them in derke ayre vnto the daye of dome. For they be not suffred to dWell in heuen/neyther in the vpper parte of the ayre/bycause that place is clere & delectable/ne yet to be in erth With vs/to ꝑ ende that they sholde not ouer moche tempte ne turment vs. But they ben in the ayre bytwene heuen & erth/so that whan they loke vpWard/they may beholde the ioye that they haue lost/& haue therof grete sorowe/& Whan they loke doWnWarde/ they may se the men moūte vp to heuen fro Whens they fell. NotWithstandynge by ꝑ dyuyne dyspensacyon they descende ofte vnto vs in erth/lyke as it hath ben shewed to some holy men/they flee about vs as flyes/they be innumerable/& lyke flyes they fyl ꝑ ayre Wout nōbre. Wherof sayth Haymo/as ꝑ philosophers sayden and doctours haue opinyon. This ayre is as full of deuylles & of Wycked spirytes as ꝑ sonne bemes ben full of small motes Whiche is small dust or poudre/and how well ꝑ they be so many/neuertheles after the sentence of Origene/theyr power ne strength is but rygh lytell/& ꝑ We may ouercome them here/& yf ony of them be ouercomē of ony holy man/he may neuer after tempte a man of ꝑ vice of Whiche he is ouercomen. ¶The thyrde victory is/ that aūgels haue euery daye of ꝑ deuyls Whan they fyght for vs agaynst them/& delyuer vs fro theyr temptacions/& they deliuer vs in thre maners. First in refraynynge the power of ꝑ deuyll/lyke as it is sayd Apocalipsis. xij. of ꝑ aūgell ꝑ boūde the deuyll & sent hym in to abysme/that is the pit of hell. And Thobye Whiche sayth that ꝑ aūgell Raphael boūde ꝑ deuyl in ꝑ ouerest deserte/& this byndynge is none other thynge but ꝑ refraynynge of his puyssaūce & might. Secōdly he delyuereth vs in refraynynge our couetyse/the Whiche

thynge is in Geneſis the.xxxij.chapytre there where he sayth ꝑ the aũgell toke ꝑ synewe of Jacob/ and anone it dryed vp. Thyrdly in impressynge in our hertes ꝑ memory of ꝑ passyon of our lorde/ this is sygnyfyed Apocal.vij. where it is sayd. Ne wyll ye not greue ne noy in ꝑ erth/ ne in the see/ ne ꝑ trees tyll we haue marked them. Ezechyel sayth/ ꝑ sygne of thau be in ꝑ forehedes of ꝑ people. Thau is made lyke an heedles crosse ✠ & they that ben marked therw̃ drede not the aũgell smytynge/ wherof is sayd. Upon whome ye se thau/ slee them not. ¶ The fourth byctory is ꝑ the archaungell Mychael shall haue of Antechryst whan he shall slee hym̃ Than Michael ꝑ grete prynce shal aryse as it is sayd Daniel.xij. He shal aryse for them that ben chosen/ as an helper & protectour/ & shall strongly stande agaynst Antechryst. And after as the glose sayth Antechryst shall fayne hym to be deed/ & shall hyde hym̃ thre dayes/ & after he shall appere/ sayenge ꝑ he is rysen fro deth to lyfe. And ꝑ deuyl shall bere hym̃ by arte magyke & shall moũte vp in to ꝑ ayre/ & all ꝑ people shall meruayle & worshyp hym/ & at the last he shall moũte vp on ꝑ moũt of Olyuete/ & whã he shal be in a pauylyon in his syege entred in to that place where our lord ascended/ Mychaell shall come & shall slee hym̃/ of whiche byctory is vnderstanden after saynt Gregory ꝑ whiche is sayd in ꝑ apocalipse/ ꝑ batayle is made in heuen. This worde of ꝑ treble batayle in heuen is expowned of ꝑ batayle ꝑ he had with Lucyfer/ whan he expulsed hym̃ out of heuen/ & of ꝑ batayle ꝑ he had w̃ the deuyls that turment vs. And of this last solempnyte is sayd dedicacyon/ bycause on this daye ꝑ sayd place in ꝑ moũt Gargan was dedicate & halowed of hym by reuelacyon. For whã they of Sypõte were returned fro the occasyon of theyr aduersaryes/ & had so noble byctory/ yet doubted they to entre in to ꝑ said place & halowe it to ꝑ archaũgell. Than ꝑ bysshop went & asked coũseyle of pope Pelagyen. And he answered/ yf ꝑ chirche ought to be dedycate/ ꝑ ought to be on ꝑ daye ꝑ the victory was done/ & yf it please otherwyse to sayt Mychael men ought to requyre his wyll therof. And than ꝑ pope/ ꝑ bisshop/ & men of the cyte fasted thre dayes/ & saynt Mychaell appered to ꝑ bysshop & sayd. It is no nede to you to dedye & halowe that I haue halowed/ & cõmaũded that he shold entre in to the place the nexte daye w̃ the people/ & sholde frequent it w̃ prayers/ & they sholde fele ꝑ he shold be a specyall patrone to them/ & he gaue to them a sygne of cõsecracyon/ that was ꝑ they shold go vp therto by a posterne towarde ꝑ eest/ & they shold synde there ꝑ steppes of a man impressed in a marble stone. Than ꝑ bysshop on ꝑ morowe & moche grete people came to the place & entred in/ and foũde a grete caue & thre awters/ of whiche two were set towarde the south/ & the thyrde towarde the eest moche honourably/ and was couered all about w̃ a reed mantell. And whan the solempnytees of ꝑ masses were done/ & the people had taken hooly cõmunyon/ all returned to theyr propre places/ & the bysshop lefte there preestes and clerkes for to synge & saye goodly the dyuyne offyce. And within the sayd chirche sourdeth clere water & swete whiche the comyn people drinketh and ben heled therby of many dyuers maladyes. And whan the pope herde these thynges/ he establysshed to halowe this daye in ꝑ honour of saynt Mychael and of all the holy aũgelles/ & to be kepte holyly through all the worlde. ¶ Fourthly this solempnyte is sayd the memorye of saynt Mychaell/ how well that we all solempnyse this feest in the honour of all the archaũgels of our lord/ we do the memory & the honours generally. And it appertyneth & is behouefull to vs to gyue to them laude and prayse & honour by manyfol-

de reasons experte / that is to wyte / for they ben our kepers / our mynystres / our bretherne / our neyghbours / the berers of our soules in to heuē / & presenters of our prayers to god. Eyght noble knightes of the kyng of heuen / & perdurable cōfortes of them that ben in heuynesse and trybulacyons. And fyrste we ought to honour them / for they ben our kepers / wherfore we ought to worshyp them. To euery man ben gyuen two aungelles / one euyll for to styre hym to yll / & one good to kepe hym. The good aūgels ben deputed to ꝯ kepyng of men in theyr byrth / & after the natyuite also / and ben alway with them whan they be full growen. And in these thre estates is an aūgel necessary to a mā For whan he is yet lytell in ꝯ wombe / he may be deed & be dampned / whan he is out of the wombe tofore he is growen / he may be lette fro baptym. And whā he is growen he may be drawen to dyuers synnes. The deuyl deceyueth them that ben growen by fallace & herkenynge / he flatereth them by delyces & blandysshes / & oppresseth vertue by vyolence / therfore it is nede ꝯ a good aūgell be deputed to the kepyng of a man / to the ende ꝯ he addresse & enduce man agaynst ꝯ fallace ꝯ he exhorteth / & somoneth to do good agaynst flatering & blandysshes / & that he defende hym from oppression agaynst vyolence. And ꝯ profyte of ꝯ kepynge of ꝯ aūgell to a man may be assygned in foure maners. The fyrst that the soule may profyte in ꝯ wele and good of grace / & this doth ꝯ aūgell to the soule in thre maners. And ꝯ fyrst is in to remeuynge all lettynge to do well and good / and that is sygnyfyed in Exodi. xiij. Where the aūgell smote all the fyrst begoten of egypte. Secondly in awakynge or exrytynge from slouth / & that is sygnyfyed zacharie. iiij. The aūgell of our lorde hath reysed me as a man that is waked out of his slepe. Thyrdly in ledyng a man in the waye of penaūce / and bryngynge agayne / & this is sygnyfyed in Thobye the. v. chappytre in ꝯ aungell ꝯ ladde hym & brought hym agayne. The seconde profyte that the aūgell dothe is / that he fall not in to synne / & this dothe the aūgell in thre maners. Fyrst in lettyng the euyll to be done / that it be not done / & this is signifyed in ꝯ boke of Nōbres in the. xxij. chappytre. For Balaam whiche wente for to curse Israell / was lette of ꝯ aūgell. Secondly in blamynge ꝯ synne passed / that man departe fro it / & that sygnyfyeth in the boke of iudges in ꝯ seconde chappytre / how aūgels blamed ꝯ chyldren of Israel for brekynge of the lawe / wherfore they wepte. Thyrdly in bryngynge strength for to take awaye ꝯ synne present / & this is signifyed in Loth / whan he was ledde out by force he his wyfe & his doughters fro ꝯ cyte of Sodome / that is to wyte fro the customaūce of synne. The thyrde effecte & profite is / yf that he fall ꝯ he aryse anone agayne. And this do the aūgels in thre maners. Fyrst in meuynge a man to cōtricyon / & this is signyfyed in Thobye in the. xij. chappytre / where as he taught Thobye to enoynt the eyen of his fader wᵗ gall / that is to vnderstande cōtrycyon of the herte enoynteth the eyen of the herte. Secondly in purgynge lyppes by cōfessyon / & that is sygnyfyed in ysaye the. v. chappytre / where the aungell purged the lyppes of ysaye. Thyrdly in enioyenge to satysfaccyon / & ꝯ is signyfyed in Luke the. xv. chapitre / that sayth ꝯ greter ioye is in heuen of a synner doynge penaunce than of. xcix. ryghtfull men whiche nede no penaūce. The fourth profite is / ꝯ man fall not so ofte in to synne as ꝯ deuyll entyceth hym therto / and this doth he in thre maners / that is to wyte / in refraynynge the puyssaunce & myght of the deuyll / in affeblynge the couetyse & desyre of synne and in enpryntynge in our myndes ꝯ passyon of our lorde Jesu Chryst / of whiche thynges it is sayd tofore. We ought to ho

nour them secondly/ for they ben our ad-
myuistratours/lyke as the apostle sayth
as Hebreos.x. They bē spirytes of admy
nystracyon/ all spirytes ben sente for vs.
The superyours ben sent to the moyens
The moyens ben sente to the lowest/and
the lowest ben sent to vs/& this sendynge
cometh of the dyuyne boūte/& in this sen
dynge appereth how moche ꝑ boūte dy-
uyne apperteyneth to ꝑ loue of our helth.
Secondly of the charyte of ꝑ aūgell. For
this sendynge apperteyneth that it be of
ardaūt charite/specially to desyre ꝑ helth
of other/ Wherfore ysaye sayth. Loo I
am here lorde/sende me forth/& ꝑ aūgels
may helpe vs bycause they se ꝑ we haue
nede of them/& may well ouercome the
euyll spirites & aūgels/& therfore ꝑ lawe
of charite aungelyke requyreth ꝑ they be
sente to vs. ¶ Thyrdly this sendynge is
nedeful to ꝑ nede of man. For they be sent
to enflambe our affeccyon to loue/ Wher-
of in sygne hereof it is redde ꝑ they were
sent in a fyry chare. Secōdly they be sent
to enlumyne vnderstandyng vnto knowe-
lege/& this is sygnyfyed Apocalipsis.x.
in ꝑ aūgel whiche had a boke open in his
hāde. Thirdly they be sent for to strengthy
in vs all our perfeccyon vnto the ende/&
that is sygnyfyed.iij.Regū.xix. Where ꝑ
aūgell brought to Helye a lofe of breed ba
ken vnder allhen/& a vessel of water/& he
ete & walked in ꝑ strength of ꝑ meet vnto
ꝑ moūt of god Oreb. Thyrdly they ought
to be honoured/ for they be our bretherne
& our neyghbours. For all they ꝑ ben cho
sen ben taken to ꝑ ordres of aūgels/some
vnto ꝑ ouerest/& some to ꝑ lowest/& some
to ꝑ myddle/for ꝑ dyuersyte of theyr me-
rytes. And how be it ꝑ the blyssed virgyn
be aboue all/ lyke as sayut Gregory she-
weth in his Omelye. For he sayth/there
ben some ꝑ take ꝑ small thynges/but yet
they leue not to shewe it to the bretherne
and they renne in the nombre of aūgels.
And these ben they ꝑ may take the soue-
rayntees of ꝑ secretes celestyall/& shewe
it to other/& these ben the archaūgels ce-
lestyal/& shewe it to other/& these ben the
archaungels/& ben they that make mer-
uaylous sygnes/& werke puyssauntly/&
these ben they that with vertues werke
And some there be that chace awaye the
wycked spirytes by the vertue of prayer
and by strength of theyr power receyued
of god/& these haue theyr merytes with
the potestates. And there be some that by
theyr vertues moūte aboue ꝑ merytes of
them that ben chosen/& domyne ouer the
bretherne/& sorte theyr merytes with ꝑ
pryncypates. And there be some ꝑ ouer-
come & domyne ouer all vyces in themsel
fe/& they by ryght ben called of ꝑ worlde
goddes amonge men/lyke as god sayd to
Moyses. Loo I haue estably sshed ꝑ god
of Pharao. And these ben ꝓ the domyna
cyons. And there be some ꝑ syt in ꝑ trone
lyke presydentes/& examyn the werkes
and dedes of other/by whome whā holy
chirche is gouerned/all they ꝑ ben chosen
ben iudged/& these ben with ꝑ trones/&
ben they that with charyte & loue of god
& theyr neyghbours before other ben full
and these by theyr merytes haue taken
theyr sorte in ꝑ nombre of Cherubyn. For
cherubyn is sayd ꝑ plenytude of scyence.
And as Poule sayth/the plenitude of the
lawe is loue & charyte/and these be they
that ben embraced in ꝑ brennynge loue of
supernall cōtemplacyon/wysshe onely to
be in the desyre of theyr maker. They de-
syre no thyge of this worlde/but onely bē
fedde in ꝑ loue of ꝑ lorde perdurable/they
eschewe all erthly thyges/& ouerpasse by
thought all tēporall thynges/they loue/
they brēne & rest in ꝑ brēnynge loue/they
brēnne in louynge & ben enflambed in spe
kyg. And all that euer they touche in ony
maner by worde/they make them anone
to brenne in the loue of god/& where shall
these take theyr sorte but amonge ꝑ nōbre
of Seraphin. Hec Gregorius. this sayth

saynt Gregory. ¶ Fourthly they ought to be honoured bycause they be berers of our soules in to paradyse / & this do they in thre maners. The fyrst in makyng redy ẏ way as Malachiel sayth in ẏ thyrde chapytre. Loo here I sende myn aungell whiche shall make redy thy waye tofore thy face. Secondly in beryng them to heuen by the waye made redy / lyke as it is sayd in Exod̄ the.xxiiij.chapitre. I sende to ẏ myn aūgel whiche shal kepe ẏ in thy waye / & shall brynge ẏ to ẏ londe whiche I haue promysed to thy faders. Thyrdly in settyng them in heuen / & hereof sayth Luc̄.xv. It was done whan the begger dyed / his soule was borne of aūgels in to Abrahams bosome. Fyfthly they ought to be honoured bycause they be presēters of our soules tofore god / & this representacyon is in thre maners. Fyrst they represent our prayers tofore god / & this sayth Thobye the.xij.chapytre. Whan ẏ praydest w̄ teres / & buryedest deed men / I offred thy prayer to our lord. Secōdly they alledge for vs to rere our lord. And hereof sayth Job the.xxxiij.chapytre. If there were an aūgell spekynge for hym / & sayd one of lyke thynges / ẏ he shewe ẏ equyte of the man / our lorde shold haue mercy & pyte of hym. Also zachee primo / & the aūgell of our lorde answered & sayd. O lorde of all strengthes shalt not thou haue pite of Jherusalem and of the cytees of Juda to whome ẏ arte wrothe / this is the.lxx. yere. Thyrdly they shewe the sentence of god as it is sayd in Danyel. Syth the begynnynge of ẏ prayers the worde yssued out / ẏ is to wyte / the sentence of god / & I am comen for to shewe it to the / for ẏ arte a man of desyres. Of these thre thynges sayth Bernarde vpon ẏ Cantycles. The aūgell sought moyen bytwene the loue & the louer in offrynge the desyres & bryngynge gyftes / and meueth her / & pleased hȳ. Syxthly they ought to be honoured / for they ben ẏ ryght noble knyghtes of ẏ kynge perdurable. After that Job sayth in the.xxv.chapytre. Is not this ẏ noble nombre of his knyghtes. For as we se in the knyghtes of some kyng / that some of them dwell alway in ẏ hall of ẏ kynge / & accompany the kynge / & coueyte honour and solace to the kyng / & some other kepe the cytees & castels of the kynge / & other fyght agaynst the enemyes of the kynge Thus is it of ẏ knyghtes of Chryst / some ben in the hall ryall / that is to saye / in the heuen imperyall / & accompany alway ẏ kynge of kynges / & synge alway songes & gladnes to his honour & glory / sayenge Sanctus / sanctus / sanctus / blessynge & clerenes & wysdome. And the other kepe the cytees / the townes / the castels / & the subarbes / they ben deputed to ẏ kepynge of vs / kepynge ẏ state of virgyns / of contynentes / of maryed people / & the castels of relygyon. Wherof ysaye sayth. Upon the walles of Jherusalem I haue establysshed kepers. Other there be ẏ fyght and vaynquysshe the enemyes of god / of whome it is sayd in ẏ apocalypse. There is a batayle made in heuen / that is after some exposicion / in the chirche mylytaūt Mychaell & his aūgels fought with the dragon. ¶ The seuenth and the last / they ought to be honoured bycause they be cōfortours of them that ben in tribulacyon And hereof sayth zacharye in ẏ fyrst chapytre. The aūgell that spake to me good wordes of conforte / and this done they in thre maners. Fyrste in confortynge and strengthynge. Danielis.x. For where as Danyel fell the aungell of our lorde touched hym and sayd / be not aferd ne drede the no thynge / peas be to the / cōforte thy selfe & be boystous. Secondly in kepynge fro impacyence / and this sayth Dauyd. He hath cōmaunded his aungels to kepe the in all thy wayes. Thyrdly in refresshynge & lessynge that trybulacyon / and that is sygnyfyed in Danyell the thyrde chapytre. There where as the aūgell of

our lorde descended in the fornеys with thre chyldren / and made the myddle of ỹ fornеys as it had ben a wynde blowynge with a softe dewe. By these ensamples we may vnderstande that we ought to gyue honour to ỹ holy cõpany of aũgels / and to praye them for to kepe vs in this wretched lyfe from our enemyes / the deuyll / the worlde / and ỹ flesshe / that after whan we shall departe they present our soules vnto almyghty god in heuẽ / there to dwell and abyde sempyternally with them. Quod ipse prestatur / qui sine fine viuit et regnat in secula seculoꝝ. Amen.

Here folowеth ỹ lyfe of saynt Jherom. And fyrst ỹ interpretacyon of his name.

Herom is sayd of Jhera / that is holy / & of nemus / that is to say a wode or it is sayd of norma that is to saye lawe. Wherof it is sayd in this legẽde that Jherome is interpted an holy lawe. He was ferforth holy / that is to saye ferme or clene or deed of blode / or deputed to holy vsage lyke as vessels of the tẽple ben sayd holy for they ben ordeyned vnto holy vsage. He was holy / that is to saye stedfast in holy werke by longe perseueraũce / he was clene in mynde by purete / he was deed in blode by thynkynge of the passyon of our lorde Jesu chryst / he was deputed to holy vsage by the exposycion of holy scripture. He was sayd an holy wode by ỹ cõuersacyon ỹ he somtyme dyd and abode in the wode. And he was sayd lawe for the rules of his discyplyne whiche he taught to his monkes / or bycause he expowned & interpreted the holy lawe and scripture. Jherome is also interpreted the visyon of beaute / or iudgynge wordes. There is beaute manyfolde. Fyrst in spirytuall / whiche is in ỹ soule. Secõde morall / whiche is honeste of maners. The thyrde is intellectuall / whiche is in the aũgelles. The fourth is substancyall / whiche is diuyne. The fyfth is heuenly / whiche is in ỹ coũtree of sayntes. These fyuefolde beautees had saint Jherome in hymselfe. For he had the spirytuall in dyuersite of vertues. The morall he had in the honeste of his lyfe. He had ỹ intellectual in the excellence of purete. He had the substãcyall in brennynge charite. He had the celestyall in the perdurable & excellent clerenes or clerete. He iudged ỹ speches and wordes / his owne well examyned in clerely pronouncynge. The other beynge true in confermynge / and the doubtfull in expowynge.

Herome was sone of a noble man named Eusebe borne of the towne Strydone / whiche is in ỹ vttermest ende of Dalmase & of Panonye / he beynge yet a chylde wente to Rome / and was there taught in lettres of greke / latyn / and hebrew. He had for his techer ī grãmer Donate / in rethorykе Victoryn ỹ orator / & he was daye & nyght occupyed & exercysed hỹselfe in dyuyne scriptures / whiche he drewe coueytously / and after shedde it out haboũdaũtly. And as he wryteth in an epystle to Eustochium / that on a tyme as he redde in a daye Plato & in ỹ nyght Tulye desyrously bycause that ỹ boke of the prophetes pleased hym not / he was about mydlent taken wt a sodeyne & brennỹge feuer ỹ all his body was colde / in suche wyse ỹ there was no hete in all his body saue a lytel whiche he felt in his brest / and as ỹ exequyes for his deth was makynge redy / he was sodeynly brought to the iudgement of god & there he was demaũded of what condicyon he was. And he answered boldly ỹ he was a chrysten

man. And the iudge sayd/thou lyest thou arte a Ciceronyan/& not a chrysten man/ Where as thy tresour is there is thy hert And than sayut Jherome was styll and sayd no thynge. And than anone ỹ iudge cõmaunded that he sholde be sore beten. Than he cryed and sayd/haue mercy on me good lorde haue mercy on me. Than they that were assystynge to our lorde prayed hym that he wolde forgyue this ponge man his trespace. And than he began to swere and sayd/good lorde yf euer I rede or here more seculer bokes I shall forsake the. And with the wordes of this promesse & othe he was let go/and anone he reuyued/& than he sawe hymselfe all bewepte/& of the strokes of the betynges that he receyued tofore the Trone of our lord the tokens of the strokes and lasshes were seen on his sholdres ryght horryble & grete. And fro than forthon he became good/and redde dyuyne bokes with as grete study as euer he had redde ỹ bokes of poetrye & of paynyms. And whan he was .xxix. yere old/he was ordeyned cardynall preest in the chirche of Rome/and than Lyberius was deed/& all the people cryed for to haue sayut Jherom soueraryne preest. And whan he began to blame the Jolyte & lauays lyfe of some clerkes and monkes/they had indignacyon and despyte of hym/& laye in a wayte for to hurte & sclaunder hym. And as John beleth sayth/they scorned & mocked hym by the clothynge of a woman. For on a nyght whan he arose to matyns as he was acustomed/he fonde a womans clothynge lyenge by his bedde/whiche his enemyes had layde there. And he wenynge that they had ben his owne dyd them on/and so clothed came in to the chirche/ and this dyd they that had enuy at hym bycause other sholde wene that he had a woman in his chambre. And whan he sawe that/he eschewed theyr woodnes & went vnto Gregory Nazazenne bysshop of Cõstantynople. And whan he had lerned of hym the holy scripture & holy lettres/he went in to deserte/where/what and how moche he suffred for Chrystes sake he recounted to Eustochium & sayd/ that whan he was in that grete deserte and waste wyldernes whiche is so brent by the sonne that it gaue to the monkes a ryght dreye habytacle. I suppose me than to be at Rome amonge the delyces/& my membres scalded brent made dreye & blacke lyke to the skynne of a moryane or ethyopyen. And I was alway in teres & wepynges/and whan the dery slepe came & oppressed me/agaynst whiche I often repugned/than I layd my dryed bones on the bare erth/of metes & drynkes I speke not. For they ỹ were seke vsed onely colde water/and for to take ony other thynge boyled or rosted it was to them lechery/& yet neuertheles I was often felowe vnto scorpyons & wylde beestes/& yet the carolles of maydens & thenbracementes of lechery grewe in my colde body & in my flesshe/wherfore I wepte cõtynually/& for to adaunt & subdue my proude flesshe I arose at mydnyght all the weke longe tornynge often the nyght with ỹ daye/& I ceased not to bete my breste/prayenge our lorde to rendre to me ỹ pesyble peas of my flesshe/& I also doubted my propre cell as ferynge my cõceytes & thoughtes wherfore I went & departed wroth & reuengyge my selfe passed alone through ỹ sharpe & thycke desertes. And as our lord wytnesseth after many wepynges & teres it semed me ỹ I was amonge ỹ company of aũgelles/this durynge foure yere. Than his penaunce thus done/he returned to ỹ towne of Bethleem/where as a wyse & a prudent beest offred hymselfe to abyde by ỹ crybbe of our lorde. And than the holy byble whiche with study he had trãslated & other bokes he redde/& ladde the daye w̃ fastynge vnto euen. And there he assembled many dyscyples to hym for

to labour there in his holy purpose/ & abode there in ẏ translacion of holy scripture lv. yere and. vj. mouethes/ & remayned a pure virgyn vnto ẏ ende of his lyfe. And how well ẏ it be sayd in his legende ẏ he was euer a virgyn/ yet neuerthelesse he wrote of hymselfe to Palmacyen. I bere virginite in to heuen/ not for ẏ I haue virginite/ but for I meruayle more ẏ I haue it not. Thā at ẏ last he beynge wery for to trauayle laye downe in his bedde/ where ouer henge a corde on a beme/ wheron he layde and helde his handes for to lyft vp hȳselfe ẏ he myght do ẏ seruyce of god as moche as he myght. ¶ On a day toward euen Jherome sate w̄ his bretherne for to here ẏ holy lesson/ & a lyon came haltynge sodeynly in to ẏ monastery. And whan ẏ bretherne sawe hym anone they fledde/ & Jherome came agaynst hym as he shold come agaynst his ghest. And than ẏ lyon shewed to hȳ his fote beynge hurt. Than he called his bretherne & cōmaūded them to wasshe his feet/ & dilygently to seche & serche for the wounde. And that done the plante of ẏ fote of ẏ lyon was sore hurte & prycked with a thorne. Than this holy man put therto diligently cure and heled hȳ/ & he abode euer after as a tame beest with them. Than saynt Jherome sawe that god had sent hym to them/ not onely for the helth of his fote/ but also for theyr profyte/ & ioyned to the lyon an offyce by the accorde of his bretherne/ & that was that he sholde cōduyte and lede an asse to his pasture/ whiche brought home wode and sholde kepe hym goynge & comynge And so he dyd/ for he dyd that whiche he was cōmaūded/ & ladde the asse thus as an herdman/ & kept hym wysely goynge and comyng/ & was to hym a ryght sure keper & defender/ & alwaye at the houre accustomed he & the asse came for to haue theyr refeccyon/ and for to make the asse to do the werke acustomed. ¶ On a tyme it happed that ẏ asse was in his pasture and the lyon slepte fast/ & certayne marchaūtes passed by with camelles/ & sawe the asse alone/ & stale hym and ladde hym awaye. And anone after the lyon awoke & whan he foūde not his felowe/ he ranne groynynge hyder & thyder/ and whan he sawe ẏ he coude not fynde hym/ he was moche sorowfull/ & durst not come in/ but abode at ẏ gate of ẏ chirche of ẏ monasterye/ & was ashamed that he came without the asse. And whan ẏ bretherne sawe that he was comen more late thā he was wont & without the asse/ they supposed ẏ by cōstraynt of hunger he had eten ẏ asse and wolde not gyue to hym his porcyon accustomed/ & sayd to hym/ go & ete that other parte of the asse ẏ thou hast deuoured/ & fyll thy glotony. And bycause they doubted/ they wolde wyte yf he had so eten/ they went to ẏ pastures of ẏ towne to se yf they coude haue ony demonstraūce of the deth of the asse/ and they founde no thynge/ & returned and tolde it to Jherome. And than he cōmaūded them to enioyne hym to do the office of ẏ asse. Than they hewed downe busshes & bowes/ & layde vpon hym. And he suffred it peasybly. And on a day whan he had done his offyce/ he went out to the feldes/ & began to renne hyder and thyder/ desyrynge to knowe what was done to his felowe/ & sawe fro ferre marchaūtes that came w̄ camelles charged and laden/ and the asse goynge before them. It was ẏ maner of that regyon/ that whan the people went ferre with camels/ they had an asse or an hors goynge tofore w̄ a corde aboute his necke for to conduyte ẏ better ẏ camelles. And so whā the lyon knewe ẏ asse/ with a grete rorȳge he ranne vnto them so terrybly that all ẏ marchaūtes fledde. And he so fered the camelles with betyng the erth with his tayle/ that he constrayned them to goo streyght vnto the celle with all theyr charge and ladynge. And whan the bretherne sawe this/ they tolde it to

Jherom. And he sayd/bretherne Wasshe the feet of our ghestes/& gyue them meet & abyde ye ꝑ Wyll of our lorde hereupon. And than ꝑ lyon began to renne ioyously through out all ꝑ monastery as he Was Wonte to do/& kneled downe to euery brother/& fawned them With his tayle/lyke as he had demaũded pardon of ꝑ trespace that he had done. And sayt Jherom Whiche knewe Well What Was to come sayd to his bretherne. Go & make redy all thynges necessary for ghestes ꝑ be comyng to vs. And as he thus sayd/there came to hym a messenger sayenge to him ꝑ there Were ghestes at the gate ꝑ Wold speke wt ꝑ abbot. And as soone as they Were come they kneled to ꝑ abbot & requyred of hym pardon. And he reysed and made them to stande vp goodly/& cõmaunded them to take theyr owne good/& not to take away other mennes. And than they prayed the holy sayntt that he Wold take the halfe of theyr oyle/& he refused it. And at the last he cõmaunded to take the mesure of oyle. And than they promysed that they shold bryng euery yere a mesure of oyle to that chirche/& theyr heyres after them. ¶It Was auncyently the custome/that Whosomeuer wolde myght synge in ꝑ chirche so ꝑ Theodosyan the emperour (as Johñ beleth sayth) requyred & prayed Damase the pope that he Wolde commyse to some Wyse man of ꝑ chirche to ordeyne ꝑ offyce and ordynall of the chirche. And than he knewe Well that Jherome Was a man ꝑ knewe the languages of greke/latyn/& hebrewe/& in all sciences/& cõmysed to hym the sayd soucrayne office. And than Jherome deuyded the psalter by feryes/& to euery ferye a nocturne propre he assygned. And establysshed in ꝑ ende of euery psalme to be sayd Gloria patri. And after he ordeyned reasonably to be songen ꝑ epystles & gospelles/& all other thynges appertenañt/saue the songe/Whiche he sent from Bethleem vnto ꝑ pope/Whiche all Was approued & ratefyed of hym & of the cardynals for to be vsed perpetually & so cõfermed. ¶After this in the mouth of the spelunke or caue in Whiche our lord laye/he dyd do make his monumẽt or sepulture. And Whã he had accomplysshed lxxxbiij. yere and syxe monethes he Was there buryed. Jn What reuerence saynt Austyn had hym/it appereth in his epystles that he sent to hym/in one of ꝑ Whiche he wrote in this maner. To his right dere frende/mooste beste beloued/& mooste clene in obseruynge & embracynge of charite vnto Jherome Austyn. &c. And in an other place he wryteth thus of hȳ. Sayt Jherome preest lerned in lettres of greke latyn & hebrewe/and in holy Wrytynges approued vnto his last age. Of Whome ꝑ noblenes of his fayre eloquence/ꝑ resplended from the este vnto the weste lyke vnto the clerenes of ꝑ sonne. ¶Prosper sayth also of hym in his cronycles. Jherome preest was in Bethleem somtyme clere to all the Worlde of noble engyne/& lyued in trãslatynge & Wrytynge of holy scripture And With hygh & noble study serued the vnyuersal chirche. ¶He sayd also of hym selfe to Ambygeu. J neuer enforced me so moche fro myn infancie as for to eschewe a swellynge courage & enhaũced heed/& callynge agaynst hym the hate of god/& euer J haue dredde the sure thynges/& haue entended wt all my herte to the monastery/& to hospitalite/& haue receyued gladly all comers (saue heretykes) and haue wasshen theyr feet. ¶Isidore sayth thus in the boke of Ethymologye. Jherome was wyse in thre lãguages/Whose interpretacyon is taken tofore other. For it is more holdyng & clere by Wordes/& it is interpreted of a very chrysten. ¶It is Wryten also of Jherome in ꝑ dyalogue of Seuere disciple of sayt Martyn Whiche was in his tyme. Jherom wout the meryte of the fayth & dowary of vertues/is not onely instruete in lettres of latyn/but

in greke & hebrewe/so that none ought to be compared to hym in euery science/the whiche had warre perpetuall agaynst ỹ wycked men. The heretykes hated hym for he lefte neuer to impugne agaynst them. The clerkes hated hym/for he reprened theyr synnes and theyr lyfe. But playnly good men loued hym & merueyled of hym. For they that demed hym an heretyke were madde. He was all in lessons/all in bokes/he ne rested daye nor nyght/but alwaye redde or wrote. Hec Seuer⁹. And lyke as it appereth by these wordes/& also he wytnesseth hymselfe. He suffred many persecutours & detractours whiche persecutours he suffred pacyently & goodly/as it appereth in an epistle ỹ he sent to Aselle. I gyue thankynges to our lorde god/ỹ I am worthy that ỹ worlde hate me/& that wycked men & ianglers hold me for euyll. For I knowe well that men come to heuen by ỹ dyffame of wycked men/more thā by good renome. And I wolde that ỹ company of myscreaũtes shold pursue & persecute me for ỹ name & ryght of our lorde. My wyll is that ỹ reprefe of the worlde aryse more feruently agaynst me/so that I myght deserue to be praysed of our lord/& that I may hope the rewarde of his promesse. Temptacyon is delyrous & agreable/whose meryte in relystynge is to be hoped rewarde of Jesu chryst in heuen. Ne the cursyng ne the maledyccyon is not greuous whiche is chaũged in to dyuyne laude & prayslynge He dyed aboute the yere of our lorde thre hondred foure score and eyght.

Here folowethỹ lyfe of sayntRemyge. And fyrst ỹ interpretacyon of his name.

REmyge is sayd of Remige/that is a bote mā or a rower. Or it is sayd of Remys/whiche ben instrumentes by whiche ỹ shyppe is rowed & cōduyted/& of gyon/that is to saye wrastlynge. He gouerned the chirche & kepte it fro peryll of wrake/& brought it to the porte of heuen And for the chirche he wrastled agaynst the assawtes of the deuyll.

SAynt Remyge cōuerted to ỹ fayth the kynge & the people of fraunce The kynge had a wyfe named Clotylde whiche was chrysten/& she enforced her moche to cōuerte her husbonde to ỹ chrysten fayth/but she might not. And whan she had a chylde/she wolde haue chrystened hym/but the kyng defended it to her And she rested not tyll at ỹ last the kynge graũted ỹ it shold be chrystened/& after ỹ it was chrystened/it dyed anone. Than sayd ỹ kynge/now it appereth well that Chryst is a byle god/for bycause he may not kepe hym whiche in his fayth sholde haue ben enhaũced in my kyngdom after me. And she sayd to hȳ. Now fele I well that I am loued of my god/bycause he hath receyued ỹ fyrst fruyte of my wombe/he hath enhaũced my sone to a better kyngdom/& to regne perpetually without ende/whiche is moche better than is thy kyngdom. And soone after she conceyued agayne/& had a fayre sone/whome with grete prayers she baptysed as she dyd ỹ fyrst/but anone after he was seke so ỹ they had no hope of his lyfe. And thā the kyng sayd to his wife/certeynly this is a feble god whiche may not cōserue ne kepe none that is baptysed in his name/& yf ỹ haddest a thousande & dydest them to be baptysed/all sholde perysshe. yet neuertheles ỹ childe reuyued & was al hole so that he regned after his fader. And the faythfull quene enforced her to brynge her husbonde to ỹ fayth/but he refused it in all maners. It is sayd in that other feest whiche is after the epyphanye/how the kynge was cōuerted to ỹ fayth. And the forsayd kyng Clouys whā he was chrystened sayd ỹ he wolde gyue to sayntRemyge for to endow his chirche/as moche

londe as he myght go aboute Whyles he slepte at myddaye. And so it was done. But there was a man whiche had a myll within ỹ circuyte Whiche saynt Remyge had closed. And as saynt Remyge wente aboute it/the myller put hym out with indignacyon & grete despyte. And saynt Remyge sayd to hym. Frende haue no dysdayne/& let it not be to harde yf we haue also this myll wt that other. Neuertheles the myller put hym out/& anone ỹ whele of the myll began to turne contrary. And than ỹ myller cryed after saynt Remyge & sayd. Seruaũt of god come & let vs haue the myll togyder. And saynt Remyge sayd nay it shall neyther be myn ne thyn. And anone ỹ erth opened & swalowed in all ỹ myll. And saynt Remyge knewe by ỹ spiryte of prophecye and by the wyll of god that a grete famyne sholde come/& assembled in a towne grete plẽte of whete. And the dronken vylaynes of ỹ towne mocked & scorned hym of his prouidence/& let the garners a fyre. And whã he knewe it/he came thyder/& bycause he was colde for age/and his last tyme approched fast/he sate downe by the fyre & warmed hym/& sayd with a peasyble herte/the fyre is alway good. Neuertheles they that made the fyre & all ỹ men of theyr lignage were broken in theyr membres/& the women gowty. And this endured in ỹ same towne vnto the tyme of Charles/whiche chaced & made them go theyr waye/& so dysperpled them. ¶ And it is to be knowen ỹ the feest of saynt Remyge ỹ is halowed in Januyer/is the feest of his blessed deth & deposycyon. And this is ỹ feest of ỹ trãslacyon of his blysted body. For whan after his deth the holy body sholde be brought to the chirche of saynt Thymothee & Appollynare with the shryne/& came nygh vnto ỹ chirche of saynt Chrystofre/it began to wey so moche/that they myght not meue it fro thens in no maner. At the last they prayed our lorde that he wolde vouchesafe to shewe them yf it were his wyll that the body sholde be buryed in ỹ chirche/where as no relykes rested. And than anone they toke vp the body lyghtly ynough/& buryed hym there honourably/& many myracles were shewed/so ỹ they enlarged and made the chirche more ample and large. And than they made an oratory behynde the awter/& wold haue doluen for to haue layde the body in that oratory/but they coude not meue it in no maner. Than they watched & prayed vn to our lorde/& at mydnyght they fell all a slepe. And on the morowe they foũde the sepulcre wt the body in the place/whiche aungelles had borne thyder whyle they slepte. And this was ỹ kalendes of October/whiche afterwarde by lõge tyme on the same day it was trãslated in to a fyerte or shryne of syluer. He floured aboute ỹ yere of our lorde. CCCC.lxxxx.

¶ Here folowth ỹ lyfe of saynt Logyer. And fyrst ỹ interpretacyon of his name.

LOgyer is sayd of leos/that is to saye people/& of ganos/that is to saye aũgell. Logyer was aungell to the people/for an aũgell is properly lyght/& is a messenger for to shewe ỹ people good werkes. And so he shewed to the people tofore the dede/how he & Ebronyen sholde fynysshe theyr lyues.

SAynt Logyer whan he shone & resplended in all vertue he deserued to be bysshop of Aduense. Clotayre was deed. He was moche greued for the cure & charge of the realme. And by the wyll of god & coũseyle of the prynces he crowned Childrik yet yonge to be kyng. But Ebronyen wolde haue made Theodoryk broder of Childrik kynge/not for the profyte of ỹ realme/but bycause he was put out of his power/& was hated of all ỹ people and doubted the yre of the kynge and of

the prynces/ & therfore he requyred of the kynge lycence for to entre in to relygyon. And ỹ kynge graũted it to hym. Than ỹ kyng dyd holde his broder Theodoryk in warde ỹ he sholde machyne no thynge agaynst ỹ realme. And by ỹ holynes & prouydence of ỹ good bysshop Logyer all the people were in ioye & in peas/ & soone after ỹ kyge beynge empayred by cuyll coũseyle was meued in wrath agaynst this holy bysshop seruaũt of god. And sought meanes ententyfly how he myght conuenably put hym to deth. But Logyer suffred all goodly/ & reputed his enemyes lyke as his frendes/ & dyd so moche towarde the kynge that on eester daye he sholde synge masse in that cyte wherof he was bysshop. And ỹ daye it was tolde to hym that ỹ kynge sholde performe that nyght all that he had treated for his deth. But he doubted no thynge/ but dyned ỹ daye with the kyng at his owne table/ & than he fledde his persecutour in suche maner that he wente to the monastery of Lucon there seruynge our lord/ in whiche Ebronyen there was hydde in the habyte of a monke/ & also serued him in grete charite And a whyle after ỹ kynge dyed/ & Theodoryk was enhaũced in to the regne. For whiche thynge the blysſed saynt Logyer meued by the weppynges and teres of the people/ & constrayned by the cõmaundement of his abbot returned vnto his see in his cite. But Ebronien anone renoũced his relygyon/ & was ordeyned steward of the kynge. And how be it that he was cuyll tofore/ yet he was werse after/ & studyed how he myght brynge Logyer to deth/ and sent knyghtes for to take hym. And whan ỹ blysſed Logyer knewe it/ he wolde haue escaped fro theyr woodnes & malyce. And as he yssued out of ỹ towne in the habyte of a bysshop/ he was taken of the knyghtes/ whiche anone put out his eyen. And than two yere after saynt Logyer with Gueryn his broder whom Ebronyen had exyled were brought vnto the palays of ỹ kynge. And as Ebronyen mocked ỹ bysshop/ they answered wysely & peasybly/ notwithstandynge ỹ wycked man Ebronyen sent Gueryn for to be stoned to deth wt stones/ & made ỹ bysshop to be ladde all ỹ night barefote vpon sharpe stones/ on whiche ỹ water ran fast. And whã he herde ỹ he prayſed god in his turmentes/ he made to be cutte out ỹ tongue of his heed/ & after to be kepte in pryson for to make hym suffre newe turmentes. But for all ỹ he lost neuer his speche/ but entended to preche and to exhortacyon as well as he might/ & sayd tofore how he & Ebronyen sholde dye/ and whan. Than a grete lyght in maner of a crowne enuyrõned his heed/ whiche moche people sawe And some demaũded hym what thynge it was. And he kneled downe & made his prayers yeldynge graces to god/ & admonested all them ỹ were there/ ỹ they shold chaũge theyr lyf in to a better. And whã Ebronyen herde ỹ/ he had grete enuye at hym/ & sent foure men for to smyte of his heed. And whan they ledde hym forth he sayd to them. It is no nede to you to labour ony more/ but fulfyll ye here the desyre of hym ỹ sente you. And than thre of them had so grete pyte of hym/ that they kneled downe & requyred pardon/ and ỹ fourth smote of his heed/ whiche anone was rauyſshed of ỹ deuyll/ & threwen in the fyre ended his lyfe myserably. Than two yere after Ebronyen herde that god shewed many myracles for his holy saint & ỹ renome of it shone ouer all/ & was tormented with cursed enuy/ & sent thyder a knight to wyte the trouth/ & to returne & tell to hym. And whan the knyght came thyder/ he proudly smote the tombe with his fote and sayd. In cuyll deth mote he haue ỹ sayth & byleueth ỹ this deed body may do myracles. And anone he was rauyſshed of ỹ deuyll & dyed sodeynly. And the saynt was more worshypped by his

deth. And whan Ebzonien herde this/he was than moze turmented with malyce of enuy/and enfozced hym to quenche the fame of ỹ holy saint. But after ỹ sayenge tofoze of ỹ saynt/he felonously slewe hym selfe with a swerde. And this holy bysshop saynt Logyer suffred deth aboute ỹ yere of our lozde. vj. C. lxxx. In the tyme of Constantyne the fourth.

¶ Here folowyth the feest of saynt Fraũceys fyzst begynner of ỹ frere mynours. And fyzst of his name.

HFraunceys was fyzst named John/but after his name was chaũged and was called fraũceys. The cause of ỹ chaũgyng of his name was many folde. Fyzst foz ỹ reason of his meruaylous chaũgyng/foz it is knowen that he receyued of god by myzacle the frenshe tongue. And it is sayd in his legende/that whan he was replenysshed of the grace of god & of the ardour of the holy ghoost/he pzonoũced out bzennynge wozdes in frenshe. Secondly by the reason to publysshe his offyce/wherof it is sayd in his legende/that the dyuyne pzouydence gaue to hym that name by cause of hym synguler/and is a customed name. The oppynyon of this mysterye was knowen thzough out all ỹ wozlde. Thyzdly by reason of his offyce in effecte/wherupon was gyuen to vnderstande that by hym and by his sones he shold make many seruauntes of the deuyll and bonde to synne free. Fourthly by reason of grete courage and magnanymyte of herte/foz frenshe men ben sayd of fyersnes/foz in them is naturall fyersnes and grete courage of herte. Fyfthly by reason of ỹ vertuosyte in spekynge/foz his wozdes kerued away the vyces lyke an axe. Syxthly by reason that he chaced away compnly the deuylles. Seuenthly by reason of honeste of his conuersacyon/and of perfeccyõ of werke. And it is sayd that some sygnes that were bzought to Rome tofoze the cõsulles whiche were in terroure of the people and in wozshyp were called Franciscus.

HFraunceys seruaunt and frende of almyghty god/was bozne in the cyte of Assyse/& was made a marchaunt vnto the. xxv. yere of his age and wasted his tyme by lyuyng vaynly/whome our lozde tozrected by the scourge of sekenes/and sodeynly chaũged hym in to an other man/so that he began to shyne by the spiryte of pzopheeye. Foz on a tyme he with other men of Perusse was taken pzisoner and were put in a cruell pzison/where all the other wayled & sozowed/and he onely was gladde & enioyed. And whan they had repzeued hym therof/he answered/knowe ye sayd he that I am ioyful/foz I shall be wozshypped as a saynt thzough out all the wozlde. ¶ On a tyme he went to Rome by cause of deuocyon/& he toke of all his clothes and cladde hym with the clothes of a begger/and sate amonge the pooze men tofoze the chirche of saynt Peter/& as one of them begged with them coueytously/& moche oftener wolde haue done/but the shame of knowen people letted hym. The olde enemy ỹ deuyll enfozced hym to lette hym of his holy purpose and shewed to hym a woman monstruous and hozrybly dysfygured/croke backed and lame/whiche was in that cyte. And he sayd to hym/that yf he lefte not that he had enterpzysed/he wolde make hym semblable & lyke to her. But he was confozted of our lozde/whiche herde a voyce

sayenge to hym. Fraũceys take these byt ter thyges for ẏ swete/ & despyse thyselfe yf ẏ desyre to knowe me. ¶ On a tyme he mette a lepre/ whome naturally men abhorre/ but he remembred hym of ẏ worde that was sayd of god/ & ranne to hym & kyssed hym. And anone the lazare vanysshed awaye/ wherfore he went to thabytacyon of the lazares/ & kyssed deuoutly theyr handes/ and gaue to them money/ and let them haue no nede of suche as he myght do. ¶ On a tyme he entred in to ẏ chirche of saynt Damian for to make his prayers/ & ẏ ymage of Jesu chryst spake to hym & sayd. Fraũceys go and repayre my hous whiche is al destroyed as thou seest. And fro that houre the soule of hym lyquefyed. And ẏ passyon of Jesu chryst was meruaylously enfyxed in his herte. And than he dyd grete payne & was besy in repayrynge the chirche/ & solde all that he had/ & gaue ẏ money therof to a preest And he durst not receyue it for fere of his parentes & kynne. Than he castynge it awaye tofore the preest as dust settynge nought therby/ wherfore he was taken of his fader & bounden/ & restored to hym his money/ & resygned also his clothes/ & so naked he fledde to our lorde/ and cladde hym with hayre. And than the blyssed Fraũceys went to a symple man/ whom he toke in stede of his fader/ and prayed hym ẏ lyke as his fader doubled on hym his curses/ that in cõtrary he shold blysse hym. His owne broder germayne sawe hym in a wynter tyme haue on hym but foule & fewe clothes/ & that he trẽbled for colde/ & was entendynge to his prayers sayd to his felowe. Go to Fraũceys & saye to hym that he sell to the a penyworth of his swete. And whã he herde it he answered w̃ a glad chere. I wyll sell it vnto my lorde god. ¶ On a daye he herde in ẏ chirche ẏ whiche our lorde sayd to his dyscyples whã he sent them for to preche. And anone he adressed hym w̃ all his myght to do & kepe all those thynges. He dyd of his hosen & his shone fro his feet & cladde hym with a foule cote/ & toke a corde for his gyrdell. ¶ He wente on a tyme in a snowe by a wode/ & was taken by theues And they demaũded hym what he was And he sayd that he was the messenger of god. And anone they toke hym and cast hym in the snowe sayenge to hym/ lye ẏ there vylayn messenger of god. ¶ Many noble & vnnoble clerkes and lay men had despysed the worlde and began to folowe hym. And the holy fader enseygned and taught them the perfeccyon of ẏ gospell/ whiche was for to be in pouerte/ & that they sholde go by the waye of symplenes Than he wrote a rule after the gospell to hymselfe & his bretherne had & to be had whiche pope Innocent confermed. And fro than forthon he began to sprede more ardauntly the sedes of the worde of god/ and went aboute cytees and castels by a feruent & meruaylous desyre. ¶ There was a frere whiche semed outwarde of meruaylous holynes/ & kepte scylence so straytly that he wolde not be shryuen by wordes but by sygnes/ and euery man praysed hym as a saynt. This holy man Fraũceys came thyder & sayd/ leue ye bretherne to prayse hym/ for I shall not yet prayse hẏ/ lest it be by fayntyse of ẏ deuyl let hẏ be warned to be shryuen twyes in the weke by worde & spekyng. And yf he do it not/ this is but tẽptacyon of ẏ deuyl & fraudelous deceyte. And than ẏ freres warned hym so to do. And he put his fynger to his mouth and shoke his heed/ and shewed ẏ in no wyse he wold cõfesse hym And anone after he returned agayne to ẏ worldly lyfe/ as an houde to his vomyte and went out of his ordre/ & fynisshed his lyf in synfull actes & werkes. ¶ On a tyme saint Fraũceys was wery of goynge & rode vpon an asse/ & his felowe one Leonarde of Assyse was also wery of goynge And saynt Fraunceys began to thynke

thus & saye in hymselfe/his kynne & my kynne were not lyke. And incontynent he alyght downe & sayd to the frere. It apperteyneth not to me to ryde/& ꝑ to go on fote/for thou art more noble than I am. And the frere was abasshed and kneled downe & requyred pardon. ¶ On a tyme as he passed by a place a noble lady ranne so hastely agaynst hym ꝑ she myght not speke for werynes. And he asked of her what she wolde. And she sayd/praye for me fader/for I may not performe ꝑ purpose of helth whiche I haue begon/for my husbonde whiche letteth me/doth to me many aduersitees in ꝑ seruyce of god And he sayd to her. Go thy waye doughter/for ꝑ shalt haue anone cõforte of hym & saye to thyn husbonde in goddes name & myn/ꝑ now is the tyme of helth/& here after shall be the tyme of equite & ryght. And whan she had sayd so to her husbonde/the man was sodeynly chaũged/& auowed to god cõtynence & chastite. ¶ On a tyme a poore labourer was almost lost in a wode for thurst/& this holy saynt impetred a foũtayne by his prayers. ¶ On a tyme he sayd to a frere that was famyliar with hym this secrete whiche was shewed to hym by the holy ghoost. There is a seruaũt of god lyuyng in ꝑ worlde on this daye/for whose sake as longe as he shall lyue our lorde shal suffre no famyne amonge ꝑ people. But without doubte it is sayd/that whan he was deed all that cõdycyon was chaũged to ꝑ cõtrary. For after his blyssed dethe he appered to ꝑ same frere & sayd to hym. Loo now is ꝑ famyne comen/whiche as lõge as I lyued vpon erth our lorde wolde not suffre it to come. ¶ On an eester daye the freres grekes that were in deserte had layde theyr table more curyously than on an other tyme/& had made redy the glasses and set them on ꝑ borde. And whan saynt Fraũceys sawe that/he anone withdrewe hy & set on his heed the hatte of a poore man whiche was there/and bare his staffe in his hande/& wente out and abode at the gate. And whan ꝑ freres ete at dyner/he cryed at ꝑ doze that they shold gyue for ꝑ loue of god an almes to a poore seke man Than the poore man was called in/& entred and sate downe alone vpon the erth & set his dysshe in the dust/whiche whan the freres sawe/they were abasshed and were sore agast. And he sayd to them/I se the table arayed & aourned/& I knowe well that it is not for poore men that seke theyr meet fro doze to doze. He loued pouerte in hymselfe & in al other/so ꝑ he called alwaye pouerte his lady. But whan he sawe one more poorer than hymself/he had therof enuye/& doubted to be ouercomen of hym. ¶ On a daye he sawe a poore woman/and he shewed her to his felowe & sayd. The pouerte of this woman dothe to vs shame & repreueth strongly our pouerte. For my ryches I haue chosen my lady pouerte/& she shyneth more in this woman than in me. ¶ Whan on a tyme a poore man passed tofore hym/& ꝑ holy man was meued with inward compassyon/& his felowe sayd to hym/though this man be poore/peraduenture there is not a rycher of his wyll in all ꝑ prouynce Than saynt Fraũceys sayd to hym/anone despoyle ꝑ of thy cote/& gyue it to ꝑ poore man/& knowlege thyselfe culpable/and knele downe to his feet. To whom anone he obeyed & dyd so. ¶ On a tyme thre women lyke of byssage & all thynges & of habyte entred & mette hym/and he salewed them in this maner. Welcom my lady pouerte/& anone they vanysshed away and were no more seen. ¶ On a tyme as he came to ꝑ cite of Arete/& a mortal batayle was meued in ꝑ cite. This holy mã sawe vpon the burgh on ꝑ grounde the deuylles makynge grete ioye & were glad. Than he called his felowe named Syluester/& sayd to hym. Goo to the gate of the cyte/and cõmaũde to these deuylles in goddes

name that is almyghty that they go out of the cyte. Than he went hastely & cryed strongly. All ye deuyls departe fro hens in ỹ name of god/ & by the cõmaũdement of Fraunceys our fader. And they wente all away. And than ỹ cytezyns anone began to accorde. The forsayd Sylueſter whã he was yet a seculer preest/ he sawe in his slepe a golden crosse yſſue out of the mouth of saynt Fraũceys/ of the whiche the ouer ende touched heuen/ & ỹ armes of the crosse stratched fro ỹ one to ỹ other parte of the worlde. Than the preest had compũcyon & lefte the worlde/ & folowed perfytly this holy man saynt Fraũceys.

¶ And on a tyme as this holy man was in prayer/ the deuyl called hym thryes by his owne name. And whan ỹ holy man had answered hym he sayd. None in this worlde is so grete a synner but yf he conuerte hym/ our lorde wolde pardon hym But who ỹ sleeth hymselfe by harde penaũce/ shall neuer fynde mercy. And anone this holy man knewe by reuelacyon ỹ fallace & deceyte of ỹ fende/ how he wold haue withdrawen hȳ for to do well. And whan the deuyl sawe that he myght not preuayle agaynst hym/ he tempted hym by greuous temptacyon of ỹ flesshe. And whan this holy seruaũt of god felte ỹ/ he despoyled of his clothes & bette hymselfe ryght harde w̃ an harde corde/ sayenge. Thus broder asse/ it behoueth the to remayne & to be beten. And whan ỹ temptacion departed not/ he went out & plunged hymselfe in the snowe all naked/ & made vij. grete balles of snowe/ & purposed to haue taken them in to his body and sayd This greteſt is thy wyfe/ & these foure two ben thy doughters/ & two thy sones/ and ỹ other twayne ỹ one thy chambrere & that other thy barlet or yeman/ haste ỹ & clothe them/ for they all dye for colde/ & yf thy besynes ỹ thou hast aboute them greue ỹ sore/ than serue our lord perfytly And anone the deuyl departed from hym all confused/ and saynt Fraunceys returned agayn in to his cell glorysynge god.

¶ And as he dwelled on a tyme w̃ Leon the cardynall of saynt crosse/ the deuylles on a nyght came to hym & bette hȳ right greuously. Thã he called his felowe and sayd to hym/ these ben deuyls Jaylers of our lorde/ whome he sendeth to punyſſhe the excesses/ but I can remembre me of none offences ỹ I haue done/ but by the mercy of god I haue waſſhed thē awaye by satysfaccyõ. But peraventure he hath sent me them bycause he wyll not suffre me to fall bycause I dwell in ỹ courtes of grete lordes/ whiche thȳge peraventure engẽdreth not good suspeccyõ to my right poore bretherne/ whiche suppose I haboũde in delices. And erly in ỹ mornynge he arose & departed thens. ¶ On a tyme as he was in his prayers/ he sawe vpon the couerynge of ỹ hous assembles & companyes of deuyls/ whiche ranne hyder & thyder w̃ grete noyse. And he went out & sygned hym with the signe of the crosse & sayd. I saye to you in ỹ name of almyghty god/ that ye deuylles do to my body all that is suffred to you to do/ & I shall suffre it pacyently/ for I haue no greter enemye than my body/ & ye shall auenge me on myn aduersarye whyles ye take on it vengeaunce by my lyfe. Than they banyſſhed away all cõfused. ¶ There was a frere whiche was felowe of saint Fraũceys was on a tyme rauyſſhed/ & sawe in spiryte ỹ glorious place in heuen/ wherin he sawe amõge other setes a right noble sete shynȳge of more noble glory than the other/ & as he meruayled for whome this noble syege or sete was kept/ he herde that it was sayd that this sete longed somtyme to one of ỹ prynces ỹ fell/ & it is now made redy to the meke and humble Fraũceys. And whã saynt Fraũceys ysſued fro his prayers/ ỹ frere demaunded hȳ. Fader what wenest ỹ of thyselfe. And he answered. I wene that I am greteſt

of all synners. And anone ỹ spiryte came into the herte of the frere & sayd. Beholde what was the vysyon that thou sawest. For humplyte shall lyft vp ỹ moost meke man vnto the seet lost by pryde. ¶This holy man saynt Fraũceys sawe in a vysyon aboue hym Seraphyn crucyfyed/ỹ whiche impryncted in hym the sygnes of his crucifyenge/that hym semed that he was crucyfyed/& that in his hãdes/his feet & in his syde hỹ semed were ỹ signes of the woundes of the crucyfyenge/but he dyd hyde these tokens as moche as he myght/that no man sholde se them. And yet neuertheless some sawe them in his lyfe/& at his deth they were seen of many/and were shewed by many myracles that tho sygnes were true. Of ỹ whiche myracles twayne shall suffyse for to be set here. ¶There was a man named Rogyer/and was in Puylle tofore ỹ ymage of saynt Fraũceys/and began to thynke and say/may this be true that this man was soo ennobled by suche myracle/or was this an illusyon/or an inuencyon dissymyled of his bretherne the freres. And as he thought this/he herde sodeynly a sowne lyke as a quarell had be shotte out of an arbalastre or a crosse bowe/and he felte hymselfe greuously hurte in his lyft hande/but there appered no hurte in his gloue. And than he toke of his gloue/and sawe in the palme of his hande a woũde as it had ben of an arowe/out of whiche woũde there yssued so grete payne of ache and brennynge/that almoost he dyed for sorowe and payne. And than he repented hym & sayd/that he byleued ryght veryly the signes & tokens of saynt Fraũceys And whan he had prayed by two dayes saynt Fraũceys by his holy sygnes and stygmates/he was anone delyuered of his payne & made all hole. ¶In the realme of Castille there was a mã deuoute to saynt Fraunceys/whiche went on a tyme to complyne to the chirche of saynt Fraunceys/& men laye in a wayte for to slee hỹ/& in stede of an other man he was taken by errour & ignorauce/& was woũded and left as halte deed. And after that cruell morderer stycked his swerde in his thyrote and lefte it therin/and myght not drawe it out/but went his waye. And than men cryed & ranne hyder & thyder/and the man was sore bewayled lyke as he had ben deed. And whan they ronge to matyns at mydnyght at ỹ chirche of the freres/the wyfe of the man began to crye. Aryse vp syr & go to matyns/for the bell calleth the. And than anone he lyfte vp his hande to shewe ỹ some man sholde take the swerde fro his thyrote. And anone in syght of them all/the swerde sprange out aferre as it had be thrown of a stronge champyon. And anone the man arose perfytly hole/& sayd that saint Fraũceys came to hym and ioyned his stygmates to my woũdes/and enoynted them with the swetenes of his signes/& sewed them togyder meruaylously by his touchynge And whã he wolde haue gone/I shewed hym that he sholde take away ỹ swerde for els I sholde not con speke/and anone he toke it out/and threwe it awaye ferre from hỹ/& heled me with touchynge my thyrote wt his sygnes. ¶The two clerkes grete lumynayres of the worlde/that is to saye saynt Dompnyk and saynt Fraũceys were in ỹ cite of Rome tofore ỹ lorde hostyence/whiche afterwarde was pope of Rome/and this bysshop sayd to them. Wherfore make ye not of your freres bysshops & prelates/whiche sholde preuayle more by techynge and example gyuynge And there was longe cõtencion bytwene them who sholde fyrst answere. And humylite ouercame Fraũceys that he wold not speke tofore ỹ other. And than saynt Dompnyk humbly obeyed & sayd. Syr our bretherne ben lyft vp in good degree yf they knewe it/and I shall neuer suffre to my power that euer they shal hope

to haue ony hyer dygnite. After that answered saynt Fraunceys. Syr my bretherne ben called mynours/bycause they wolde not be made greter. And ỹ blyssed saynt Fraũceys full of ryght grete symplycite admonested & warned all creatures to loue theyr creatour. He preched to byrdes/and was herde of them/they suffred hym to touche them/& wout lycence they wolde not returne ne flee from hym And on a tyme whã he preched/the swalowes chytered & songe/and anone by his cõmaũdement they were styll. ¶There was also on a tyme a byrde vpon a fygge tree besyde his cell/whyche sange oft full swetely/& saynt Fraũceys put forth his hande & called that byrde. And anone the byrde obeyed & came vpon his hãde. And he sayd to her. Synge my syster & prayse thy lord. And than anone she songe/& departed not tyll she had lycence. He spared to touche lyghtes/lampes/& candels/by cause he wold not defoule them with his handes. He went honourably vpon ỹ stones for ỹ worshyp of hym that was called stone. He gadred ỹ small wormes out of the waye bycause they shold not be troden with the feet of them that passed by. He cõmaũded in wynter to gyue hony to bees/that they shold not perysshe for hongre. He called all beestes his bretherne. He was replenysshed with meruaylous ioye for the loue of his creatour. He beheld the sonne/the mone/& the sterres/and somoned them to ỹ loue of theyr maker. He defended for to make hym a grete crowne sayenge/I wyll that my symple brethern haue part in my heed. ¶There was a seculer man whiche sawe saynt Fraunceys the seruaũt of god prechynge at saynt Seuerys/and he sawe by reuelacyon of god that saynt Fraũceys was stratched vpon a crosse made of two clere swerdes/of whiche that one came from his heed to his feet/and that other stratched from that one hande to that other/ so that he had neuer seen suche a demonstraũce. Than he was moued in his hert and entred in to the ordre/and fynysshed goodly his lyfe. ¶On a tyme as saynt Fraũceys was seke in his eyen for contynuall weppynge/his bretherne sayd to hym that he shold refrayne hym fro weppyng. And he answered/the vysytacyon of the lyght perdurable is not to be put awaye for the lyght that we haue here with the eyes. And than his bretherne constrayned hym to take a medycyne for his eyen And the surgyen helde a brennynge yren in his hande. And the blyssed Fraunceys sayd. My broder fyre/be thou to me this houre debonayr and curable. I praye to our lorde ỹ made the that thou attempre my hete. And than he made the sygne of the crosse agaynst the fyre/and the fyry yren was put in to his tendre flesshe from his ere vnto his eye lyddes/& he felte no payne. ¶He was strongly seke in the deserte of saynt Urban. And whan he felte that nature fayled in hym/he asked for to drynke wyne/& there was none/and they brought to hym water/& he blyssed it and made the sygne of the crosse theron and it was cõuerted & turned in to ryght good wyne. And ỹ holy man gate of our lorde that the pouerte of ỹ deserte myght not gete. And as soone as he had tasted it he became strõge & was all hole. He had leuer here blame of hymselfe than prayse/& for bycause ỹ the people prayse in hym ony thynge of meryte of holynes he cõmaũded to some broder to saye to hym in his ere some vylany in blamyng hym and defoulynge. And whan suche a broder so cõstrayned agaynst his wyll called hym vylayne marchaũt/& vnprofytable fole. Than was he gladde/& blyssed hym & sayd. God blysse the/for thou sayst very true wordes/and this thynge appertayneth to me for to here. And this holy man sayt Fraũceys wold neuer be more mayster ne gouernour/but he wolde be mo-

re subgecte/ne so cõmaũde as obey. And therfore he lefte for to be generall/and demaunded to be vnder the Wardeyne/to Whose Wyll he alWaye submytted hym selfe in all thynges. He promysed alWaye obedyence to the frere w̃ Whom he Went and kepte it. ¶ Whã a frere had done ony thynge agaynst the rule of obedyence/& had sygne of penaũce/yet this holy sayut Fraũceys for to fere other/cõmaunded to cast ꝑ hode of hym in to ꝑ fyre. And Whan it had ben a Whyle in the fyre/he cõmaũded to take it out & gyue it agayne to the frere. And the hode Was taken out of the fyre Without ony hurte. ¶ He Went on a tyme by ꝑ more of Uenyse/& foũde there a grete multytude of byrdes syngynge/ and he sayd to his felowes. Our systers these byrdes gyue laude to theyr maker/ let vs go in the myddle of them/& synge We our houres canonycalles to our lorde And they entred in amonge them/& they meued not/but bycause they myght not here eche other for the chyteryng & noyse of the byrdes he sayd. My systers byrdes cese your songe tyll We haue yolden vnto our lorde due prayesynges. And than they helde them styll. And Whan they had fynysshed theyr laudes/he gaue to them lycence to synge agayne. And anone they reprysed theyr songe agayne after theyr custome. ¶ He Was on a tyme herbero-Wed With a knyght/& sayut Fraunceys sayd to hym. Broder fayre hoost/agree to that I shall saye to the. Confesse thy synnes/for thou shalte soone ete in an other place. And anone he graũted that to hym & ordeyned for his meyny/& toke penaũce of helth. And as soone as they Went to ꝑ table/the hoost dyed sodeynly. ¶ On a tyme he foũde a grete multytude of byrdes/and he sayd to them. My bretherne ye ought strongly to prayse & gyue laude to your maker/Whiche hath cladde you With fethers/& hath gyuen to you pẽnes for to flee/& hath graũted you the purete of the ayre/and gouerneth you Without charge or besynes. And ꝑ byrdes turned theyr beckes or bylles to hym/& spradde theyr Wynges/& stretched theyr neckes and adressed theyr hedes/& behelde hym ententyfly. And he passed forth by ꝑ myddle of them so nygh that he touched them With his cote/& none of them arose out of his place/tyll he gaue to them leue that they flewe togyder. ¶ On a tyme Whan he preched at the castell Almarye/and he myght not be herde for ꝑ swalowes/Whiche made theyr nestes/to Whom he sayd My systers swalowes/it is tyme that I speke/for ye haue said ynough/be ye now styll tyll ꝑ Worde of god be accomplysshed And they obeyed hym & Were styll anone And this holy man sayut Fraũceys passed thrOugh puylle/he foũde in his waye a purse full of money. And Whan his felowe saye it/he Wolde haue taken it for to haue gyuen it to the poore people/but he Wolde not suffre hym in no maner & sayd to hym. Sone it apperteyneth not to the to take the goodes of other men/& Whan his felowe hasted hym to haue taken it/ sayut Fraũceys prayed a lytell/and after cõmaunded hym to take ꝑ purse/Whiche than foũde therin a grete addre in stede of money. And Whã the frere sawe that/he began to doubte/but he Wolde obey/and toke the purse in his handes/and there sprange out anone a serpent venymous. And than sayut Fraunceys sayd to hym. Money is none other thynge to ꝑ seruaũtes of god but the deuyll/Whiche is a serpent venymous. ¶ There Was a frere greuously tempted/and began to thynke that yf he had ony thynge Wryten of the hande of theyr fader saint Fraũceys that than that temptacyon sholde be chaũged away anone/but he durst in no Wyse dyscouer this thyng. On a tyme sayut Fraũceys called hym & sayd. Sone bryng to me parchement & ynke/for I Wyll Wryte some prayesynges to god. And Whan he

had wryten he sayd. Take this chartre and kepe it vnto the daye of thy deth diligently. And anone all his temptacyons went awaye. And the same frere whan sayn̄t Fraũceys laye seke began to thynke Our fader approcheth the deth/and yf I myght haue after his deth his cote/ I sholde be gretely cõforted. And after this the holy man sayn̄t Fraũceys called him and sayd. I gyue to the this my cote/ yf thou haue therto after my dethe playne ryght. ¶ He was lodged on a tyme in Alexandre in Lombardye with an honest man/whiche demaunded hym yf for the obseruaũce of the gospell he sholde ete of all that whiche was set tofore hym. And he consented to the deuocyon of his hoost And than ỹ hoost dyd do make redy a capon of seuen yere olde/ & as they ete of it there came an vntrue man whiche demaunded almes for ỹ loue of god. And so anone whan this blyssed man herde that blyssed name/ he sente to hym a membre of the capon. And the cursed man kepte it And on the morow whan this holy man preched/this cursed man shewed ỹ pyece of the capon and sayd. Loo se here what flesshe this frere eteth/whom ye honour as a sayn̄t/for he gaue it to me yester euen But this pyece of the capon was seen of all the people as it were fysshe. And than that man was blamed of all the people/ and sayd that he was madde. And whã he vnderstode it/he was ashamed/ & demaunded pardon. And whan this man came agayne to his good thought/ than the flesshe returned agayne to his owne kynde & fourme. ¶ On a tyme as he sate at the table & collacyon was made of the pouerte of the blyssed virgyn our lady/ anone sayn̄t Fraũceys arose and began to wepe & sobbe sorowfully/ so that his bysage was all wete of teres/and began to ete the remenaunt of his breed vpon the grounde. He wolde also that ryght grete reuerence sholde be done to the handes of preestes/to whome was gyuen power to sacre the blyssed sacrament of our lorde. And than he sayd ofte/ yf it happened me to mete ony sayn̄t comynge fro heuen/ & also a poore preest/ I wolde fyrst go kysse the preestes handes/ & wolde saye to the sayn̄t/ holy sayn̄t abyde a whyle/ for the hãdes of this preest haue handled ỹ sone of lyfe/ & haue performed a thynge aboue humanite. He was ennobled in his lyfe by many myracles/ for ỹ breed that was brought to hym to blysse gaue helth vnto many seke men. He cõuerted water in to wyne/ of whiche a seke man tasted/ & receyued anone helth. And also dyd many other myracles. And whã his last dayes approched/ & was greued by longe infirmite/ than he made hymselfe to be layde vpon the bare grounde/ & dyd do call all ỹ freres that were there. And whan they were all present/ he blyssed them. And lyke as our lorde fedde his disciples at souper on sherthursdaye/ he gaue to eche of them a morsell of breed/ & warned them as he was wonte to do/ to gyue laude to theyr maker. And ỹ very deth whiche is to all men horryble & hatefull/ he admonested them to prayse it. And also he warned & admonested deth to come to hym/ & sayd. Deth my syster welcome be ỹ. And whan he came at ỹ last houre/ he slepte in our lorde. Of whome a frere sawe ỹ soule in maner of a sterre/ lyke to the mone in quantite/ & ỹ sonne in clerenes. ¶ There was a frere named Austyn whiche was mynystre & seruaũt in the londe of labour of ỹ erth. And as he was in his last ende & had lost his spethe/ he escryed sodeynly and sayd. Abyde my fader abyde/ I shall go with the. Than the freres demaũded hym what he sayd. And he sayd/ se ye not our fader Fraũceys ỹ gothe to heuen And anone he slepte in peas/ and folowed his holy fader. ¶ There was a lady whiche had ben deuoute to the blyssed Fraũceys dyed/ & the clerkes & preestes were

at the bere for to synge ꝑ exequyes of her
she arose vp sodeynly of the bere & called
one of ꝑ preestes that were there & sayd.
Fader I wolde confesse me/I was deed
and sholde haue be put in a cruell prison
bycause I had not shryuen me of a synne
that I shall saye. But sayut Fraunceys
prayed for me/that this synne confessed
and shewed/I shall haue forgyuenes/&
anone as I shall haue sayd and confessed
it to the/I shall rest in peas tofore you all
And than she was confessed and assoyled
& rested anone in our lorde. ¶The freres
of Uyterbe wolde haue borowed a carte
of a man. And he answered in despyte/I
had leuer se two of you slayne with saint
Fraũceys thã I sholde lene you my carte
But he came agayne to hymselfe/and re
preued hymselfe/& repented hym of the
blame ꝑ he had sayd/& doubted the yre of
god. And anone his sone was seke & dyed
And whan he sawe his sone deed/he fell
downe to ꝑ erth weppynge/& called sayut
Fraunceys & sayd. I am he that synned/
thou sholdest haue beten me/and prayed
deuoutly to the holy saint to gyue agayn
to hym whome he had taken away from
hym/& repented hym of his wycked bla-
mynge & blasphemynge. And anone his
sone reuyued & sayd. Whan I was deed
sayut Fraũceys ladde me by a lõge waye
and derke/and at the last he brought me
vnto a ryght fayre grene/& after sayd to
me. Returne to thy fader/I wyll no len-
ger holde the. ¶There was a poore mãn
whiche ought vnto a certayn ryche man
a quantite of money/and prayed hym for
the loue of sayut Fraũceys that he wold
prolonge ꝑ terme of paymẽt. To whome
he answered proudly. I shall set the in su
che a place/ꝑ neyther Fraunceys ne none
other shall helpe the. And anone he toke
and boũde hym/& set hym in a derke pry
son. And anone after sayt Fraũceys came
thyder & brake vp the pryson/& loosed his
bondes/& brought the man all safely to
his owne hous. ¶There was a knyght
whiche detracted the werkes and myra-
cles of sayut Fraũceys/and on a tyme as
he played at the dyce/he beynge all enra-
ged & full of woodnes & of cruelnes sayd
to them that stode by hym/yf sayt Fraũ-
ceys be a sayut/let come.xviij.on ꝑ dyce.
And anone came in thre dyce in eche of
them.vj. and so it appered.ix.tymes/at
euery tyme thre syxes at eche cast. And
than he addynge woodnes to woodnes
sayd. yf it be true ꝑ Fraũceys be a sayut/
let a swerde ryue me through my body
this daye. And yf he be no sayut/that I
escape safely. And whan the playenge at
dyce was ended/bycause he had made ꝑ
prayer in synne/sayd iniurye to his ne-
uewe/& his neuewe toke his swerde and
thrust it through his bely and slewe hym
anone. ¶There was a man that had lost
his thye/ꝑ he coude not moue it/& cryed
to sayt Fraũceys thus sayenge/helpe me
sayut Fraũceys/remembre the of ꝑ deuo
cyon & of ꝑ seruyce ꝑ I haue done to ꝑ/for
I caryed the vpon myn asse/& kyssed thy
feet & thy handes/& now I dye for payne
of this ryght harde turmẽt. Than ꝑ holy
man appered to hym w̃ a lytell staffe ꝑ he
helde/whiche had ꝑ sygne of thau/& tou-
ched therwith ꝑ place of his payne/& the
postume brake/and receyued anone full
helth/but ꝑ sygne of thau abode alwaye
in the same place. With that sygne sayut
Fraũceys was wont alway to signe his
lettres or bylles. ¶There was a mayde
whiche dwelled in ꝑ moũtayns of puylle
in a castell/& her fader & moder had but
onely this doughter/& she dyed. And her
moder was moche deuout towarde sainct
Fraũceys/but than she was full of heuy
nes. And sayut Fraũceys appered to her
& sayd/wepe no more/for the light of thy
lanterne is quenched/& it apperteyneth
not that I yelde her agayne to the by thy
prayer. But yet the moder had affyaũce
and truste in the sayut/& wolde not suffre

to bere awaye the body / but in callynge saynt Fraunceys she toke her doughter ꝑ was deed & reysed her vp alyue and hole. ¶There was a chylde in Rome fallē out of a wyndowe to ꝑ groūde & dyed forthwī And they called to saynt Fraunceys for helpe / & the chylde was anone restored to lyfe. ¶In a cyte of Swetse it happened that an hous fell and slewe a chylde. And whan they had put the corps in a cheste for to burye it / the moder called on saynt Fraūceys with all her deuocyon / & about mydnyght the chylde coughed & arose all hole / & began to prayse god. ¶Frere James of Beaten had passed a flode in a bessell with other freres whiche were set a londe / & he hasted so sore after to go out / bycause he was last / and the shyppe recuyled backwarde in to ꝑ water / so that he fell downe in to ꝑ depest of ꝑ flode. And than all the freres prayed to saynt Fraūceys for hym. And he hymselfe as he myght with lyke deuocyon called the holy saynt to his ayde & helpe in his herte. And that same frere began to go in the bottom of ꝑ water as dyre as he had gone on ꝑ erth / and caught ꝑ bote whiche was drowned & brought it to ꝑ banke / & came vp wout wetynge of his clothes that he ware / ne neuer droppe of water touched his cote ne wette no thynge on hym. Than let vs deuoutly praye this holy fader saynt Fraūceys to be our socour & ayde in our aduersytees & perylles / & helpe that by his merytes we may after this shorte lyfe come in to euerlastynge lyfe in heuen. Amen.

¶Here folowyth the lyfe of saynt Pelagyen. And fyrst the interpretacyon of her name.

PElagyen is sayd of pelagus / whiche is as moche to saye as the see For in ꝑ see all waters haboūde. In lyke wyse haboūded she in ꝑ see of this worlde of all rychelles & of delyces / she was the see of iniquite / & the flode of synnes. But she plunged afterward in the see of teres and washed her in the flode of baptym.

PElagyen was ꝑ formest & noblest of the women of Antyoche / full of rychesses in all thynges. She was right fayre of body / noble in habyte / bayne and bayable of courage / and not chaste of body. ¶On a tyme she wente through the cyte with grete pryde & ambycyon / that there was no thynge seen on her but golde and syluer and precyous stones / & ouer all where as she went she fylled the ayre with dyuerse odours and swete smelles / and tofore & after her went a grete multytude of ponge men and maydēs / whiche were also cladde with right noble vesture & ryche. And an holy fader whiche was named Nonnon bysshop of Leopoleos / whiche now is called Daunete / passed through the cyte and sawe her. Than he began to wepe tyght bytterly / bycause she had more cure to please ꝑ worlde than she had to please god / & than he fell down vpon the pauement / and smote the erth with his bysage / and wette it with his teres and sayd. O moost hygh god haue pyte on me synner / the aournement and araye of a comyn woman hath surmoūted in one daye all the wysdome of all my lyfe. O lorde let not the araye of one woman of foly confoūde me tofore the syght of thy dredefull maieste / she hath arayed her selfe with hyghe study / and all her myght forerthly thynges / & I had purposed lorde to haue pleased the / but I haue not accomplysshed it bycause of my neclygence. Than he sayd to them that were with hym. In trouth I say to you that god shall set this woman in wytnesse agaynst vs in ꝑ dome / bycause that she soo besyly paynteth her for to please worldly frendes and louers. And whan we ben neclygent for to please the heuenly spouse our lorde god. And whan he

had sayd these or semblable wordes / he fell sodeynly a slepe / & hym semed that a foule doue or blacke culuer flewe aboute hym whyles he was at masse at ỹ awter And whan he cõmaunded that they that were not baptysed sholde departe and go theyr waye / this doue departed anone / & came agayn after the masse / & was plunged in to a vessell full of water / and went out all clene & whyte / & flewe vp so hygh that she myght not be seen. And than he awoke. ¶ On a tyme whan he preched in a chirche Pelagyen was present / she than became so repentaunt that she sent hỹ a lettre by a messenger thus sayenge. To the holy bysshop of Jesu chryst / Pelagyen dyscyple of the deuyll. &c. yf thou arte veryly ỹ dyscyple of Jesu chryst / the whiche as I haue herde saye descended from heuen for the synners / vouchesafe to receyue me repentaũt synful woman. To whome the bysshop sente agayne. I praye the not to tempte myn humylyte / for I am a synfull man / yf thou desyrest to be saued / thou mayst not se me alone / but amonge other men thou shalte se me. Than she came to hym tofore many / and toke his feet / & mooste bytterly weppynge she sayd. I am Pelagyen / the see of iniquite / flode of synnes / the swalowe of perdicyon / & the deuourer of soules. I haue deceyued many by deceytes / whiche now all I abhorre. Than the bysshop demaũded her sayenge. What is thy name / she sayd / I haue ben called fro my byrth Pelagyen / but for ỹ pompe of my clothynge men call me Margaryte. Than the bysshop receyued her benygnely / & enioyned to her helthfull penaũce / & enformed her dylygently in the drede of god / & regenered her by holy baptym. The deuyll than cryed there sayenge. O What violence I suffre of this olde seruaũt of god. O byolence. O euyll olde age / acursed be ỹ daye in whiche ỹ were borne contrary to me / for ỹ hast taken awaye my gretest hope.

¶ On a nyght whyles Pelagyen slepte the deuyll came to her & awoke her / and said. Lady Margarite What harme dyd I euer to the / haue I not aourned the in all rychesses and in all glory. I praye the tell me wherin I haue angred ỹ / and I shall amende it anone. I requyre the leue me not lest I be made reproche to ỹ chrysten people. And than she blysshed her and blewe on hym / and the deuyll vanysshed awaye. And the thyrde daye after she assembled all the goodes that she had / and gaue it to the poore people for the loue of god. And a lytell whyle after she fledde awaye by nyght wout knowlege of ony persone / & toke the habyte of an heremite and set her selfe in a lytell cell / & there serued our lorde in moche grete abstynence / and was of moche grete & good renome vnto all the people / & ladde a ryght holy lyfe and good / & was called broder Pelagyen. After a deken of the same bysshop that had baptysed her went to Jherusalem / for to vysyte there the holy places. Than that bysshop sayd to hym / that after the vysytacyon of the holy places / he sholde seche a monke ỹ was named Pelagyen / and that he sholde vysyte hym / for he sholde fynde there the true seruaunt of our lorde. And so he dyd. And anone she knewe hym / but he knewe her not for the grete leneſſe that she had. And Pelagyen demaũded hym / haue ye a bysshop. And he sayd / ye syr. And she sayd to hym / saye to hym that he praye for me / for truly he is the apostle of Jesu chryst. And than ỹ preest departed / & came agayne ỹ thyrde daye. But whan he came / he knocked at the dore of ỹ cell / & none answered. Than he opened ỹ wyndowe & sawe ỹ she was deed. Than he came & tolde it to ỹ bysshop Than the bysshop & the clergye / & all the monkes assembled for to do the exequyes for this holy man. And whã they had taken the body out of the cell / they founde ỹ she was a woman. And than they mer-

uayled gretly/ and gaue thankynges vn to god/ and buryed the body moche honourably the.viij. daye of October/ the yere of our lorde.CC.and.lxxx.

Here foloweth the lyfe of sayut Margarete sayd Pelagyen. And fyrst the interpretacyon of her name.

THis virgyn Margarete had two names/ she was called Margarete and Pelagyen. In so moche as she was named Margarete/ she is alwaye lykened to a floure/ for she had in her the floure of virgynite. And in that she was called Pelagyen/ she might be sayd of pena payne/ and lego legis to gadre. For she gadred payne in many maners in the relygyon/ where she put her selfe as a man for to kepe to god her virgynite.

MArgarete otherwyse called Pelagyen was a ryght noble virgyn/ ryght ryche & ryght fayre/ & was moche nobly kepte by ꝑ dilygence of her frendes For she was instructe in good maners/ & she was ententyfe to kepe chastyte & honeste/ in suche wyse that she refused to be seen of all men in ony maner. And at the laste she was requyred to maryage of a noble ponge man/ & by the accord of one & other of eche others frendes/ all thynges necessary to ꝑ weddynge were made redy & had with moche grete glorye of rychesses & delyces. And whan the daye of weddynge came/ that the ponglynges & maydens were assembled in ryght grete noblesse to fore ꝑ chambre/ & the faders & moders made grete feest for the mariage with grete ioye. The virgyn enspyred of god that ꝑ domage of her virgynite was brought by so grete harmefull enioyenge & stratched her to ꝑ erth fore wepynge/ & began to thynke in her herte the recõpence of her virgynite/ & the sorowes ꝑ folowen of maryage/ & reputed all ꝑ Joyes of the worlde as ordure & fylth. And that nyght she kepte her fro ꝑ cõpany of her husbõde And at mydnyght she cõmaunded her to god/ & cutte of her heere/ & cladde her in ꝑ habyte of a man/ & fledde from thens to a monastery of monkes/ & dyd her to be called broder Pelagyen/ & there was receyued of the abbot/ & dylygently instructe & taught. And she helde herselfe there holyly & religyously. And whan the pryour whiche was therby of nonnes was deed by consent of the abbot & of the auncyent men she was set to be mayster of ꝑ abbey of nõnes/ how be it ꝑ she refused it strongly. And as she mynystred not onely theyr necessaryes/ but also fode to the soule contynually without blame. The deuyl had enuy at her/ and thought how he myght occupy her good tyme by some obiection of synne. And as a virgyn whiche was dwellyng without the gates had synned in lechery by the instygacyon of ꝑ deuyll. And whan her bely arose/ so ꝑ she myght not hyde it. All ꝑ virgyns were so aferde & so shamefast/ & also ꝑ monkes of eyther monastery/ ꝑ they wyst not what to do/ and supposed veryly ꝑ Pelagien whiche was pryour & also famylyer with ꝑ woman had done this dede/ & so cõdempned hym wout iudgement. And than he was put out & wyst not why/ & was closed in a pyt within a roche. And than he ꝑ was moost cruell of all ꝑ monkes was ordeyned for to mynystre hym/ whiche serued hym with barley breed & water/ & that in ryght lytell quantyte. And whan the monkes had enclosed him/ they departed & lefte Pelagyen there alone/ & was not troubled in ony maner/ but euer thanked god/ & cõforted herselfe in her contynence by the ensample of holy sayntes. At the last whan she knewe that her ende approched/ she wrote lettres vnto the abbot & to ꝑ monkes in this wyse. I of noble lygnage was called Margarete in ꝑ world But for I wolde eschewe ꝑ temptacions

of the worlde I called myselfe Pelagyen I am a man/I haue not lyed for to deceyue/but I haue shewed ꝑ I haue ꝑ vertue of a man/& haue vertue of the synne Whi che was put on me/& I innocent therof haue done ꝑ penaūce therfore. I requyre you for as moche as I am not knowē for a womā ꝑ the holy systers may bury me so ꝑ the demonstraūce of my dyenge may be clensyng of my lyuing/& ꝑ the women may knowe that I am a virgyn/whom they iudged for an aduouterer. And whā they herde hereof/the monkes & ꝑ nōnes ranne to ꝑ pyt/in whiche she was enclosed/and the women than had knowlege that she was a woman & a virgyn wout touchynge of man. And than they were penytent/& had grete repentaūce of that whiche they had done/& buryed her in ꝑ chirche amonge ꝑ virgyns honourably.

Here foloweth the lyfe of saynt Thais or Thaisis. And fyrst of her name.

Thaisis is sayd of taphos/that is to saye deth/for she was cause of the deth of many ꝑ dyed for her in synne. Or she is sayd of thalos/that is to saye delyte/for she was delyeyous to men/& accōplysshed all worldly delytes. Or she is sayd of thalamo/ꝑ is wyll or affeccyon of maryage. For at ꝑ last she had wyll to be maryed to god by grete penaūce.

Thaisis as it is redde in vitas patrū was a comyn woman/and of so grete beaute that many folowed her/& solde all theyr substaūces/that they came to theyr vttermest pouerte. And they that were her louers often faught for her/& stroue for ialousye/so ꝑ they other whyle slewe eche other/& therof her hous was ofte full of blode of yonge men that drewe to her. Whiche thynge came to the knowlege of an holy abbot named Pafuncius. And he toke on hym seculer habyte and a shyllynge in his purse/& went to her in a cyte of egypte/& gaue to her a shyllynge ꝑ is to saye. xij. pens/as it had ben cause for to synne with her. And whan she had taken this money/she sayd to him/let vs entre in to the chambre here within. And whā they were bothe entred in to ꝑ chambre/she sayd to hym ꝑ he shold go in to the bedde/whiche was preciously aourned w̄ clothes. Than sayd he to her/yf there be ony more secrete place here/let vs go ther to. And than she ledde hym in to dyuerse secrete places. And he sayd alwaye/he doubted to be seen. And she sayd to hym/there is within a place where no man entreth/& there shall no man se vs but god/& yf ꝑ drede hym/there is no place ꝑ may be hyd from hym. And whan ꝑ olde man herde that/he sayd to her. And knowest ꝑ that there is a god. And she answered. I knowe ꝑ there is a god & a realme of a tomynge worlde for them that shall be saued/& also turmentes in hell for synners. Than he sayd to her/yf ꝑ knowest this/wherfore hast thou lost so many soules/& thou shalte not onely gyue accountes for thyn owne synnes/but thou must reken them that by ꝑ haue synned. And whan she herde this/she kneled downe to ꝑ feet of the abbot Pafuncius/& sore weppynge she prayed hym to receyue her to penaūce sayenge. Fader I knowlege me penytent & contryte/& trust veryly by thy prayer ꝑ I shall haue remyssyon & forgyuenes of my synnes. I axe of ꝑ but ꝑ space of thre houres/& after that I shall go whyder someuer thou wylte/& shall do ꝑ whiche thou shalte cōmaunde me. And whan he had gyuen to her that terme/& assygned her whyder she shold come. Thā she toke all those goodes that she had wonne with synne/& brought them in to ꝑ myddle of the cyte tofore the people/& brent them in the fyre sayenge. Come ye forth all that haue synned w̄ me/& se ye how I brenne that whiche ye haue gyuen me. And the

valewe of the goodes that she brent was of.v.hondred poūde of golde. And whan she had all brent it / she went to the place whiche ꝑ abbot had assygned to her. And there was a monastery of virgyns / and there he closed her in a cell / and sealed the doze with leed / and the cell was lytel and strayte / & but one lytel wyndow open / by whiche was mynystred to her her pooze lyuynge. For the abbot cōmaūded ꝑ they sholde gyue to her a lytell breed & water. And whan ꝑ abbot sholde departe Thaisis sayd to hȳ. Fader where shall I shede the water / & that whiche shal come fro ꝑ conduytes of nature. And he sayd to her / in thy cell as thou art worthy. And than she demaūded how she sholde praye. And he answered. Thou arte not worthy to name god / ne that ꝑ name of ꝑ trynite be in thy mouth / ne stratche thy handes to heuen / bycause thy lyppes ben full of iniquytees / & thyn hādes full of euyll attouchynges & foule ordures. But loke onely towarde ꝑ eest / & saye often these wordes Qui plasmasti me / miserere mei. Lorde that hast formed me / haue mercy on me. And whan she had ben there thze yere closed / the abbot Pafuncius remembred / & forowed / & wente to the abbot Anthonye for to enquyre of hym yf god had forgyuē her her synnes. And the cause tolde / saint Anthonye called all his dysceples / & commaūded them that they sholde all wake that nyght and be in prayer / so that god sholde declare to some of them the cause why ꝑ abbot Pafuncius was come. And than as they prayed without ceasyng / ꝑ abbot Poule the greteest dysceple of saynt Anthony sawe sodeynly in heuen a bedde arayed with precyous vestemētes / whiche thze virgyns arayed with clere visages / & these thze virgyns were named / ꝑ fyrst was dzede / whiche dzewe Thaisis fro euyll / & the seconde shame of ꝑ synnes that she had cōmysed / & that made her to deserue pardon / & the thyrde was loue of ryght wysnesse / whiche brought her to hye souerayn place. And whā Poule had sayd to them / that ꝑ grace of this vysyon was onely by the meryte of saynt Anthonye / a goodly voyce answered / ꝑ it was not by ꝑ merytes of Anthonye his fader / but by the meryte of Thaisis the synner. And on the morowe whan ꝑ abbot Poule recoūted this vysyon / & they had knowen the wyll of god / the abbot Pafuncius departed with grete Joye / & went anone to the monastery where she was / & opened the doze of the cell. And she prayed hym ꝑ she myght yet abyde there closed in. And the abbot sayd to her / yssue & go out / for god hath forgyuē to the thy synnes. And she answered / I take god to wytnes that syth I entred herein / I haue made of all my synnes a somme / & haue set them tofore myn eyen / & lyke as the breth departeth not fro ꝑ mouth ne noselhrylles / so ꝑ synnes departed neuer fro myn eyen / but alway haue bewepte them. To whome the abbot Pafuncius sayd. God hath not pardoned the thy synnes for thy penaūce but bycause ꝑ thou hast had alway dzede in thy courage. And he toke her out fro thens / & she lyued after.xv.dayes / & than she rested in our lorde. ¶ The abbot Efrem conuerted in lyke wyse an other comyn womā. For whan ꝑ comyn woman wolde haue dzawen saynt Efrem for to haue synned dyshonestly / he sayd to her / folowe me / & she folowed. And whā they came in a place where a grete multytude of men were / he sayd to her / sytte downe here ꝑ I may haue ado w̄ the. And thā she sayd / how may I do this amōge so grete multytude of people here standyng. And he sayd / yf thou be ashamed of the people than thou oughtest to haue greter shame of god / whiche seeth all thynges hydde. And she went away all ashamed.

¶ Here foloweth the lyf of saynt Denys. And fyrst ꝑ interpretacyon of his name.

DEnys is as moche to saye as hastely slepynge / or Denys is sayd of dya / Whiche is as moche to say as two And nysus Whiche is to saye lyfte vp / for he was lyfte vp after two thynges / ꝑ is after ꝑ body & ꝑ soule. Or Denys may be sayd of Dyane / ꝑ is Uenus ꝑ goddesse of beaute / & of syos ꝑ is to saye god / as Who sayth / he is fayre to god / or as some saye he is sayd of dyonisia / ꝑ is after ꝑsydore a precyous stone blacke / Whiche is good agaynst dronkēnesse. He was hasty in sleynge the Worlde by perfyte renūciacyon. He was lyft vp by cōtemplacion by thynges within forth. He was fayre to god by beaute of vertues. He profited to synners agaynst dronkēnes of vyces. And he had many names tofore his cōuersyon / for he was called Ariopagita for the strete ꝑ he dWelled in. He Was called Theosophus that is to say Wyse to god. Also of ꝑ Wyse men of grece he is sayd vnto this day Perystera vranos / that is to saye / ꝑ Wynge of heuen / for he slewe meruaylously with the Wynge of spirytuall vnderstandynge in to heuē. Also he Was sayd Macharius that is blysſed. Also he Was sayd of this countree Jonicus. Jonica as sayth Papye is one of ꝑ languages of grekes. Or Jonices ben sayd a maner of rounde pyllers / or Jonicum is sayd a fote of versyfyenge / whiche hath two syllables shorte & twayne longe / by Whiche he is shewed that he Was Wyse and knowyng god by inquysycyon of thynges preuy & hydde. Wynge of heuen by loue of thynges celestyall / and blysſed by possessyon of euerlastynge goodes. By other thynges it is shewed that he was a meruaylous rethoricyen by eloquence / a susteyner & a berer vp of the chirche by doctryne / shorte to hy selfe by humylyte / and longe to other by charyte. Saynt Austyn sayth in the. viij boke of the cite of god / that Jonyques is a kynde of phylosophers ytalyens / Whiche ben to Warde ytalye. And Jonyques ben of the parte of Grece / & bycause that Denys Was a souerayne phylosopher / he Was named Jonyque. And Methodius of Constantynople endyted his lyfe and his passion in grekysshe tongue. And Anastasius in latyn / Whiche Was a Wryter of the byble of the chirche of Rome / as Ignarus bysshop of Reynes sayth.

SAynt Denys Ariopagyte was cōuerted to the fayth of Jesu chryst of saynt Poule the apostle / & he Was called Ariopagyte of the strete ꝑ he dWelled in / and in that strete of Ariopage Was ꝑ temple of Mars. For they of Athenes named euery strete of ꝑ goddes ꝑ they Worshypped in ꝑ same. And that strete ꝑ they Worshipped in the god Mars / they called Ariopage / for Arios is to saye Mars / & pagus is a strete / & Where they Worshypped Pan / they named panopage / & so of all other stretes Ariopage was the mooste excellent strete / bycause that ꝑ noble men haūted it / & therin Were the scolers of the artes lyberall / & Denys dWelled in that strete / Whiche Was a ryght grete phylosopher. And for as moche as the plante of Wysdom of ꝑ deite Was in hym / he Was called Theosophus / ꝑ is to say knowyng god. And one Apollophanes Was his felowe in phylosophye. There Were also Epicurij / Whiche sayd that all felycite of man Was onely in delyte of ꝑ body. And Stoycy Whiche helde ꝑ oppynyon that it Was onely in the vertue of courage. And than on the daye of ꝑ passyon of our lorde Whan derknes Was vpon the vniuersall Worlde / the phylosophers that Were at Athenes coude not fynde in causes naturall the cause of ꝑ derknes. And it Was no natural eclypse / for ꝑ mone Was than fro the sonne / & Was. xv. dayes old / & so Was in a perfyte dystaunce fro the sonne. And neuertheles an eclypse taketh not awaye the lyght of the vnyuersal partyes of the Worlde / & it may not endure thre houres

longe. And it appereth ꝑ this eclypse toke awaye all ꝑ lyght/by that whiche sayntt Luke sayth/ꝑ our lorde suffred in all his membres. And bycause ꝑ the eclipse was in Eliopolim/in Egypte/in Rome/and in grece. ¶ And Orose sayth that it was in grece/& in ꝑ ende of Asye the lesse/& sayth that whā our lord was nayled to ꝑ crosse there was a right grete tremblynge and erth quaue through ꝑ worlde/the roches were cut asondre/& the moũtaynes cloue Ryght grete flodes fell in many partyes more than they were wonte to do. And ꝑ daye fro ꝑ. vj. houre vnto the. ix. houre ꝑ sonne lost his lyght through out all ꝑ londes of ꝑ vniuersal worlde. And in ꝑ night there was no sterres seen in all Egypte. And this remembreth Denys to Apollophanes sayenge i his epystle. The world was derke comynly of obscurete of derknesses/& after ꝑ onely dyametre returned purged. And whan he had foũden that ꝑ sonne myght not suffre suche heuynes/& we ne may not haue knowlege in our courage yet ꝑ mystery of this thynge by our connynge & wysdome. O Apollophanes myrrour of doctryne what shall I saye of these secretes & hyd thyges. I attrybute & put them to ꝑ/as to a mouth dyuyne/& not as to vnderstandynge ne speche humayne. To whome he sayd. O good Denys/these ben the mutacyons of dyuyne thynges. And in ꝑ ende it is signyfyed all alonge ꝑ daye & the yere of ꝑ annũciacion that Poule our doctour sayd to our defeceres. And by the sygnes ꝑ all men cryed whiche I remembred/I haue foũden ꝑ very trouth/& am delyuered from ꝑ lace of falsnes. These ben the wordes of Denys ꝑ he wrote in his epystle to Polycarpe & to Apollophanes sayenge. We were we twayne at Eliopolim/& we sawe the mone of heuen go disordynatly/& ꝑ tyme was not couenable/& yet agayne fro the ix. houre vnto euensonge tyme at the dyametre of the sonne establysshed aboue all natural ordynaũce/that eclypse we sawe begyn in the eest/& comꝑge vnto ꝑ terme of the sonne. After that returnꝑge agayn & not purged of ꝑ defaute/but was made contrary after the dyametre. Than Denys & Apollophanes went to Eliopolim in Egypte by desyre to lerne astronomye. And after Denys returned agayne/that sayd that ꝑ eclypse toke awaye the lyght fro the vnyuersall partyes of the worlde. ¶ It appereth that Eusebe wytnesseth in his cronycles/whiche sayth ꝑ he hath redde in the dytes of the Ethynchyens/that there was in Bithynnia (whiche is a prouynce of Asye the lesse) a grete erth shakynge/& also the greteste derknes that myght be. And also sayth that in Nycene whiche is a cyte of Bythynne/that the erth tremblynge threwe downe houses. ¶ And it is redde in scolastica hystoria/ꝑ the philosophers were brought to this/that they sayd that god of nature suffred deth/or elles the ordynaũce of nature in this worlde was dyssolued/or that ꝑ elementes lyeden/or god of nature suffred & the elementes had pyte on hym. ¶ And it is sayd in an other place ꝑ Denys sayth/this nyght sygnyfyed that ꝑ very newe lyght of ꝑ worlde shold come. And they of Athenes made vnto this god an awter/& set this tytle therupon. This is ꝑ awter of ꝑ god vnknowen/& on euery awter of theyr goddes the tytle was set aboue/in sherwynge to whome ꝑ awter was dedycate. And whan ꝑ Athenyens wold make theyr sacrefyce to this vnknowen god/ꝑ philosophers sayd/this god hath no nede of none of our goodes/but let vs knele downe tofore hym & praye to hȳ deuoutly for he requyreth not ꝑ oblacyõs of beestes but ꝑ deuocyons of our courages. And after whan ꝑ blyssed Poule came to Athenes/the philosophers Epycury & Stoycy dysputed wt hym. Some of them sayd what wyll this sower of wordes saye. And other sayd that he semed a shewer

of newe goddes/that ben deuylles. And than they brought hym in to ỹ strete of ỹ philosophres for to examyn theyr newe doctryne/& they sayd to hym. Bryngest ỹ newe tydynges/we wolde knowe what ỹ hast brought to vs. For the Athenyens entended to none other thyge but to here some newe thynges. Than whan saynt Poule had beholden all theyr awters/he sawe amonge them the awter of god vnknowen/& Poule sayd/whom honour ye that ye knowe not/hym shewe I to you to be very god ỹ made heuen & erth. And after he sayd to Denys whome he sawe best lerned in dyuyne thynges. Denys what is he ỹ vnknowen god. And Denys sayd. He is veryly a god whiche amonge goddes is not shewed/but to vs he is not knowen/and to come in to ỹ worlde/& to regne wout ende. And Poule sayd. Is he a man onely or spiryte. And Denys sayd He is god & man/but he is vnknowen/by cause his cõuersacyon is in heuen. Than sayd Poule/this is he ỹ I preche whiche descended fro heuen & toke our nature humayne/& suffred deth/& arose agayn the thyrde daye. And as saynt Denys dysputed yet w̃ saynt Poule there passed by aduenture by ỹ waye a blynde man tofore them. And anone Denys sayd to Poule. yf ỹ saye to this blynde man in the name of thy god/se/& than seeth/I shall anone byleue in hym/but ỹ shalt vse no wordes of enchaũtement/for thou mayst happely knowe some wordes that haue suche myght & vertue. And saynt Poule sayd/I shall wryte tofore the the forme of the wordes/whiche ben these. In the name of Jesu christ borne of the virgyn/crucyfyed & deed/whiche arose agayn/& ascended in to heuen/& frõ thens shall come for to iudge the worlde/se/& bycause that all suspeccyon be taken awaye/Poule sayd to Denys/ỹ he hymselfe sholde pronoũce the wordes. And whan Denys had sayd those wordes in the same maner to the blynde man/anone the blynde man recouered his syght. And than Denys was baptysed/& Damare his wyfe/& all his meyny/& was a true christẽ man/& was instructe and taught by saynt Poule thre yere/& was ordeyned bisshop of Athenes and there was in predicacyon/& conuerted ỹ cyte & a grete parte of the regyon to christen fayth. And it is sayd that saynt Poule shewed to him ỹ he sawe whan he was rauysshed in to ỹ thyrde heuen/lyke as saynt Denys sayth & sheweth in dyuerse places/wherof he speketh so clerely of the gerarchyes of aũgels/of the ordres & of the dysposeyons & offyces of them/so that it is not supposed that he lerned of ony other/but onely of hym that was rauysshed vnto the thyrde heuen/and had seen all thynges. He floured by ỹ spiryte of prophecye/lyke as it appereth in an epystle that he sente to John the euangelyst in the yle of Pathmos/to whiche he was sente in exyle/where as he prophecyed that he sholde come agayne sayenge thus. Enioye ỹ veryly beloued/very wonderfull & to be desyred right well beloued thou shalt be letten out fro ỹ kepyng that thou hast in Pathmos/& shalte returne vnto the londe of Asye/& there thou shalt make ỹ folowynge of thy good god/and the good werkes of hym/& shalt delyuer them to them ỹ shall come after the. And as it is seen and shewed in the boke of the names dyuyne/he was at the dyenge of the blyssed virgyn Marye. And whan he herde that Peter & Poule were empryso ned at Rome vnder Nero/he ordeyned a bysshop vnder hym & came for to bysyte them. And whan they were martyred & passed to god/than Clement was set in the see of Rome. After a certayn tyme he was sent of ỹ sayd Clement in to Fraũce and he had in his company Rustyke and Eleutherye. And thã he came with them to Parys/& cõuerted there moche people to ỹ fayth/& dyd do make many chirches

and set in them many clerkes of dyuerse ordres. And than he shone by so grete heuenly grace/ ꝑ Whan the bysshops of the ydolles moued by stryfe ꝑ people agaynst hym. And the people came for to destroye hym/ anone as they had seen hym/ they lefte all theyr cruelte/ and kneled downe at his feet/ Where they had so grete drede that they fledde away from hym for fere But the deuyll Whiche had enuy/ & sawe euery day his power mynysshed and destroyed/ & that ꝑ chirche encreaced & had victorye of hym/ he moued Dompeyen the emperour in so grete cruelte/ that he made a cõmaũdemẽt/ that Who someuer myght fynde ony chrysten man/ that he sholde constrayne them to do sacrefyce/ or turment them by dyuerse turmẽtes. And than he sente the prouost Sysynnyen of Rome to Parys agaynst ꝑ chrysten men and founde there the blyssed Denys prechynge/ & made hym cruelly to be beten/ bespette & despysed/ & fast to be boũden w̃ Rustyke and Eleutherye/ & to be brought tofore hym. And Whan he sawe that the sayntes Were constaunt and ferme in the knowlege of our lorde/ he Was moche heuy & sorowfull. Thã came thyder a noble matrone Whiche sayd that her husbonde Was fouly deceyued With enchaũtours. And than anone the husbonde Was sente for. And he abydynge in the confessyon of our lorde was anone put to deth. And the sayntes were cruelly beten of. xij. stronge knyghtes/ & Were straytly boũden With chaynes of yren/ and Were put in pryson. The nexte daye folowynge Denys Was layde vpon a gredyron/ & stratched all naked vpon the coles of fyre. And there he sange vnto our lorde sayenge. Lorde thy Worde is behemently fyry/ & thy seruaũt is enbraced in ꝑ loue therof. After that he Was put amonge cruell beestes/ Whiche Were excyted by grete hongre & famyne by longe fastynge. And as soone as they came rennynge vpon hym/ he made the sygne of the crosse agaynst them/ & anone they were made mooste meke & tame. And after ꝑ he Was cast in to a furneys of fyre and ꝑ fyre anone quenched/ & he had neyther payne ne harme. And after ꝑ he was put on the crosse/ & theron he Was longe turmẽted/ & after he Was taken downe & put in a derke prison w̃ his felowes & many other chrysten men. And as he songe there the masse & cõmuned ꝑ people/ our lorde appered to hym With grete lyght & deliuered to hym breed sayenge. Take this my dere frende/ for thy reWarde is mooste gretest w̃ me. After this they Were presented to the iudge/ & were put agayne to newe turmẽtes. And than he dyd do smyte of the heedes of the thre felowes/ that is to saye Denys/ Rustyke/ & Eleutherye in the name of the holy trynite/ and this Was done by the temple of Mercurye/ & they Were byheded With thre axes. And anone the body of saint Denys reysed hym selfe vp/ & bare his heed bytWene his armes/ as ꝑ aungels ladde hym tWo leges from the place Whiche is sayd the hyll of the martyrs vnto ꝑ place Where he noW resteth by his eleccion & by ꝑ purueyaũce of god. And there Was herde so grete & so swete a melody of aungels/ that many of them ꝑ herde it byleued in our lorde. And Larsia wyfe of ꝑ forsayd prouost Lubye sayd that she Was chrysten/ & anone she Was byheded of ꝑ Wycked felons/ & Was baptysed in her blode/ & so dyed. And Lysbyen his sone Whiche Was a knyght at Rome vnder thre emperours came after Warde to Parys and was baptysed/ and put hymselfe in ꝑ nombre of ꝑ religyous. And the Wycked paynyms doubted that the good chrysten men sholde bury the bodyes of Rustyke & Eleutherye/ and commaunded that they sholde be casten in to the ryuer of Sayne/ and a noble Woman badde them to diner that bare them. And whyles they dyned/ this lady toke away the bodyes/ and buryed them secretely in

a felde of hers. And after whan the perse cueyon was cesed she toke them thens/ & layde them honourably with the body of saynt Denys. And they suffred deth aboute the yere of our lorde.lxxxvj. vnder Domycyen/ the yere of the age of saynt Denys.lxxx. ¶On a tyme whan Regulus ỹ holy bysshop songe masse at Arelatence/and reherced the names of the apostles in the canon/he added & ioyned to the blysfed martyrs Denys/Rustyke/ & Eleutherye/ whiche so sayd/many supposed that they had yet lyued/ and meruayled why he so reherced theyr names in ỹ canon. And they so wondrynge there appered vpon the crosse of the awter thre doues syttynge/whiche had the names of the sayntes marked & wryten in theyr brestes with blode/whiche diligently beholdynge vnderstode well that ỹ sayntes were departed out of this worlde. ¶And Ignarus bysshop of Reynes sayth in a pystle whiche he sent to Charles/ ỹ this Denys that was sent in to Fraũce/was Denys Ariopagita/ as tofore is sayd/ & the same sayth Johãnes scot⁹ in a pystle to Charles/lest by the reason of the countynge of the tyme sholde be sayd agaynst as some wold obiecte. Aboute the yere of our lorde.viij.hondred.xxxij. in the tyme of Lowys kynge of Fraunce/the messengers of Mychael emperour of Cõstantynople amonge other thynges brought to Lowys sone of Charles le graũt ỹ bokes of saynt Denys of the gerarchye of ỹ aũgels/translated out of greke in to latyn/ & were receyued w̃ grete ioye. And ỹ same night were.xix. seke men heled in his chirche. ¶Aboute the yere of our lorde.vj.C. and.xliij. lyke as it is conteyned in a cronycle. Dagobert kyng of Fraũce whiche regned lõge tofore Pepyn/began to haue fro his childhode grete reuerence to saint Denys. For whan he doubted in ỹ tyme the yre of his fader Clotayre/he fledde anone to the chirche of saynt Denys. And whan this holy kyng was deed/it was shewed in a vision vnto an holy man that the soule of hym was rauysshed to iudgement/ & that many sayntes accused hym that he had despoyled theyr chirches/ & as the wycked aungels wolde haue had hym to the paynes/ the blysfed Denys came thyder/ & by hym he was delyuered at his comynge/ and escaped fro the paynes. And peraventure ỹ soule returned to the body & dyd penaunce. Clouys kynge discouered ỹ body of saynt Denys not dewly/ and brake ỹ bone of his arme & rauysshed it away couetously. And anone he became out of his mynde. Than let vs worshyp almyghty god & his sayntes that we by theyr merytes may amende our selfe in this wretched lyfe/ ỹ we may after this lyfe come vnto his sempyternall blysse in heuen. Amen.

¶Here folowyth the lyfe of saynt Calixt pope/ & of ỹ interpretacyon of his name.

CAlixt is sayd of calco cales/that is to saye to chafe or to make warme For he was hote and brennynge. Fyrst in the loue of god/ and after he was hote & brennynge in getynge and purchacynge soules/ & thyrdly he was hote in destroyenge the false ydolles/ & also in shewynge the paynes for synne.

CAlyxt the pope was martyred the yere of our lord. CC. & .xxij. vnder Alysaũder the emperour/ & by ỹ werkes of ỹ sayd emperour/ the mooste apparaũt partye of Rome was than brent by vengeaũce of god/ & the lyfte arme of ỹ ydoll Juppyter whiche was of fyne golde was molten. And than all the preestes of the ydolles went to the emperour Alysaũder and requyred hym that ỹ goddes ỹ were angry myght be appeased by sacrefyces And as they sacrefyed on a thursdaye by the morowe/ the ayre beynge all clere/

foure of the preestes of the ydolles were smytten to deth w̃ one stroke of thondre/ and the awter of Jupyter was brent / so that all ỹ people fledde out of ỹ walles of Rome. And whan Palmachyen consull knewe that Calyxte w̃ his clerkes hydde hym ouer the water of Tybre/required ỹ all the chrysten men by whom this euyll was happened & comen sholde be put out for to purge & clense the cite. And whã he had receyued power to do so/he hasted hȳ incõtynent with his knyghtes to accomplysshe it. And anone they were all made blynde. And than Palmachyen was aferde/ & shewed this vnto Alysaũdre the emperour. And than themperour cõmaũded that on the wednesday all the people shold assemble & do sacrefyce to Mercury ỹ they myght haue answere vpon these thynges. And as they sacrefyed a mayde of ỹ temple whiche was named Julyen was raupsshed of the deuyll / & began to crye. The god of Calyxt is very true and lyuynge/whiche is wroth/and hath indignacyon of our ordure. And whan Palmachyen herd that/he went ouer Tybre vnto the cyte of Rauenne vnto saynt Calyxte/& was baptysed of hym/with his wyfe & all his meyny. And whan ỹ emperour herde that/he dyd do call hym / & delyuered hym to Symplicyen senatour for to warne & treate hȳ by fayre wordes bycause he was moche profytable for the comynalte. And Palmachien perseuered in fastynges & in prayers. Than came to hym a man whiche promysed to hym/ ỹ yf he helpe his wyfe whiche had the palsey / that he wolde byleue in god anone. And whan Palmachyen had adoured & prayed/the woman that was seke arose and was all hole / & ran to Palmachyen sayenge. Baptyse me in ỹ name of Jesu chryst whiche hath taken me by ỹ hande & lyfte me vp. Than came Calixt & baptyse her & her husbonde / & Symplycyen & many other. And whan the emperour herde hereof/he sent to smyte of ỹ heedes of all them that were baptysed / & made Calixt to be put in pryson. v. dayes wout meet & drynke. And after he sawe ỹ Calyxt was ỹ more cõforted & gladde/& cõmaunded ỹ he sholde euery daye be beten w̃ staues. And after he made a grete stone to be boũden to his necke & to be throwen down frõ on hye out of a wyndowe in to a depe pyt. And Asteryen his preest toke vp the body out of the pyt/& after buryed the body in the cymyterye of Celypodyen.

## Here folowyth the lyfe of saynt Edwarde kynge and confessour.

IN olde tyme ỹ realme of englõde was gretly troubled w̃ the danes / so that in many kynges dayes there coude no peas be made but contynually warre. And the danes prevayled against englonde/& they brought it vnder theyr subiecyõ/for theyr cruelte & tyranny was so grete / that wout sparynge of ony thynge brent & destroyed all the realme. But at the last it pleased almyghty god ỹ this tyranny sholde cese/& sent of his grace vnto this realme of englonde a peasyble kynge named Edgar/in whose byrth aũgels songen/ ỹ peas shall be in his tyme/ and so in his dayes was no warre in englonde. Saynt Edwarde kyng & martyr his sone regned not longe after hym / for his stepmoder dyd do slee hym in his ponge age/bycause ỹ her sone Etheldrede sholde regne. And saynt Dunstone baptysed Etheldrede and sayd/ bycause he defouled ỹ fontstone/ ỹ he sholde

lyue in grete trouble/& so he dyd/for ỹ danes warred all his tyme. And this Ethelrede wedded erle Goodwyns doughter on whome he gate Edmonde yrenslyde. And after the deth of that quene he wedded ỹ doughter of Rycharde duke of normandy whiche hyght Emme/by whom he had two sones Alurede and Edwarde whiche was a sayut and confessour/of whome we purpose to speke. Whan kynge Etheldrede was fallen in age/he made a parlement whiche of his two sones sholde be kynge after hym. And than by the prouysyon of god it was concluded ỹ Edwarde whiche was not than borne & in his moders bely sholde be kynge/& excluded Edmonde yrenslyde and Alurede/whiche were ỹ kynges eldest sones. And whan the kynge had consented therto/a generall othe was made to performe the same in tyme compynge. And after whan this chylde was borne/all the londe enioyed in his byrth/hoppynge to be gretely relcued by hym. yet alway the cruelte of the danes was so grete/whiche ỹ kynge so moche doubted that he sente ỹ quene & his two sones Alurede and Edward in to Normandy/and toke his eldest sone Edmõde w̃ hym to batayle to fyght agaynst the danes. The sorowe was thã grete in englonde/for moche people turned to the danes agaynst theyr owne kyge/& without pyte dyd brenne and slee theyr owne coũtree with the danes/amonge whome was slayne sayut Alphey archebysshop of Caũterbury at Grenewyche/& many other good mẽ/& some bysshops/preestes & men of relygyon fledde in to secrete places & desertes/where as they deuoutly prayed to almyghty god for to haue very peas in this londe. But this warre cõtynued all ỹ lyfe of Etheldrede/accordynge to the prophecye of sayut Dunstone. And than after Etheldrede regned Edmonde yrenslyde his sone in full grete trouble/for in his dayes no man durst trust other/ne open his courage to his neyghbour. For in that tyme eche man appeched other of treason/to thentent that he myght haue his good/& they that were not of power to ouercome theyr neyghbour/turned to the Danes agaynst theyr owne neyghbours/& so by the helpe of the danes they fulfylled theyr cursed purpose/& so there was moche extorcyon/and moche people slayne in dyuers places/in houses/feldes & wayes/that the people vnnethes durst bury them. Also in that tyme was grete tyranny/murdre/oppressynge of women as wyues/wydowes/and maydens agaynst theyr wylles. And in this persecucyon englisshe men were nygh destroyed and grete desolacion was in holy chirche For monasteryes/chirches & houses of relygyon were brente & destroyed/whiche caused many to flee in to wyldernes/amonge whome ỹ good bysshop of Wynchestre Brygbtwolde fledde in to ỹ abbey of Glastenbury/where he dayly prayed to almyghty god for peas of this realme of englonde. Our blyssed lorde seynge his mekenes shewed to hym a vysyon/by whiche he was gretely conforted. For on a nyght as he was in his oratory/he fell in a swete slombre/and sawe the glorious apostle sayut Peter with brygbt shynynge clothes/apparaylge in an hygh place of dygnyte/and with hym a semely ponge man rychely arayed in the clothynge of a kyng/whome sayut Peter dyd cõsecrate and enoynte in to a kynge/& cõmendyng his chastite gretly and his clene lyuyng. And it was shewed to this bysshop many yeres tofore that this Edwarde shold regne in this londe. And the bysshop beynge abasshed of this vysyon/desyred of sayut Peter to knowe the vysyon therof. To whome sayut Peter tolde the estate of this realme/and tolde hym that the furye and woodnes of the danes sholde cese soone after/and sayd that all this punysshement was for the synnes of the peo-

ple/and god sholde puruey for a peasyble kynge/whiche shall kynsshe all ꝑ woodnes of his enemyes the danes/in whose tyme shall be plente of peas/bothe to the chirche & to the londe/and grete habounddaunce of corne & fruyte/and this realme shall be prosperous in all thynges/& the people shall be of suche cõdicions/ꝑ other londes shal bothe loue & drede them. The kynges name shall be Edwarde/whiche shall rule all maner thynges to ꝑ pleasure of god/& shall ende his lyf in ꝑ loue of our lorde graciously. And whã this holy bysshop awoke/he kneled downe & made his prayers vñ shedynge of teres/& thought that peas was not yet reformed/neuertheles he thanked almighty god/that he was certayne ꝑ by goddes grace he shold se it in his dayes/wherfore he wente aboute & preched to the people for to do penaũce/& our lorde sholde shewe to vs mercy/& gyue to vs peas/& all thynges plenteous. And in this warre was the kyng slayne by treason/and he was buryed at Glastenbury. Thã bothe his sones were brought to kyng Canutus ꝑ dane to do vñ them what he wolde. And whã he sawe them/he myght not for pyte slee them/but sent them ouer ꝑ see to be slayne there so ꝑ he myght regne in englond peasybly whan ꝑ ryghtfull blode were destroyed. Notwithstãdyng they were preserued & kepte alyue/& were cõueyed to the emperour of Rome/the whiche kept them tyll sayut Edwarde was made kyng of englonde/& than he maryed ꝑ eldest of them to a cosyn of his/bycause of the loue that they had to kyng Edward/whiche was vncle to them. Than had kynge Canute the rule of englonde by stronge hande/all lawe and good rule set aside. For in his dayes was moche trouble and robbery with other grete oppressyons & importable charges amonge the compynte. For he dradde no man excepte the two sones of ꝑ kynge that were than with ꝑ emperour

Wherfore his cousyle wolde ꝑ he sholde wedde the moder of them named Emme to make the more alyaũce betwene them And soone after Alfrede came in to englonde for to speke with his moder. And anone as he was come ouer the see in to this londe/erle Goodwyn came & welcomed hym/and anone after slewe hym by treason or he came to ꝑ presence of his moder/for whose deth sayut Edward made grete sorowe. And whyle this holy childe Edwarde was in normãdy/he vsed a full good lyfe/haũtynge oftẽtymes holy chirche: & loued & cõuersed many tymes with the cõpany of holy religyous men/& specyally amonge holy monkes/and vsed to praye & saye in this maner. O good lorde I haue none helpe but of ꝑ onely/my frendes ben gone fro me/& they ben become myn aduersaryes/my fader is deed/my bretherne be slayne/my moder is wedded to my moost enemy/& I am lefte alone/& dayly they seke ꝑ meanes to slee me/but to the lorde I am lefte poore/I beseche ꝑ lorde to helpe me ꝑ am a faderles chylde/for thou somtyme helpedest meruaylously Edwyn & Oswolde whiche were exiled & ordeyned for to dye. Thou defendest them not onely frõ deth/but also ꝑ good lord restoredest them agayn to theyr own kyngdomes. O good lorde I beseche the & praye the to kepe me safe/& bryngе me in to ꝑ kyngdome of my fader/thou shalt be my god/& sayut Peter the apostle my patrone/the relykes of whom by ꝑ grace of god I purpose to bysyte & to honour in the same place where they now rest/yf ꝑ lorde sende to me lyfe/helth/opportunite & space. ¶ And whan kynge Canute had regned in englõde. xx. yere/hauyng two sones by ꝑ sayd Emme/that is to wyte Harolde & Hardeknoute/he dyed/& whã his fyrst sone had regned foure yere/he exyled his own moder/& dyed soone after And after hym regned his broder a lytell tyme/& dyed also as our lorde had ordey-

ned. And thã was englonde deliuered fro the greuous trybute of thraldome of the danes. And than the lordes & comyns of englonde remembred ꝑ othe ꝑ they made in ꝑ parlement whiche sware ꝑ Edward whiche was than in his moders wombe shold be theyr kyng. And anone sent in to Normandy for this holy chylde Edward And ꝑ lordes & ꝑ comyns reteyned him wꝫ grete ioye. And than the archebysshop of Caũterbury & the archebysshop of yorke with other bisshops cõsecrated/enoynted & crowned hym kynge of englonde. O good lorde/what ioye & gladnes was than in englonde. For whan ꝑ olde felycite of this londe was almoost despayred/thã it was kyndeled agayne by the comynge of this blyssed kynge sayntEdward. Than had the comyns rest & peas/and the lordes & gentyll men rest in honour. And than holy chirche receyued all lybertees agayne. Than was ꝑ sonne lyfte vp/& the mone set in his ordre/ꝑ is to saye/preestes shyned in wysdome & holynes/the monasteryes floured in deuocion by holy religyon The clerkes gaue lyght and prosperedin theyr offyces to the pleasure of god. The comyn people were cõtent & were ioyfull in theyr degree. And in this kynges dayes there was no venym ꝑ myght than corrupte ꝑ erth with pestylence/& in the see none outragyous tempestes/& the londe plenteous of al maner of fruytes/& in the clergye no thynge inordynate/& amonge the comyn people was no grutchynge/& the renome and fame of this holy kynge sayntEdwarde sprange so meruaylously aboute to other nacyons/in suche wyse ꝑ all chrysten kynges desyred to haue peas with hym. ¶The kynge of fraũce whiche was nygh of his kynne made wꝫ hym a generall peas/so ꝑ it myght be sayd of hym as it is sayd of Salomon. All ꝑ kynges of ꝑ erth desyred to se his face/and to here his wysdome/excepte onely Denmarke whiche yet cõspyred agaynst this realme of englonde/& what fell therof/it shall be declared here after more openly. For this holy kynge Edwarde was euer full of mekenes & of vertue/& neuer lyfte vp by vayne glory. But euer he remẽbred the wordes of our lorde ꝑ sayth. I haue set the prynce of ꝑ people/but be not ther fore lyfte vp in vayne glory/but be thou amonge them as one of them. He was amonge his housholde men egall & familyer/amonge preestes meke & debonayr/to his people amyable & chereful/to wrecches & nedy men full of cõpassyon/& large of almes gyuynge. He was also moche deuoute in the seruyce of god/& dylygent to repayre & reedyfye chirches that were destroyed by ꝑ danes. And in iudgement full discrete/consyderynge no mans persone/but onely the weyght of his cause/as well to ꝑ ryche as to ꝑ poore/& he had rychesse ynough/& his tresour semed comyn to all poore men/his wordes were sadde & discrete/& medled wꝫ myrth/spekynge ofte of Jesu chryst the seconde persone in ꝑ trynite/& of our blyssed lady his moder. And somtyme he spake sharpely yf he sawe nede/correctyng trespassours Gentyll & swete to good men. He was neuer elate ne enhaũced in pryde/ne dyshonest by glotony. He wolde not be cõpelled by wrath/ne enclyne to gyfte. He despysed rychesse/& was neuer sory for losse of worldly goodes & rychesses/ne the more glad for wynnynge therof/in suche wyse that all men meruayled of ꝑ sadnes of hym And about ꝑ kynge were dyuerse coueytous mẽ/whiche sayd to ꝑ kyng how his tresour wasted fast/& yf ꝑ danes come agayn he had not wherwꝫ to defende hym wherfore they coũseyled hym to reyse ayde amonge his comyns/lyke as kyng Canute had done dyuerse tymes. ¶An ayde was than cleped the dane gheite/& they coũseyled to go in lyke wyse/and he sayd nay/& wold not agree therto/notwꝫstandynge they dayly cryed vpon hym/&

Whan he sawe them so importune / and shewed so grete perylles. Than at ỹ last he sayd to them to preue them. Let vs se how ye wyll do. And Whan they herde ỹ of his owne men / they were right gladde and sent out cõmyssyons for to gadre it / & spared no coũtree but made them paye in the largest wyse. And Whan this money was leueyed & brought in to the kynges tresoury. Than they brought the kynge thyder for to se it / the kynge than standynge aferre fro it sawe ỹ deuyll in lykenes of an ape syttynge vpon the tresour / and sayd / What haue ye done / and What money haue ye brought to me. Forsothe there shall not one peny be spente to myn vse / but I charge you to delyuer to eche man his money agayne / but therto they were moche lothe / & sayd ỹ they myght spende it in dedes of charite. Than ỹ kynge sayd. God forbede ỹ I sholde spende ỹ goodes of other men. For What almes sholde I make w̃ the goodes of poore comyns and labourers / se ye not how the deuyll sytteth vpon the hepe of money / & maketh grete ioye that he hath taken vs in his snare / Wherfore I charge you on payne of deth / ỹ ye delyuer this money agayn there as ye had it euery peny. Thã they obeyed the kynge / & repayed it vnto them of whom they had receyued it / and durst neuer after moue the kyng to suche maters / ne in none other lyke / so that all the dayes of sayntEdward Was neyther talke ne tallage leueyed amonge his comyns / Whiche Was grete Joye to the realme. ¶ On a tyme the kynge Was seke lyenge in his bedde / & there stode in his chambre a chest open full of golde & siluer And a clerke came in supposynge ỹ kyng had slepte / and toke out of it a certayne somme of money / & Went his waye. And soone after he came agayne & Wold haue taken more. Than ỹ kyng sayd. Forsothe now thou art vnWyse to come agayn / for thou haddest sufficyently ynough tofore therfore beware / for yf ỹ tresourer come & fynde the / thou art lyke to dye therfore Wherfore yf ỹ loue thy lyfe / flee fast With that ỹ thou hast. And anone after came ỹ tresourer / & fonde how of ỹ tresour Was borne aWaye a grete parte / & sought and enquyred dilygently for ỹ theefe that stale it. And ỹ kyng seynge the grete trouble & sorowe of the tresourer / demaũded hym the cause of his heuynes. And Whan he had tolde it to ỹ kynge / the kynge sayd to hym. Sorowe no more therfore / for peraduenture he ỹ hath it / hath more nede of it than We. And so the theefe escaped & Was not pursued after. Whan al thyges were in quyete in the realme / the coũseyle of ỹ lõde assembled for to treate for a mariage for ỹ kynge / Whiche thynge Whã it Was moued / he was gretly abasshed / dredyng to lese ỹ tresour of his virgynite / Whiche Was kepte in a frayle & bryttell vessell / & What he sholde do or saye / he Wyst not / for yf he sholde obstinatly denye it / he dradde lest his auowe of chastite sholde be openly knowen. And yf he cõsented therto / he dredde to lese his chastite / Wherfore he cõmaunded hymselfe onely to god sayenge these Wordes. O good lord thou delyuerdest somtyme thre children fro the flambe of fyre in the chymney and fornеys of the caldees / and by the lorde Joseph escaped With his chastite fro the Wyfe of Putyphar / the holdynge his mantell / & yet by thy mercy he escaped. And good lorde by thy vertue Susanne Was delyuered fro the deth / to ỹ Whiche ỹ two olde vnchaste preestes had dampned her to. And by the nyght lord Judyth escaped Whã she had slayn Holofernes / & reserued her fro defoulynge / & escaped Wout hurte / & aboue all other ỹ hast preserued thy blyssed moder moost best & Weteste lady she beynge both Wyfe & virgyn. Than beholde on me thy seruaũt / & sone of thyn handmayde ỹ am in grete drede. I lyft vp myn herte to the besechynge the ỹ art my lorde / & thy mo-

der my swetest lady/to helpe me now in this moost nede/ŷ I may so receyue ŷ sacramẽt of wedlocke/ŷ I fall not in peryll of my chastite/& w̃ this condicyon in his herte he consented to matrymony. Than was all ŷ coũseyle ryght glad/& serched for a virgyn that were accordynge to his estate. And amonge all ŷ virgyns of the londe Edythe doughter of erle Goodwyn was foũden moost accordynge to hym by her vertuous condicyons. And her fader made grete meanes to ŷ kynges coũseyle for to accõplysshe this maryage/by whiche he myght come in the kynges cõceyte. And by his wysdom for his grete myght & power he had his entent. And whan ŷ maryage was solẽpnysed & accõplysshed by the holy sacrament. He and ŷ quene auowed to lyue togider chaste secretly ŷ no man knewe it but god alone. There was bytwene them louynge spousehede wout bodyly knowynge of dede/chaste embracynge without defloracyon of virgynite. There was bytwene them veryly chaste loue wout flesshely touchynge & knowynge. After warde some of ŷ realme grutched/ sayenge he had takẽ a wyfe by cõpulsyon agaynst his wyll of an vnkynde lygnage and wolde not knowe his wyfe/bycause he wolde bringe forth no tyrauntes. And thus none knewe the very trouth of his chaste lyfe whyles he lyued. But the very clennesse of his mynde was sufficyent wytnes of his chastite. ¶ It happed on a whytsonday as ŷ kynge was crowned at westmynster in his estate/& knelynge made his prayers deuoutly for ŷ trãquyllite & peas of his lõde/before ŷ awter of ŷ blysfed trinite/at ŷ eleuacyon of ŷ blysfed sacrament/he fell in a softe and demure laughynge/so that ŷ lordes ŷ were there present awaytynge on hym meruayled gretly/but they durst saye no thynge to hym tyll ŷ seruyce was done. Than one ŷ was hardyer than an other demaũded of hym the cause of his laughynge. And than he tolde to hym how ŷ danes had assembled a grete power of people agaynst ŷ realme of englonde/& were entrynge in to theyr shyppes. And as the kynge of denmarke wolde haue entred in to ŷ shyppe/sodeynly his strength was take frõ him/& so fell in to ŷ see bytwene two shyppes/& was drowned. By whose deth ŷ people of denmarke & also of englonde were delyuered fro synne & peryl. They heryng this meruayled gretly/and sent in to denmarke to knowe ŷ trouth. And whan ŷ messengers returned/they reported ŷ it was true/as the kynge had sayd/& that ŷ kyng of denmarke was drowned ŷ same tyme ŷ sayt Edwarde laughed. ¶ After this ŷ noble saynt Edwarde remembred his auowe & promesse to visyte saynt Peter at Rome/ whiche he made in normandy/wherfore he let cal his comyns & his lordes to a coũseyle to fore hym/wherof he comoned w̃ them how & in what maner he myght departe/& of ŷ gouernaũce of his realme in his absence/what people sholde be cõuenyent for to accõpany hym/& what money sholde suffyse hym & his meyny. And whan ŷ lordes & comyns herde this/they were full heuy & sorowfull ŷ he sholde departe from them. And he seynge their heuines cõforted them/& sayd how ŷ our lord had sent to them peas/and by his good grace sholde cõtynue ŷ same in his absence. yet notwŝtandyng ŷ people requyred hym to sende to ŷ pope to be assoyled of his bowe or els delay it tyll an other tyme. And the kyng seynge ŷ sorowe & lamẽtacion of his people/whiche wepte and wronge their hãdes/& as people amased wout a defendour & keper/cõforted them/& graũted to abyde styll w̃ them/& ordeyned certayne bysshops for to go to Rome/and to aske of our holy fader coũseyle/how he might be assoyled of his bowe that he had made to visyte saynt Peter. And than ŷ archebysshop of yorke/& ŷ bysshop of Wynchester & two abbottes w̃ dyuerse clerkes & laye

men went to Rome. And whã they came to Rome the pope had made that tyme a grete congregacyon of clerkes of dyuerse grete maters belongynge to holy chirche And whan ꝑ pope wyst of theyr comyng he was ryght gladde/& sente for them/& the pope badde them tell ꝑ cause of theyr comynge. And anone sylence was made & they exposed the cause of theyr comyng and recyted the auowe and the desyre of kynge Edwarde/the peryll of ꝑ realme/ the trouble/the drede of ꝑ people/the brekyng of the peas/the clamour of ꝑ poore compus/the iopardy of the kyng in his absence/& the pyteous destruccyon whiche ꝑ danes had late made by theyr cruelte/and also declared the grete deuocyon ꝑ he had to vysyte the holy apostles Peter and Poule. Than the pope & the clergye meruayled gretely/& gaue laude & prayssynge vnto almyghty god ꝑ he had sente so deuout & vertuous a prynce in ꝑ angle of the worlde to mayntayne by his wysdome the chrysten fayth/& how dredefull he was to offende agaynst holy chirche. And whan the pope vnderstode how his people loued hym/& how sorowfull they wolde be of his departynge/they meruayled gretely/& thought veryly that he was gretely beloued of god/& was with hym in all his werkes. For they sawe in hym the mekenes of Dauid/the chastite of Joseph/and the rychesse of Salomon and yet he set nought therby. Than the pope consyderynge ꝑ grete perylles that myght ensewe by his departyng/dyspensed with hym/and assoyled hym of his auowe/of whiche he sente to hym a bull vnder leed/& enioyned hym in penaũce to gyue the goodes ꝑ he shold haue spent in his pylgrymage to dedes of charite/and to redyfye some chirche of saynt Peter/ and endowe it with sufficyent lyuelode. And than ꝑ messengers receyued the popes blessynge/& returned in to englonde/ and came vnto the kyng at westmynster And whan the kynge vnderstode how he was assoyled of his auowe/& how they had spedde/he was gladde & thanked almyghty god and our holy fader the pope ¶ There was an holy man a recluse in ꝑ dyocese of Worcetter/whiche knewe no thynge of ꝑ coũseyle assembled vpon the gouernaũce of ꝑ londe/ne of ꝑ auowe of ꝑ kynge/ne of ꝑ message sent to Rome. To whome saynt Peter appered in a nyght & sayd to hym how kynge Edwarde had sente to Rome to be assoyled of ꝑ auowe ꝑ he had made whan he was beyonde the see/and he hath grete conscience bycause his coũseyle wyll not suffre hym to accomplysshe it in goynge in his propre persone to Rome/wherfore ꝑ shalt wryte to hym in my name/& gyue hym knowlege ꝑ he is assoyled by myn auctorite fro ꝑ bonde of his auowe/& how he shall haue in commaũdement of ꝑ pope for his penaũce/to gyue suche goodes as he hath ordeyned for his expenses to poore men/& to make a newe abbey in ꝑ honour of saynt Peter or to repayre an olde one/& tendowe it sufficyently/& wryte to hym/ꝑ by the same token/ꝑ he chase me somtyme to his patrone in normandy/ꝑ he repayre ꝑ abbey called Thorney/in the west syde of ꝑ cyte of London/whiche somtyme I halowed my selfe/& let hym set therin monkes of good cõuersacyon. For fro ꝑ place shall be a ladder stretchyng in to heuen/& aũgels descendynge & ascendyng/beryng vp to heuen to our lorde the prayers of meke & deuout men. And to hym that ascendeth by that ladder/I shall open the gates of heuẽ/lyke as our lorde hath enioyned me by myn office. And I shal lose them that ben boũden/& receyue them that ben vnboũde. All this that thou hast herd of me thou shalt wryte it/& sende it to kyng Edwarde/whiche than was many a myle thens. And the messenger ꝑ came fro this anker or recluse/came to the presence of ꝑ kynge the same tyme that ꝑ bysshops ca-

me fro Rome. And whan ỹ kynge had re-
ceyued ỹ lettres ỹ came fro Rome w̃ grete
reuerence & redde them / he thãked god ỹ
he was so clerely releced of ỹ bonde of his
auowe. And than he cõmaũded ỹ lettres
of ỹ recluse to be redde / & whan they were
redde / & sawe they were accordynge to ỹ
lettres ỹ came fro Rome / he humbly thã-
ked god & sayntPeter his patrone / & in-
contynent dysposed hym to fulfyll his pe
naũce / & began to repayre ỹ abbey that he
was assigned to repayre by the glorious
apostle sayt Peter / & gaue largely almes
to poore people / & fraũchised all englonde
of the trybute that was vsed yerely to be
payed to the danes for euermore. ¶ On a
tyme whan kyng Edward was at West-
mynster / there came to hỹ a creppyll borne
in yrlonde Whiche was named Gyle mi-
chel / & this creppyl had no feet / but wente
vpon his handes & knees / hauyng in ey-
ther hãde a lytel stole to go w̃ / his legges
were bothe bente backwarde & cleued to
his thyes / and his toes grewe fast to his
buttockes. This crepyll entred boldly in
to ỹ kynges palays / & came to ỹ kynges
chambre dore. And one Hulyn the kyges
chamberlayne demaũded hym sharpely
what he dyd there. To whome ỹ creppyll
sayd / let me not I praye you / for I must
nedes speke w̃ the kynge / for I haue ben
out of this londe syxe tymes to visyte the
relykes of ỹ holy apostle saynt Peter / to ỹ
entẽt for to be heled / & saint Peter denyed
me not / but badde me go in to englonde / &
let the kynge bere me on his backe in to ỹ
chirche of saynt Peter / & than I shall be
made perfytly hole. Whiche thynge was
tolde to the kynge by ỹ same Hulyn. And
anone ỹ kynge had pyte on ỹ poore man /
and dysdayned not / but toke hym on his
sholdres & bare hym / whome the creppyll
becleped with his foule & scabby handes
& armes. And so in berynge his synewes
losed / & were retched out / & of his kyrnels
& botches of his face & of the scurfes there
ranne grete plente of blode & matter on ỹ
kynges clothes / Whiche was tolde to the
kynge / & also that he was all hole / but ỹ
kynge toke none hede therto / but bare hỹ
to ỹ hye awter / & there he was set downe
on his feet / & was made perfytly hole to
ryde or go whyder he wold / but ỹ kynge
wold in no wyse haue this myracle ascry-
bed to hym / but gaue to hym a reward /
& badde hym go to Rome & thanke god &
his holy apostle saynt Peter. ¶ In ỹ ty-
me of kynge Athelbert Whiche regned in
kent / & Sygebert in myddelsex / Whiche
were conuerted to the fayth of Chryst by
saynt Austyn / whiche Athelbert made in
the cyte of London a noble & ryall chirche
in the honour of saynt Poule / in Whiche
saynt Austyn ordeyned saynt Mellyte to
be bysshop of ỹ cyte / Whiche kynge was
not satisfyed w̃ ỹ good dede / but thought
& also did do make an other chirche in the
west ende of ỹ cite / Whiche than was cal
led Thorney / & now is named Westmyn-
ster / whiche chirche he prayed Mellyte
for to halowe in ỹ honour of sayt Peter / &
the night before ỹ he had purposed to ha-
lowe it / saynt Peter appered to a fyssher
in temse / & bad hym set hỹ ouer fro stan-
gate to Westmỹster / & he prayed ỹ fyssher
to abyde hym there tyll he came agayne /
& he wolde reward hym for his labour.
And soone after ỹ fissher sawe sayt Peter
entre in to ỹ chirche w̃ a grete lyght / Whi
che lyght endured cõtynually as lõge as
he was in ỹ chirche / & a certayn space af-
ter he returned to ỹ fyssher & kynge hỹ yf
he had ony mete to ete. And ỹ fissher was
so gretly abasshed of ỹ lyght ỹ yssued out
of the chirche w̃ hym / ỹ he durst not speke
to hỹ. To whome saynt Peter sayd. Bro-
der drede ỹ not / I am a man as thou art /
hast ỹ taken ony fysshe. And he sayd nay /
for I haue awayted on you all this night
whyle ye haue ben in ỹ chirche. And thã
they entred in to ỹ bote / & saynt Peter cõ-
maũde hym to cast out his nette / & whan

he had so done/there came so grete a multitude of grete fisshes in to his nette/that vneth they myght drawe vp ỹ nette for brekynge. And whan they were come to londe/saynt Peter deuyded the fysshes/& badde ỹ fyssher bere ỹ greteſt to Wellyte bysshop of London/& deliuer it to hym/& tell to hym ỹ I haue halowed the chirche of Westmynster this nyght/& say to hym that he saye masse therin to morow. And yf he wyll not byleue it/saye to hȳ Whan he cometh he shall fynde there tokens suf fycyent/& I shall be patrone of ỹ chirche/ & vysyte it oftẽtymes/& bere in ỹ syght of almyghty god ỹ prayers & deuocyons of true chrysten people ỹ praye in that place And take ỹ the remenaũt of the fysshe for thy labour. And this sayd/sayt Peter banysshed awaye. Than the fyssher meruayled gretly of ỹ syght that he had seen and erly on the morowe he went to ỹ bysshop Wellyte of London/& delyuered to hym the fysshe that saynt Peter had sent to hym/and tolde to hym by order lyke as saynt Peter had gyuen hym charge/and as ye haue herde tofore. But the bysshop wolde not byleue hȳ tyll he came to Westmynster & se ỹ tokens/for to put hym out of doubte. And whan he had opened the chirche dore/he founde a crosse made of sonde/fro that one syde of ỹ chirche vnto that other/with a/b/c/lettres of grewe/ and he foũde also .xij. crosses made on the walles in dyuerse places of the chirche/& thendes of .xij. candels almoost brent out And also he sawe ỹ places that were enoynted with holy oyle/whiche yet were moyst & appered newly done. Than the bysshop byleued this thynge verily/and sayd masse the same day in the chirche/& there preched to ỹ people a gloryous sermon/& declared the grete myracle openly Wherfore the people gaue laude & prayssynge to god/and to his gloryous apostle saynt Peter. And whan saynt Edwarde vnderstode that this chirche was of olde tyme halowed by saynt Peter/and how saynt Peter cõmaũded hym to repayre ỹ same chirche/as ỹ lettre of ỹ recluse maketh mencion. So than euer after he had full grete deuocyon to ỹ same place. And he dyd do cast downe ỹ olde werke/& dyd do buylde it vp newe/& endowed that monastery worshypfully with ryuelode and iewels. And at that tyme pope Leo was deed/& pope Nycholas was after hym. And than ỹ kynge to gyue relacyon to hȳ of his penaũce enioyned by Leo his predeceſſour to reedyfye a monastery of ỹ glorious apostle saint Peter/& sent Allurede the archebysshop of Yorke to Rome/with other clerkes to enforme the pope that he had accomplysshed his penaũce/that is to wyte/bothe distrybuted his goodes to poore men/& also repaired a monastery of saynt Peter/& how he had by reuelacyon what place he sholde repayre/prayenge hym to ratyfye & cõferme ỹ same whiche pope Leo had done tofore hȳ. Than pope Nycholas cõsyderynge ỹ grete deuocyon & true entent of this chriſten kynge saynt Edwarde/cõfermed ỹ bull of absolucyon & ratefyed the foũdacion & the statutes of the monastery/& gaue therto grete & large preuyleges/that who so euer presumed to take away ony mouable & immouable goodes/or wolde take ony man by force or strength out of ỹ chirche or of the precyncte of the same/sholde be accursed by the auctoryte of Peter & Poule/to be dampned wt Judas in hell euerlastyngly to lye in payne. Than the messengers returned agayn fro Rome with the lettres of cõfyrmacyon. And whan ỹ kyng sawe the grete benyuolence of our holy fader ỹ pope/& his fauour & gentylnes/gyuyng to hym by wrytynge more preuyleges & fredome than he desyred. Than he was full of gladnes & ioye/& thanked almyghty god of all his gyftes. ¶ On a tyme as the kynge was in ỹ chirche of saynt Peter at Westmynster/and was disposed in

grete deuocyon as his custome was to here masse/erle Leofryke kneled behynde the kynge/& sawe w̃ his bodyly eyen our lorde Jesu chryst bytwene ỹ preestes handes/apperyge in ỹ lykenes of a glorious childe or beauteous persone/whiche blyssed the kynge w̃ his ryght hande. And ỹ kynge whiche was gretly cõforted with the syght bowed downe his heed/& with grete deuocyon & mekenes receyued the blessynge of our lord. Than the erle arose to tell the kynge/supposynge ỹ the kyng had not seen it/but he knewe the erles entent/& badde hym stande styll/for ỹ thou seest I se/and hym I honour. And whan masse was done/they talked togyder of theyr vysyon/& they were meruaylously refreshed w̃ the giftes of the holy ghoost and myght not well speke for ioye & weepynge. Than the kynge cõmaũded Leofryke ỹ this vysyon shold neuer be vttred ne openly knowen/tyl the tyme that they sholde dye. And whan Leofryke shold departe hens/he tolde it in cõfessyon to his ghostly fader/& made it to be wrytẽ. And that wrytynge was layde in a cheste amonge other relikes. And many yeres after whan they were bothe deed/the wrytynge was foũde & radde. And than the holynes of the kyng was knowen/& his mekenes shewed/whiche wolde not it sholde be shewed by theyr lyfe for vayne glorye. ¶ There was a yonge woman gyuen in maryage to a noble man/& not lõge after she had two mysfortunes/first she was barayn/& also there arose vnder her cheke many foule botches & kirnelles full of corrupte humours/whiche engendred foule wormes/& made her flesshe to stynke/so ỹ she was abhomynable & hateful vnto her husbonde & to all her frendes And whã she coude not be heled by no medycyne/thã she put all her hope & trust in almighty god/& with many a bytter tere bothe day & nyght she besought & prayed hym to delyuer her fro ỹ repreue & disease or els to take her out of this worlde. And whan she had thus longe contynued in prayer/she was cõmaũded by a voyce in her slepe ỹ she sholde go to the holy kynge Edwarde/& yf he wolde washe her face with his hãdes/she shold be all hole. And whan she awoke she auowed to seke the kynge in his palays. And than she came thyder & made meanes ỹ the kyng might haue knowlege of her dreme. And whan the kyng vnderstode it/he called her to hym & sayd. yf god wyll ỹ I shold washe thy face/I wyll not refuse it/and called after water/& w̃ his owne handes he washed her face/& wronge out the wormes & all the foule blode out of her face/& bad her tary there thre or .iiij. dayes tyll ỹ skynne myght couer agayn her visage/& thanke thou god for thy delyueraũce. And whan she was made perfytly hole/& her visage fayre & beauteous. Than she fell downe at the kynges feet/& thanked hym humbly of her delyueraũce/but he forbad her for to gyue ony prayesynge to hym therfore/but badde her to gyue laude & prayesynge to god therfore/for he is the doer/& not I Than she prayed ỹ kynge that he wolde praye to god for her that she might haue a chylde by her husbonde/for she had ben longe bareyne. And the kynge promysed her so to do. And thã she returned ioyously home to her husbonde/and soone after conceyued and had a chylde/wherof she thanked god that she was heled of bothe her dyseases. ¶ Saynt Poule wryteth that the holy ghoost gyueth graces dyuersly/to some he gyueth wysdome/to some connynge/and to some grace to hele and to cure seke people. But this blyssed kyng saynt Edward had a specyal grace aboue other in gyuynge syght to blynde men. ¶ There was a blynde man well knowen/whiche herde a voyce in his slepe/that yf he myght haue of the water that the kynge washed his handes in/& washe his eyen therwith/he shold haue

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his syght agayn. Than the nexte day after this blynde man went in to ꝑ kynges palays/& tolde his vysyon to the kynges chamberlayne/& the chamberlayne tolde it to the kynge. Than the kynge sayd ꝑ it might well be an illusyõ or a dreme/which is not alwaye true/for it hath not be seen that foule water of a synners hãdes sholde gyue syght to blynde men. Than sayd the chamberlayn that many tymes dremes haue ben foũden true/as ꝑ dreme of Joseph/Pharao/Daupel/and many other. Than the kynge in grete humilite wente in to ꝑ chirche on a solempne daye with a basyn of water/& cõmaunded the blynde man to be brought to him. And as the kyng washed ꝑ face of ꝑ blynde man his eyen were opened & had his syght/& stode all abasshed lokynge on ꝑ people as he had newly comẽ in to this world. And than ꝑ people wepte for ioye to se ꝑ holynes of ꝑ kynge. And than he was demaũded yf he myght se clerely. And he sayd ye forsothe. And the kynge kneled downe before the awter sayenge this verse with grete drede & mekenes. Non nobis dñe nõ nobis: sed nomini tuo da gloriã. That is to saye. Not to vs lorde/not to vs/but vnto thy name be gyuen glorye. ¶ After this ꝑ holynes & fame of saynt Edwarde sprange about/so ꝑ a citezyn of Lyncolne whiche had ben blynde thre yere came to the kynges palays to haue of ꝑ water ꝑ the kyng had washed his handes in/for he byleued ꝑ it wold hele hym. And as he had goten of ꝑ water by one of ꝑ kynges offycers/he washed his face & his eyen therwith/& anone he was restored to his syght/& was perfytly made hole/and so ioyful returned home/magnefyenge god & saynt Edwarde that he had his syght agayne. ¶ On a tyme there were gadred togyder certayn werkmen to hewe downe trees to ꝑ kynges palays at Bruhom And after their labour they layde them downe to slepe in the shadowe/& a yonge man of that felawshyp that hyght Wylwyne/whan he sholde ryse he opened his eyen & myght not se/he washed his face and rubbed his eyen/but he myght no thynge se/wherfore he was full of heuynes. Than one of his felowes ladde hym home to his hous/& abode so blynde. xviij yere. And at ꝑ last a worshipfull woman came to visyte & cõforte hym. And whan she knewe how he was made blynde/she badde hym be of good chere/& sayd/yf he wolde vysyte. lx. chirches w̃ good deuocyon/& than to haue ꝑ water that ꝑ kyng had washed his handes in/& washe his eyen withall/he sholde haue his syght agayne. Than he was gretly conforted/& gate hym a gyde & wente & vysyted. lx. chirches with grete deuocyon/& came to the kynges palays & cryed for helpe. And they that herde hym badde hym cease of his crienge/but for all ꝑ he cryed more & more. And whan the kynge vnderstode it he called hym to hym & sayd. Why sholde I not set my handes to helpe this poore man/though I be vnworthy/yf it please god to releue hym and to gyue hym his syght. And bycause he wolde not be foũden disobedyent to god ne presumptuous he toke water and washed his eyen full mekely/& anone he was restored to his syght/& sawe as clerely as euer he dyd. ¶ Also there was a fayre myracle of thre blynde men/& the fourth had but one eye whiche came to the kynges palays. And than came one of the kynges seruaũtes whiche had pyte on them/& he gate of ꝑ water ꝑ the kynge had washen his handes in whan he had holed ꝑ other blynde man/& he brought this water to ꝑ gate/& tolde these poore men how the kynge a lytell before had holed a blynde man with the same water/& sayd to them/yf they wold washe their eyen w̃ good deuocyõ they myght be holed by goddes grace w̃ the same water. And than they kneled down with grete deuocion & prayed this

man to Wasshe theyr eyen therWith/and than he made a crosse w̃ the water vpon eche of theyr eyen/& besought almyghty god to open theyr eyen. And they al there receyued theyr perfyte syght. And returned in gyuynge laude & prayssyng to god of theyr syght gyuen to them by the merytes of sayntEdWarde. ¶As ỹ kynge on a tyme sate at the table With ỹ quene and her fader erle GoodWyn/& sawe how Harolde & Tostyn the two sones of GoodWyn played tofore the kynge/ but at the last ỹ game turned in to ernest/& they began to fyght/& Harolde toke his broder by the heere/& threwe hym to the erth/& fell vpon hym in grete angre/and Wolde haue strangled hym/ but he Was letted. Than the kynge demaunded GoodWyn yf he vnderstode ony thynge therby. And he sayd nay forsothe. Than ỹ kyng sayd ye shall se whan they come to mãnes age that one of them shal slee that other yf he can. And Harolde Whiche is the stronger shall put ỹ other out of his londe. Than shal his broder Tostin come agayn w̃ the kyng of NorWey and holde a stronge batayle agaynst Harolde his broder in englonde/in ỹ Whiche bothe ỹ kynge of NorWey & Tostyn shall be slayne & all theyr hoost/saue a feWe ỹ shall escape. And the same Harolde shall gyue hymselfe to penaũce for ỹ deth of his broder & so escape/ or els he shalbe put out of his kyngdom & dye wretchedly. ¶The kyng Was many tymes moued & dysplealed w̃ GoodWyn For he mysused the kynges poWer/& attempted ỹ kynge in many thynges that Were vnleefull/& in all that he myght he laboured to bryngе out of conceyte ỹ kynges colyns & frendes ỹ came to hym out of normandy/ to thentent that he myght haue all ỹ rule about ỹ kynge as Well secretely as outWarde. And ỹ kyng vnderstandyng his falsnes sayd but lytel. But on a tyme as the kynge sate at his dyner With dyuerse lordes & gentyls aboute hỹ one of his seruauntes Was almoost ouerthrowen as he smote that one fote w̃ that other/& yet ỹ sadder fote saued all & kepte hym on his feet/Whiche thynge gaue occasyon to the kynge to talke to his lordes And those tWo feet Were lykened to tWo bretherne/that yf ỹ one Were ouer charged/that other shold helpe & socour hym. Than sayd ỹ kynge/so myght my broder haue bẽ an helpe to me/& a supportour in tyme of nede/yf he had not ben betrayed of GoodWyn. Than GoodWyn heryng these Wordes of the kynges mouth Was sore aferde and said. Syr ye deme that I shold betraye your broder/ I praye god that this morsell of breed may choke me yf I consented to his deth. Than ỹ kyng blysſed ỹ breed & badde hym ete it. And ỹ morsell abode in his throte & choked hym so ỹ his breth Was stopped & so dyed wretchedly. Than ỹ kyng sayd/drawe ỹ traytour out of my presence/ for noW his treson & falshede appereth. ¶On an eester daye Whan he had receyued our lorde/& Was set at his dyner/in the myddle of it Whan all Was seylẽce/he fell in to a smylynge/& after in to a sadnes/Wherfore all ỹ Were there meruayled gretly/but none durst aske of hỹ What he ment/but after dyner duke Harold folowed him in to his chambre w̃ a bysshop & an abbot ỹ Were of his preuy coũseyle/and demaunded of hym ỹ cause of ỹ thynge. Than ỹ kynge sayd/Whan I remembred at my dyner ỹ grete benefaytes of Worshyp & dignite/of metes/of drynkes/of seruaũtes/of araye and of all rychesses & ryalte that I stode in at that tyme/& referred all that Worshyp to almyghty god as my customе is. than our lord opened myn eyen & I sawe the seuen slepers lyenge in a caue in the moũt Celyon besyde the cite of Ephesym in the same forme & maner as though I had bẽ by them/& I smyled Whã I sawe them turne them fro ỹ ryght syde to the lyft syde. But Whan I vnderstode What

is sygnefyed by the sayd turnyng/I had no cause to laugh/but rather to mourne. The turnynge sygnefyeth ꝑ the ꝓphecye be fulfylled/that sayth. Surget gens cõtra gentẽ. That is to saye/people shall aryse agaynst people/and one kyngdome agaynst an other. They haue layn many yeres vpon theyr ryght syde/& they shall lye yet on theyr lyft syde. lxx. yere/in whi che tyme shall be grete batayles/grete pestylence/and grete mozeyn/grete erth quaues/grete hongre/and grete derthe throughout all ꝑ World. Of whiche sayenge of ꝑ kyng they gretly meruayled. And anone they sent to ꝑ emperour to knowe yf there were ony suche eyte or hyll in his londe/in whiche suche seuen men sholde slepe. Than the emperour meruaylynge sent to ꝑ same hyll/& there foũde ꝑ caue & the seuen martyrs sleppynge as they had bẽ deed/lyenge on ꝑ lyfte syde euerychone And than ꝑ emperour was gretly abasshed of ꝑ syght/& cõmended gretly ꝑ holynes of sayntt Edwarde kynge of englonde whiche had the spirvte of ꝓphecye. For after his deth began grete insurrecciõns throughout all ꝑ World. For ꝑ paynyms destroyed a grete parte of Syrye/& threwe downe bothe monasteryes & chirches/& what by pestylence and stroke of swerde stretes/feldes/& townes laye full of deed men. The prince of grece was slayne/the emperour of Rome was slayne/ꝑ kynge of englonde & the kynge of fraunce were slayne/& all ꝑ other realmes of ꝑ World was gretly troubled w̃ dyuerse dysseases Whan ꝑ blyssed kynge Edwarde had lyued many yeres & was fallen in to grete age/it happed he came rydyng by a chirche in Esser called Clauerynge/whiche was at ꝑ tyme in halowynge/& sholde be dedycate in ꝑ honour of our lorde & sayntt Johñ theuangelyst/wherfore the kynge for grete deuocyon lyght downe & taryed whyle the chirche was in halowynge/& in the tyme of ꝓcessiõ a fayre olde man came to the kynge & demaunded of hym almes in ꝑ Worshyp of god & sayntt Johñ euãgelyst. Than ꝑ kyng foũde no thynge redy to gyue/ne his amener was not ꝓsent/but toke of ꝑ rynge fro his fynger/& gaue it to the poore man/whome ꝑ poore man thanked & departed. And within certayne yeres after two pylgryms of englonde went in to the holy londe for to vysyte holy places there/& as they had lost theyr waye/& were gone fro theyr felawshyp/& the nyght approched/& they sorowed gretly as they ꝑ wyst not whyder to go/& dredde sore to be perisshed amõge wylde beestes. At ꝑ last they sawe a fayre cõpany of men arayed in whyte clothynge with two lyghtes borne afore them/& behynde them there came a fayre aũcyẽt man w̃ whyte heere for age. Than these pylgryms thought to folowe ꝑ lyght/& drewe nye. Than ꝑ olde man asked them what they were & of what regyon. And they answered ꝑ they were pylgryms of englonde/& had lost theyr felawshyp and waye also. Than this olde man cõforted them goodly/& brought them in to a fayre cyte/where was a fayre cenacle honestly arayed with all maner of deyntees/& whan they had well refresshed them/& rested there all nyght/on ꝑ morowe this fayre olde man went w̃ them/& brought them in to the ryght waye agayne. And he was glad to here them talke of ꝑ welfare & holynes of theyr kynge sayntt Edwarde. And whan he sholde departe fro them/than he tolde them what he was & sayd. I am Johñ theuangelyst/& saye ye to Edwarde your kynge/that I greet hym well by ꝑ token that he gaue to me this rynge w̃ his owne handes at the halowinge of my chirche/whiche rynge ye shall delyuer to hym agayne/& saye ye to hym that he dysꝑose his goodes/for w̃in syxe monethes he shall be in ꝑ ioye of heuen with me/where he shall haue his reward for his chastite & for his goodly-

uynge. And drede ye not/for ye shal spede ryght well in your iourney/and ye shall come home in shorte tyme safe and sounde. And whan he had delyuered to them the rynge/he departed fro them sodeynly/& soone after they came home/& dyd theyr message to the kyng/& delyuered to hym the rynge/& sayd that saynt John euangelyst sent it to hym. And as soone as he herde that name/he was full of ioye/and for gladnes let fall teres fro his eyen/gyuynge laude & thankynge to almyghty god & to saynt John his auowry that he wolde vouchesafe to let hym haue knowlege of his departyng out of this worlde. Also he had an other token of saynt John and that was þ the two pylgryms shold dye tofore hym/whiche thynge was proued true/for they lyued not longe after/& at þ feest of Chrystmasse the kynge was seke/& on þ day of thynnocentes he herde masse in þ newe chirche of Westmynster whiche he had newly reedyfyed/& than he gyuynge thankynges vnto almighty god/returned in to his chambre sore seke there abydynge þ mercy of god. And all þ lordes/gentyls/& comyns were in grete heuynes whan they vnderstode that the kyng myght not lyue/remẽbrynge what welth & prosperite þ londe had ben in/during his dayes/& what ieopardy it was lyke to stande in after his deseace. Than all thynges were cõmytted to the quene whome he loued specially. And she full dilygently mynystred to hym all thynges necessary. And whan he was so feble by sekenes that his naturall hete was almost gone/he laye nygh two dayes in a traũce as a man þ had ben rauysshed/& whã he came to hymselfe agayn they þ were about hym meruayled gretly/for they wende verely þ he shold no more haue spokẽ/notwithstãdynge after he spake w̃ an hole spiryte these wordes. O thou mercyfull lord god that arte infynyte almyghty/in whose power all thynges ben/& whiche chaũgest realmes & empyres/yf tho thynges ben true that þ hast shewed to me/so graũt to me space & strength to declare them to my people/þ yf peraduenture they gyue them to penaũce/they may haue grace & forgyuenes. Than our lord gaue to hym a newe strength that passeth all mãnes reason/& þ myght not be wout myracle. For before that tyme he spake so softe/þ for feblenes he myght not well be herde/& that tyme he spake w̃ an hole brest these wordes folowynge. Whan I was yonge & dwelled in normandy I loued well þ felawshyp of good men/for he þ spake more religyously & goodly/with hym was I moost conuersaunt/& amonge all other there were twayn/to whom I drewe moche for theyr honest conuersacyon/& for the holynes of theyr lyfe/swetenes of theyr maners/& theyr cõfortable wordes/whom I sawe trãslated in to heuen/for many yeres ago they dyed/and now they haue appered to me by þ suffraũce of god/& haue shewed to me þ state of my people & what synnes regne amonge them/& what vengeaũce shall be taken on them for theyr synnes. Prestes haue offẽded/for they mynystre the holy sacramentes w̃ vnclene thoughtes & pollute handes/& as hyred men/& not as very shepeherdes defẽde not theyr shepe/ne fede them. And as for prynces & gentyls they ben foũden fals & vntrue/& felowes to fendes/theues & robbers of þ coũtree/whiche haue no drede of god/ne honour hym. And true lawe is a burthen to them/& had in despyte/& cruelnes moche vsed. And þ prelates kepe not ryghtwysnes/they correct not theyr subgettes ne teche ne enforme them as they sholde do/& therfore our lorde hath now drawen out his swerde of vengeaunce to smyte his people. This punysshement shall begyn within this yere bothe by swerde & wastynge this realme pytously. And I than began to sygh and mourne for the trouble that was comynge to my people

and sayd/yf they wolde be turned and do penaũce/ shall not they haue forgyuenes and be blysſed agayn of god. And it was answered to me/the hertes of the people ben so indurate & so blynded/& theyr eres so stopped/ ỹ they wyll not here of no correccyon/ne they be not moued ne puoked by no benefaytes ỹ our lord gyueth them Than I asked yf there were ony remedy that might attempre ỹ wrath of our lord To whom it was answered in these wordes. A grene tree cutte fro his stocke shall be deuided fro his propre rote the space of thre furlonges/& without mãnes hande shall turne agayn to his olde rote/& take agayne his sappe/& flourysshe & bringe forth fruyte. And whã this is done/there may come remedy. And whan this was sayd/they were sodeynly gone out of my syght. There was about ỹ kynge ỹ tyme the quene/duke Harolde her broder/Robert keper of the palays/and Stygande whiche had defouled his faders bedde/ for whyles Robert ỹ archebisshop of Caũterbury lyued/the sayd Stygande put hym downe/& came in by symony/wherfore he was suspended by the pope/& afterwarde god toke vengeaũce vpon hym so ỹ his bely brake & his bowelles fell out & so he dyed wretchedly. This Stygãde gaue no credence to the kynges wordes/ but deserued it to his age & to ỹ feblenes of the kynge/and made it but a fantasye/ but other ỹ were better auysed wepte & sorowed & wrange theyr handes/& sente to our holy fader the pope/gyuynge hym informacyon of the same bisyon. And our holy fader wrote epystles to englonde/exhortynge ỹ people to do penaũce/but his wrytynge prfyted not. But whan kynge Harolde had broken the othe that he had made to duke Willyam/therfore he was slayne in batayle. Than they knewe well that ỹ prophecy of saynt Edwarde was comen. For than the lyberte of Englonde made an ende/& than came in bondshyp & thraldome. That tyme englonde was all chaũged/& I vnderstãde saynt Dunston pphecyed ỹ same trouble comynge/& after a certayn tyme he pmysed cõfort also Wherfore this forsayd bisyon may be cõuenyently expowned/as here folowth. The tree sygnefyeth ỹ realme of englõde Whose grenesse & fayrnesse betokeneth rychesses plenteous/& honour of englonde of whom all worshyp procedeth/Whiche worshyp had proceded of the true blode of the londe/& of the true lygnage/Whiche descended fro Alurede/Whome our holy fader ỹ pope crowned & enoynted kynge/ as for the fyrst kynge of the true lygne of englonde vnto this holy kynge Edward by successyon. The tree is cutte down fro the stocke/Whan the realme is deuyded and translated from one seed or lygnage to an other. The space of thre furlonges is ỹ tyme of thre kynges/that is to saye Harolde/Wyllyam conquerour/& Wyllyam his sone. The comynge agayn of ỹ tree to the stocke without mannes helpe was whan kynge Henry ỹ fyrst came in to this realme/not by mannes strength/ but by very true loue of his comyns. He toke his sappe & his very strength whan he wedded Wolde the doughter of ỹ nece of saynt Edward/ioynynge togyder the seed of englonde & of normandy. And by ỹ tree flourysshed/whã Wolde thempresse sprange of theyr seed/& it brought forth fruyte/whan of her came Henry ỹ secõde And thus these two people were ioyned togyder. yf this exposicyon displease ony man/let hym expowne it better/or els let hym abyde a tyme tyll it be fulfylled/so ỹ the prophecye of saynt Edwarde accorde vnto the prophecye of saynt Dunstone.

¶ This blysſed kynge saynt Edwarde knowynge that his houre drewe nygh/ spake to them that stode wepyng aboute hym/& in cõfortyng them sayd. For sothe yf ye loued me/ye wolde praye that I shold passe fro this worlde to the fader of

heuen there to receyue the ioye whiche is promysed to all true chrysten men/put ye awaye your wepynge/& spede forth my iourney with prayers & holy psalmes/& with almes dedes. For though myn enemye ꝑ fende may not ouercome me in my fayth/yet there is none foũden so perfyte but he wyll assaye & tempte to lette/or to fere hym. And than he cõmaunded ꝑ quene to her broder/in cõmendyng her vertues vnto his lordes/& declared to them theyr pure chastite. For she was to him in open places as his wyfe/& in secrete places as his sister. And he cõmaũded also that her dowayre sholde be made sure to her/and they that came w̃ hym out of normandye shold be put to theyr choys whether they wolde abyde styll in englonde/& to be endowed with lyuelode after theyr degree/or els returne agayne into normandye w̃ a sufficyent reward/& chase his place for his sepulture in ꝑ chirche of saynt Peter/whiche he had newe buylded/& sayd he sholde not longe abyde in this worlde. And whan he behelde the quene & sawe her wepe & sygh amonge/he sayd to her oftentymes. My doughter wepe not/for I shall not dye/but I shall lyue & shall departe fro ꝑ londe of deth/& byleue to se ꝑ goodnes of god in ꝑ londe of lyfe. And thã he set his mynde all in god/& gaue hymself hooly to ꝑ fayth of the chirche/in ꝑ hope & premesses of Chryst vnder ꝑ sacramẽtes of the chirche. And amonge these wordes of prayesynge he yelded vp his spiryte vnto god/in ꝑ yere of our lord. M.lxvj. whã he had regned in this lõde. xxiij. yere and vj. monethes and. xxvij. dayes/ꝑ fourth daye of Janyuer. And as his cosyns and his louers stode aboute this holy body whan ꝑ spiryte was passed/they sawe a meruaylous beaute & an heuenly sygh in his face/& whan they loked on his naked body/they sawe it shyne with a meruaylous bryghtnes/for ꝑ clerenes of his virgynite. And thã they wrapped ꝑ holy body in palles/and buryed it with grete reuerence & worshyp/and largely almes was gyuen for hym/& all the lordes spirytuall & temporall were present at ꝑ buryenge of hym/thankyng god of ꝑ grete benefaytes ꝑ he shewed in this londe durynge the lyfe of the holy sayut & kynge saynt Edwarde/wherfore laude/glory & honour be gyuẽ to almyghty god worlde without ende. Amen. ¶ The eyght daye after his buryenge there came a crepell to his tombe to be holpen of his dysease/whiche many tymes afore had receyued almes of the kynges hande/& he had ben washen of ꝑ kynges hãde on sherthursdaye/notw̃standynge the myracle of his curynge was ꝓlonged by the prouysyon of god/& not shewed in his lyfe tyme/bycause ꝑ many myracles god shewed for hym/in lyke wyse he wolde shewe after his deth. This crepel was called Rafe/& was a norman borne/& ꝑ synewes of his arme were shronken togyder/ꝑ his feet were drawen vp to his buttockes/that he myght not goo/neyther on his feet ne on his knees/but sate on an holow vessell in maner of a basyn/drawynge his body after hym w̃ his handes/& whã he came to ꝑ tombe he besought almyghty god & saynt Edwarde deuoutly ꝑ he myght be cured & heled of his dysease/whiche ī his lyfe tyme had moost lyued by his almes. And whã he had cõtynued a whyle in his prayers/other people ꝑ had cõpassyon of hym prayed for hym also/& at ꝑ last he lyft hymselfe vp/& felte his synewes losed/& than he arose vp/& stode on his feet/& felt hymselfe made perfytly hole to do what he wolde. We haue redde of the vertues that sayt Edward had in helyng blynde men in his lyuynge/whiche our lorde hath not withdrawen from hym after his deth. ¶ It happed that. xxx. dayes after his buryenge/there came to his tombe a man whiche had but one eye/ledynge after hym syxe blynde men/eche of them

helde other by ẏ skyrte/& all they deuoutly prayed to god & to sayt Edwarde/that they myght haue theyr syght/& to be deliuered of ẏ grete misery ẏ they stode in/& moche people came thyder for to se what sholde befall of this thynge. And whan they sawe how hertely these blynde men prayed/thã all ẏ people beynge moued wͭ pyte kneled downe deuoutly & prayed for them to god & to this holy saynt. And anone as they had ended theyr prayers:all they receyued ꝑfytly theyr syght/& than eche of them ẏ had ben blynde loked fast on eche other/& thought it a newe world with them/and eche enquyred of other yf they myght se/& they sayd ye/& all kneled downe thankynge almyghty god full hertely/that by the merytes of saynt Edwarde had restored to them theyr syght perfytly/and also to theyr leder/whiche had but one eye at his comynge/and had syght of the blynde eye also/& so all had theyr perfyte sight/& after they returned home eche in to his coũtree/gyuynge laude & thankynges to god & this holy kyng ¶ After this Harolde Arphage kynge of Norwey/& Tostyn broder of kynge Harolde of englonde came wͭ a grete nauye & a grete hoost & arryued in humbre/and there made warre entẽdynge to conquere this londe/how be it ẏ people began to resyst them/but they were not of power to ouercome them. And whan Harolde vnderstode this/he reysed a grete multytude of people to wͭstande them. Thã saynt Edwarde on a nyght appered to an holy monke whiche was abbot of Ramsey/& bad hym go & tell to Harolde ẏ he sholde ouercome his enemyes/ẏ whiche entended to destroye & consume this realme of englonde/& saye to hym that he drede not For I shall so cõduyte hym & his hoost/ẏ he shall haue victory/for I may not se ne suffre this realme of Englonde to be destroyed. And whã thou hast tolde to hym this/he wyll not byleue the/wherfore ẏ shalt proue thy vysyon in this maner/let hym thynke and set his mynde on what thynge he wyll/and thou shalte tell hym what he thynketh/for god shall shewe ẏ to the/and than he shall gyue credence to thy wordes. On the morowe ẏ abbot of Ramsey named Alexis went to kyng Harold & tolde to hym his visyon/& how he sholde by ẏ ayde of saynt Edwarde ouercome his enemyes. And whã he herde it fyrst/he supposed it had ben a fantasye. And whan he shewed to hym his preuy thought/than he gaue fayth therto. And went to ẏ batayle/how be it he was thã seke in his grynde of a pestylence botche. And slewe Tostyn his broder & Harolde harfage/& ryght fewe or none escaped alyue fro ẏ batayle/wherfore ẏ englysshe men thanked god and saynt Edwarde of theyr victory. ¶ In ẏ monastery of west mynster there was a fayre yonge man/whiche was blynde/whome ẏ monkes had ordeyned to rynge the belles. And he had a custome dayly to vysyte the tombe of saynt Edwarde with certeyn prayers And on a tyme as he prayed there he fell a slepe. And he herde a voyce that badde hym go and rynge to the last houre. And whan he awoke/he sawe ẏ blyssed saint Edward goynge to fore hym lyke a kyng with a crowne on his heed/& had a meruaylous lyght aboute hym. And he behelde hym tyll he came to the hye awter And than he sawe hym no more/ne the lyght. But he had his syght euer after tyll his lyues ende. And than he tolde vn to the monkes how he was heled/and had his syght agayne by this myracle. ¶ Of the deposicyon of the blyssed saynt Wulstan/and how he was restored agayne whan Wyllyam conquerour had goten all englonde/and had it vnder his power/than he began to meddle with ẏ chirche. And by the aduyse of Lanfranke the holy bysshop saynt Wulstan was chalẽged/that he was not able of letture

ne of commynge for to occupy the roume & offyce of a bysshop/and was called tofore Lanfranke/& wylled hym to resygne by the cõsent of ꝑ kyng to ꝑ sayd Lanfranke archebysshop/that a man of greter connyng might occupy ꝑ dignite. To whom Wulstan sayd. Forsothe fader I knowe well that I am not worthy to haue this dignite/ne am not sufficyent to occupy so grete a charge. For I knewe well myne vncommynge at suche tyme whan I was electe therto/but I was cõpelled by our holy fader the pope & by good kynge Edwarde. And syth it pleaseth thy coũseyle ꝑ I shall resygne/I shall gladly resygne but not to you/but to hym ꝑ cõpelled me to take it. And thã he departed incõtynẽt fro the archebysshop Lanfranke/& went straycht to ꝑ tombe of saint Edwarde w̃ his croos in his hãde/& sayd to saynt Edwarde as he had than ben alyue. O ꝑ holy & blissed kyng/ꝑ knowest well ꝑ I toke this charge on me agaynst my wyll/but by constraynt of ꝑ pope & the I obeyed to take it/& it now so is ꝑ we haue a newe kynge/newe lawes/& gyueth newe sentences/in reprouynge the of thyn errour for so mochе as ꝑ gauest it to me symple & vncõnynge man/& me for ꝑ presumpcion that I wold̃ cõsent to take it. That tyme thou myghtest well haue bẽ begyled/for thou were a fraple man/but now ꝑ arte ioyned to god where as ꝑ mayst not be deceyued/thou gauest to me ꝑ charge & to ꝑ I here resygne it agayne. And with ꝑ he fyxed his staffe in to the hard stone of his tombe sayenge. Take this and gyue it to whom it pleaseth the/& the harde stone ꝑ lay vpon his tombe resolued by myracle/& receyued his croos or pastoral staffe/& helde it so fast/ꝑ it myght not be takẽ out by mannes hande. And anone he dyd of ꝑ habyte of a bysshop/& dyd on a cole/& stode amõge ꝑ mõkes in suche degree as he dyd tofore or he was bysshop. And whan worde came & was reported to them ꝑ he had cõsented to his resignacyõ/they mer uayled gretely/& were all abasshed. And some of them went to the tombe/& wold̃ haue pulled out the staffe/but they coude not moue it. And whan the archebysshop Lanfranke herde therof/he cõmaũded to Gundulf bysshop of Rochestre to go & fetche to hym ꝑ pastoral staffe. But whã he came he set hande on it/& pulled at it/but the stone held it so fast that he myght not moue it/wherfore he was sore abasshed & came to Lanfranke & tolde to hym of this myracle. Than the kyng and Lanfranke were abasshed/& came bothe in theyr persones to se this thyng/& there made theyr prayers. And after with grete reuerence Lanfranke assayed & set hande on ꝑ staffe for to haue pulled it out/but it wolde not meue. Than ꝑ kynge & the archebysshop were sore aferde/& repented them/& sent for to seche Wulstan/whome they foũde amonge the monkes/& brought hym tofore the kynge & the archebysshop/who anone kneled downe & asked forgyuenes And Wulstan meekely kneled downe and prayed them not to do so to hym/& humbly & meekely pardoned them/& prayed ꝑ archebysshop humbly to blesse hym. Than Lanfranke went to this holy man Wulstan & sayd. Broder thy ryghtfull symplicite hath ben but lytell set by amonge vs but our lorde hath made thy ryghtwysnes to shyne lyke as a day sterre/but broder we haue trespaced & erred in iudgyng the good to be euyll/& the euyll good/but our lorde god hath areysed the spiryte of the blyssed saynt Edwarde/whiche hath made voyde all our sentences/and thy symplenesse is alowed tofore almyghty god/wherfore come hyder to thy kynge and ours saynt Edwarde/and receyue agayne thy staffe/whiche he hathe denyed to vs/for we suppose that he wyll delyuer it to you. Than Wulstan the seruaũt of our lord god meekely obeyed with grete reuerence vnto the archebysshop/

and went to the tombe where as ꝑ staffe stode fast fixed in the stone. And knelynge down sayd. O blyssed saint of god/I here meekely submytte me to thy sentence/to whome somtyme ꝑ gauest & chargest me vnworthy w̃ this staffe/yf it so please the that thyn olde sentẽce abyde/than restore to me agayne this pastorall staffe/& yf it please to ꝑ to chaũge it/so shewe to vs to whom ꝑ wylt shal take it. And this sayd he set his hãde humbly & with grete reuerence on ꝑ staffe. And anone ꝑ harde stone resolued/& let ꝑ staffe to go out/as it had ben softe erth or claye. And whan they ꝑ stode aboute hym sawe this grete myracle/they wepte for ioye/in gyuynge out largely teres/& asked hym forgyuenes/gyuynge laude & praysyng vnto almygh ty god & to this holy kyng saynt Edward And euer after kyng Willyam had grete deuocyon to visyte the tombe of his cosyn saynt Edwarde/& dyd grete cost towarde the makyng of his shryne. How his holy body was foũde incorrupte many yeres after. After this myracle was shewed/ there was moche talkyng of his holynes And the deuocyon of the people encreaced dayly more & more/so ꝑ there were many dyuerse worshypfull psones that desyred to se this holy body. For some sayd that it laye incorrupte/& some sayd nay. And in this meke stryfe they gate lycence of the abbot Gylbert to se it. And whan ꝑ daye was set ꝑ this holy body shold be shewed there came thyder many worshipful men and women of religyon/amonge whome came Gundulf bysshop of Rochestre. And this was. xxxvj. yere after his buryenge that they opened his tombe. And whan the stone was remeued/they felte a meruaylous swete sauour/that all ꝑ chirche was replete therof/as though an odour aromatyke had flowed out of the tombe. And they foũde ꝑ pall that laye nexte his body as hole & as fayre as it was whan he was buryed/& whan ꝑ pall was take of/they drewe forth his armes/they moued his fyngers & his toes/& they were bowynge & hole/as they had ben newly buryed/and in his flesshe was foũden no corrupcyon/but it was fayre & fresshe of colour/pure & brighter than glasse/whyter than snowe/& it semed a body glorifyed/& they fered to dyscouer his bysage but Gundulf whiche was hardyer than an other w̃ deuocyon vnboũde his heed. And ꝑ fyrst ꝑ appered was ꝑ fayre hoore heere of his heed/and than he thought to take some therof for a relyke/& with reuerence & drede plucked therat/but he coude none haue out/for they were as fast as they were whan he was alyue. Than sayd ꝑ abbot. Fader suffre hym to lye in rest and attempte not to mynysshe ꝑ our lorde hath so lõge preserued & kept hole. Than the pall i whiche ꝑ holy body was wrapped was taken awaye/& an other of the same valure was sette/and ꝑ holy body layde therin/& couered agayn his tombe with full grete reuerence/abydynge the grete resurrecyon. ¶ How vengeaunce was shewed to a damoysel ꝑ blasphemed saynt Edward. In ꝑ cyte of Londõ there was a noble womã/whiche was ryght cõynge in sylke werke/whiche was desyred to enbrowdre certayne garmẽtes to the countesse of Gloucettre/whiche than was ponge/lusty/fresshe/& newly wedded/& wold haue them made in shorte space. And whan ꝑ feestfull daye of saynt Edward approched/this noble womã was sore troubled in her mynde/for she dradde the indygnacyon of the grete lady/yf her garmentes were not redy at ꝑ tyme set/& also she dradde to werke on ꝑ day of saint Edwarde. For it was bothe synfull and perylous. Than she sayd to a ponge damoysell ꝑ was felowe w̃ her/& wrought in the same werke/What thynke ye best now/eyther to displease this lady/or elis this good saynt Edwarde. And she answered/is this not ꝑ Edwarde whome

the chorles of the coũtree worshyp as he were a god. And she sayd yet more. What haue I to do with hym/ I wyll no more worshyp hym than yf he were a chorle. Than this noble woman was sore abasshed & moued w̃ her ỹ sayd suche wordes of blasphemy to this holy sayut. And she all to bete her for to be in peas. And she of frowardnes blasphemed hym more and more. And than sodeynly she was smytten with a palsey/so that her mouth was drawen to her eere/ & also she had lost her speche/ & fomed at ỹ mouth lyke a bore/ & gronted her tethe togyder meruaylously/ & was sore punysshed in all her membres And whan this noble woman sawe this she was full heuy that she had beten her bycause almyghty god so punysshed her/ and wepte full bytterly. And whã it was knowen in ỹ cyte/ her neyghbours came some for to cõforte her/ & some to wonder on her so lyenge. Than there came a worshypfull man to visyte her/ & coũseyled ỹ she sholde be caryed by water to ỹ shryne of saynt Edward/ & to praye to god there that by the merytes of the holy saynt Edwarde he wolde shewe some myracle for her. And whan she was so brought thyder moche people prayed for her/ but they had not theyr entent anone/ but abode in theyr prayers tyll mydnyght ỹ matyns began. And than they prayed ỹ mõkes to praye for her/ & whan matyns was done they came to the shryne also/ & prayed for this damoysell whiche laye there in full grete payne & turment/ & whan the holy monkes had prayed for her a good whyle than this damoysell arose vp all hole/ & demaũded why they wepte and made so moche sorowe. And whan they sawe her mouth in his ryght place/ & all her membres restored agayn/ they were ful of ioye and gaue laude and thankynges vnto almyghty god & to this holy kynge & confessour saynt Edwarde. ¶ How a monke was heled of a feuer quartayne. In the abbey of Westmynster there was a vertuous monke & cõynge named Gylbert whiche was sore vexed with a feuer quartayne fro the moneth of Juyl to Chrystmasse/ & was cõsumed lyke a drye ymage wherfore he prayed god to relece his payne/ or take hỹ out of this worlde. And on a Chrystmasse nyght he toke herte to hỹ & went to matyns w̃ his bretherne. And whã he herde ỹ gospel how a lytel childe was borne & gyuen to vs fro the fader of heuen/ whose moder was a pure virgyn he had so grete deuocion ỹ his mỹde was rauysshed with so grete ioye ỹ he felte no dysease two dayes after/ & after tho two dayes ỹ feuer came agayne/ & vexed hym cõtynually vnto ỹ feest of saynt Edward whiche is alway in ỹ vigyll of the Epyphanye/ & that daye in ỹ hye masse tyme he came to ỹ tombe of saynt Edwarde/ & fell downe flatte in grete deuocyon/ & wepynge sayd thus. O thou my lorde & my kyng how longe wylt ỹ forgete me/ how longe shall I suffre this payne/ how lõge shalte thou turne thy face fro me/ where ben all ỹ grete myracles that our faders haue told to vs done in theyr dayes/ thou hast holpẽ many straũgers/ but me ỹ am in thyn owne chirche ỹ forgeteste/ & cloeste to me the gate of thy pite/ wolde god ỹ I myght dye/ I am nouryshed in payne/ & I may not dye/ my lyfe is sorowe to me/ but it can haue none ende/ & I desyre deth and can not haue it/ what shall I stryue with the/ but I beseche the good kynge/ laudable prynce/ & swete patrone/ moue thy bowelles of mercy on me/ yf it please the gyue to me helth/ or els let me dye anone. And amonge these wordes ỹ teres brake out of his eyen & sobbynges fro his herte/ ỹ he coude not speke w̃ his mouth/ but with his affeccion. And whan masse was done/ he arose vp fro prayer all hole & felte all his membres meruaylously refreshed w̃ a newe strength/ & entred in & asked after meet & drynke. And anone he

felte hȳselfe that he had receyued agayn his strength. And euer after he was moued w̃ grete deuocyon vnto the glorious saynt Edwarde / by whose merytes he was delyuered fro his sekenes & dysease. And in lyke wyse a knyght named Gueryn was heled ꝑ same day a yere after of the feuer quartayn / whiche came ꝑ same daye vnto ꝑ chyrche / & herde ꝑ same monke ꝑ had so ben heled / whiche than was pryour / make a sermõ in whiche he tolde of the myracle how he was hole / & after the sermõ this noble knyght thought he wolde not cease but deuoutly praye this holy sayt tyll he were hole / & abode there prayenge all ꝑ daye & nyght folowynge tyll the mõkes came to matyns / whome he prayed to praye for hym / & whan they had prayed a good whyle / he felte hȳselfe made perfytly hole. And than he w̃ all ꝑ people gaue thankynges to our lord god and saynt Edwarde for his delyueraũce ¶ Also a nonne of Berkyng that had ben seke. xij. monethes / and nygh consumed awaye / had a vysyon on a nyght / by whiche she vnderstode that she sholde go to ꝑ holy saynt Edwarde & be hole / & she makynge her prayers to saynt Edwarde / & at suche tyme as her sekenes came / she entred in to her oratory & sayd ꝑ. xij. psalmes & letanye / and whan she had done so twyes / all her payne was gone / & was made perfytly hole / & thanked almighty god whiche by the merytes of saynt Edwarde had heled her / & soone after came to Westmynster in pylgrymage / & there dyd shewe this myracle / & tolde how she was made hole. ¶ Also there was a monke at Westmynster whiche was accustomed to saye euery daye. v. psalmes in the worshyp of god & saynt Edward / whiche mõke was greued w̃ thre maner of sekenesses. For he had on his arme a congelacyon of blode in maner of a postume / he had also in his brest a straytnes ꝑ vnneth he mygh drawe his brethe / also he had in his fote a meruaylous grete swellyng that he mygh not go but w̃ grete payne And whan the yerely feest was halowed he sawe his bretherne go to ꝑ chyrche at mydnyght for to ryng the belles / and he was right sory ꝑ he might not do ꝑ same Notwithstandynge he payned hȳselfe & went thyder / & sayd ꝑ. vij. psalmes. And whan he had done & sawe his bretherne ryng meryly / he sayd in his prayer vnto saynt Edwarde. O ꝑ my good kynge / I beseche ꝑ to praye for me / ꝑ I may haue strengthe to do as I se my bretherne do / for I cõmytte me fully to thy might / & I byleue beryly that ꝑ wylte suffre me no lenger in this grete dysease. And whã he had made an ende of his prayers he arose vp & wente to ꝑ belles for to ryng them. And anone ꝑ postume of his arme brake / & whan ꝑ foule matter was out / he felte hymselfe hole of that dysease. Than his mooste payne was in his brest / & he went agayn to praye & to gyue thankynges to god and to saynt Edwarde of the delyueraunce of his postume / & there he prayed full deuoutly ꝑ he mygh be delyuered of the dysease of his brest / & whan he arose fro prayer / he felt his herte made all hole fro ꝑ sekenes ꝑ he had in his brest. Than he felte no dysease but in his fote / & whã he came amonge his bretherne in the fratour / he tolde them how he was delyuered fro twayn of his sekenesses / & whan they sawe hym / they meruayled gretly / & besought god & saynt Edward that he mygh be delyuered of that disease in his fote. And at nyght whan he went to his bedde / he put hymselfe holy in ꝑ merytes of saynt Edwarde. And whã he arose he felt no payne / but put downe his hande to his fote to fele how it was / & he felte ꝑ the swellynge was gone / he lepte out of his bedde / & tolde to his bretherne w̃ full grete ioye how he was made perfytely hole as euer he was. Than they al were full gladde / & went with hym to the chir

che to gyue thankynges & prayſinges to god & to this holy cõfeſſour ſaynt Edwarde for theſe myracles & for his delyueraũce fro ỹ thre ſekeneſſes / Wherfore god be prayſed in his ſeruaũt Wout ende. Amẽ.

Here folowyth the lyfe of ſaynt Luke theuangelyſt. And fyrſt of his name.

LUke is as moche to ſay as reiſynge or enhaũſyng hyſelfe/or Luke is ſaid of lyght. He Was reyſynge hymſelf fro the loue of the worlde/& enhaũſynge into ỹ loue of god And he was alſo ỹ lyght of ỹ Worlde. For he enlumyned the vnyuerſall Worlde by holy predicacion. And hereof ſayth ſaynt Mathewe. Math.v. ye ben the lyght of the Worlde/the lyght of the World is the ſonne/& ỹ lyght hath heyght in his ſete or ſyege/& hereof ſayth Eccleſiaſtes the xxvj.chappytre. The ſonne ryſynge in the Worlde is the ryght hye thynges of god/he hath delyte in beholdynge. And as it is ſayd Eccleſiaſtes.xj. The lyght of the ſonne is ſWete/and it is delectable to the eyen to ſe the ſonne. He had ſWyftnes in his mouynge/as it is ſayd in the ſeconde boke of Eſdre the fourth chappytre. The erthe is grete/and the heuen is hygh/and the courſe of the ſonne is ſWyfte/and hath profyte in effecte. For after the phyloſopher man engendreth man and the ſonne. And thus Luke had hyghneſſe by the loue of thynges celeſtyall/delectable by ſWete cõuerſacyon/ſWyfte by feruent predycacyon/and vtylyte and profyte by conſcrypcyon and Wrytynge of his doctryne.

LUke Was of the nacyon of Syrye and Anthyochyen by art of medycyne/& after ſome he was one of the.lxxij dyſcyples of our lorde. Saynt Jherome ſayth that he Was dyſcyple of ỹ apoſtles & not of our lorde. And the gloſe vpon the xxv.chappytre of the boke of Exodi ſygnefyeth ỹ he ioyned not to our lorde Whã he prechedbut he came to ỹ fayth after his reſurrecyõ. But it is more to be holden ỹ he Was none of ỹ.lxxij.diſciples/though ſome holde oppynyõ ỹ he Was one. But he Was of ryght grete perfeccyon of lyfe/& moche wel ordeyned as toward god/& as touchynge his neyghbour/as touchyng hyſelfe/& as touchyng his offyce. And in ſigne of theſe foure maner of ordynaũces he was deſcriued to haue four faces/ỹ is to Wyte/ỹ face of a man/ỹ face of a lion/ỹ face of an oxe/& ỹ face of an egle/& eche of theſe beeſtes had foure faces & four Wynges/as it is ſayd in Ezechiel ỹ firſt chappytre/& bycauſe it may ỹ better be ſeen/let vs ymagyne ſome beeſt ỹ hath his heed foure ſquare/& in euery ſquare a face/ſo ỹ the face of a man be tofore/& on the ryght ſyde ỹ face of ỹ lyon/& on ỹ lyft ſyde ỹ face of the oxe/& behynde ỹ face of ỹ egle. And bycauſe ỹ face of ỹ egle appered aboue ỹ other for ỹ lengthy of ỹ necke/therfore it is ſaid ỹ this face was aboue/& eche of theſe foure had foure pennes. For Whan euery beeſt Was quadrate as we may ymagyn In a quadrate ben foure corners/& euery corner Was a pẽne. By theſe four beeſtes after ỹ ſayntes ſaye ben ſignefied ỹ foure euãgelyſtes/of Whome eche of them had foure faces in Wrytyng/ỹ is to Wyte/of ỹ humanite/of ỹ paſſion/of ỹ reſurrecyon & of ỹ dyuynite/how be it theſe thynges bẽ ſyngulerly to ſynguler. For after ſaint Jherom Mathew is ſignefyed in ỹ man For he was ſyngulerly moued to ſpeke of ỹ humanite of our lorde. Luke Was fygured in ỹ oxe/for he deuyſed about ỹ preeſthode of our lord Jeſu chryſt. Marke was

fygured in the lyon/for he wrote more clerely of the resurrectyon. For as some saye the fawnes of the lyon ben as they were deed vnto ꝑ thyrde daye/but by ꝑ brayenge of ꝑ lyon they ben reysed at the thyrde daye/& therfore he began in ꝑ crye of predicatyō. Johñ is figured as an egle/whiche fleeth hyest of ꝑ four/for he wrote of ꝑ diuynite of Jesu Chryst. For in hym ben writen four thynges/he was a man borne of the birgyn/he was an oxe in his passyon/a lyon in his resurrectyon/& an egle in his ascēcyon. And by these four faces it is well shewed ꝑ Luke was ryghtfully ordeyned in these foure maners. For by ꝑ face of a man it is shewed ꝑ he was right fully ordeyned as touchynge his neyghbour/how he ought by reason teche hym drawe hȳ by debonayrte/& nourysshe hȳ by lyberalite/for a man is a beest reasonable/debonayr & lyberal. By the face of an egle it is shewed ꝑ he was ryghtfully ordeyned as touchynge god/for in hym the eye of vnderstādyng beheldе god by contēplacyon/& ꝑ eye of his desyre was to him by thought or effecte/& olde age was put away by newe cōuersacyon. The egle is of sharpe syght/so ꝑ he beholdeth well wt̄ out mouynge of his eye ꝑ raye of ꝑ sonne And whan he is meruaylous hye in the ayre he seeth well ꝑ small fysshes in ꝑ see He hath also his necke moche croked/so ꝑ he is let to take his meet/he sharpeth it & whetteth it agaynst a stone/& maketh it couenable to ꝑ vsage of his fedynge. And whan he is rosted by the hote sonne/he throweth hymselfe downe by grete force in to a foūtayne/& taketh away his olde age by ꝑ hete of ꝑ sonne/& chaungeth his fethers/& taketh away ꝑ derknes of his eyen. By ꝑ face of a lyon it is shewed how he was ordeyned as touchyng hymselfe. For he had noblesse by honeste of maners and holy conuersacyon/he had subtylyte for to eschewe the layenge in a wayte of his enemyes/and he had suffraūce for to haue pyte on them that were turmented by afflyccyon. The lyon is a noble beest/for he is kynge of beestes/he is subtyl/he defaceth his traces & steppes wt̄ his tayle whan he fleeth/soo that he sholde not be foūden. He is suffrynge/for he suffreth ꝑ quartayne. By the face of an oxe it is shewed how he was ordeyned as touchyng his office/that was to wryte ꝑ gospell/for he proceded morally/that is to saye by moralyte/that he began fro the natyuite and chyldhode of Jesu chryst/& so proceded lytell and lytell vnto his last consummacyon. He began dyscretly/& that was after other two euāgelystes/that yf they had lefte ony thynge/he sholde wryte it/& that whiche they had sufficyently sayd he shold leue. He was well maneryd/that is to saye/well lerned & enduced in the sacrefyces & werkes of the temple/as it appereth in the begynnynge/in the myddle and in the ende. The oxe is a moral beest and hath his fote clouen/by whiche is discrecyon vnderstanden/and it is a beest sacrefysable. And truly how that Luke was ordeyned in the foure thynges/it is better shewed in ꝑ ordynaūce of his lyfe.

¶ Fyrst as touchynge his ordynaūce vnto god/after saynt Bernarde he was ordeyned in thre maners/ꝑ is by affeccyon and desyre/by thought & intencyon. The affeccyon ought to be holy/the thought clene/& intencyon ryghtfull. He had the affeccyon holy/for he was full of the holy ghoost/lyke as Jherom sayth in his prologue vpon Luke. He went in to Bythynye full of the holy ghoost. Secondly he had a clene thought/for he was a birgyn in body & mynde/in whiche is noted clennes of thought. Thirdly he had rightful intencyon. For in all thynges ꝑ he dyd he sought ꝑ honour of god. And of these two last thynges it is said in ꝑ prologue vpon the actes of ꝑ apostles. He was without synne/& abode in birgynite/& this is touchynge the clennesse of thought/he loued

best to serue our lorde/that is to ꝑ honour of our lord. This is as touchynge ꝑ rightfull intencyon. ¶ Fourthly he was ordeyned as touchynge his neyghbour/we ben ordeyned to our neyghbour whan we do ꝑ we ought to do. After Rychard of saynt Victor there ben thre thynges ꝑ we owe to our neyghbour/that is our power/our knowlege/& our wyll/& let the fourth be put to/that is/all that we may do. Our power in helpyng hym/our knowlege in cõseylyng hym/our wyll in his desyres & our dedes in seruyces. As touchynge to these foure sayt Luke was ordeyned. For he gaue first to his neighbour his power in aydynge & obsequyes. And ꝑ appereth by ꝑ he was ioyned to Poule in his tribulacyons/& wolde not departe from hym/but was helpynge hym in his prechynges lyke as it is wryten in ꝑ epystle of Poule in ꝑ seconde chaptre to Thymothee sayenge. Luke is onely w̃ me. In ꝑ he sayth onely w̃ me/it signefyeth that he was an helper/as ꝑ he gaue to hym cõfort & ayde And in that he sayd onely/it signefyeth ꝑ he ioyned to hym fermely. And he said in the. viij. chaptre to the Chorynthyens. He is not alone/but he is ordeyned of the chirche to be felowe of our pylgrymage. ¶ Secõdly he gaue his knowlege to his neyghbours in counseyles/he gaue than his knowlege to his neyghbour/whã he wrote to his neyghbours ꝑ doctryne of ꝑ apostles & of the gospell ꝑ he knewe. And therof he bereth himselfe wytnes in this prologue sayenge. It is myn auyse/and I assent good Theophyle to wryte to the ryght well of ꝑ begynnynge by ordre/so that thou knowe the trouth of ꝑ wordes of whiche ꝑ art taught. And it appereth well ꝑ he gaue his knowlege in cõseyles to his neyghbours by the wordes ꝑ Jherom sayth in his ꝓlogue/that is to wyte that his wordes ben medycyne to a seke soule. ¶ Thyrdly he gaue his wyll to the desyres of his neyghbour. And that appereth by that/that he desireth ꝑ they shold haue helthe perdurable/lyke as Poule sayth to the Colocenses. Luke ꝑ leche salueth you/ꝑ is to saye/thynke ye to haue helth perdurable/for he desyreth it to you Fourthly he gaue to his neyghbour his dede in theyr seruyces/& it appereth by ꝑ that he supposed that our lorde had ben a straũge man/& he receyued hym in to his hous/& dyd to hym all the seruyce of charite. For he was felowe to Cleophas whã they went to Emaus/as some saye. And Gregory sayth in his moralles that Ambrose sayth/it was an other of whom he nameth ꝑ name. ¶ Thyrdly he was well ordeyned as touchynge hymselfe. And after sayt Bernard thre thynges there ben ꝑ ordeyne a man ryght well as touchynge hymselfe/& maketh hym holy/ꝑ is to lyue soberly/& ryghtfull labour/& a debonayr wytte. And after saynt Bernarde eche of these thre is deuyded in to thre/that is to lyue soberly yf we haue cõpanably contynently/& humbly. Ryghtful werke is/yf he be rightful/discrete/& fruytful. Right full by good intẽcyon. Discrete by mesure & fruytfull by edifycacyon. The wytte is debonayr whã our sayth seleth god to be souerayne good/so ꝑ by his puissaũce we byleue ꝑ our infyrmyte be holpen by his power/our ignorauũce to be corrected by his wysdom/& ꝑ our wyckednes be defaced by his bounte. And thus sayth Bernard. In all these thyngs was saynt Luke well ordeyned. He had fyrst sobre lyuynge in treble maner/for he lyued contynently. For as saynt Jherom wytnesseth of hym in ꝑ prologue vpon Luke. He had neuer wyfe ne chyldren/he lyued cõpanably/& ꝑ is sygnefyed of hym where it is sayd of hym & Cleophas in ꝑ opinyon afore said. Two disciples went ꝑ same day. &c. Felawshyp is signefyed in ꝑ he sayth two dysciples/that is to saye well maynerde. Thyrdly he lyued humbly/of whiche humylite is shewed of ꝑ he expresseth ꝑ name

of his felow Cleophas/& spake not of his owne name. And after ꝑ opinyon of some Luke named not his name for mekenes. Secōdly he had ryghtfull werke & dede/ & his werke was ryghtfull by intencyon And ꝑ is sygnefyed in his collecte/Where it is sayd. Carnis mortificationē iugiter in corpore suo ꝓ tui nois amore portauit. He bare in his body mortyficacyon of his flesshe for the loue of thy name. He was discrete by attemperaūce/and therfore he was fygured in forme of an oxe/Whiche hath ꝑ fote clouen/by Whiche ꝑ vertue of discretion is expressed. He was also fruytfull by edificacyon/he was so fruytfull to his neyghbours ꝑ he was holden mooste dere of all men/Wherof ad Colocēses.iiij. he was called of ꝑ apostle most derest Luke ꝑ leche saleweth you. Thyrdly he had a meke wytte/for he byleued & cōfessed in his gospell god to be soueraynly myghty soueraynly wyse/& soueraynly good. Of two ꝑ fyrst it is sayd in the.iiij.chapytre. They all were abasshed in his doctryne/ for the worde of hym was in his power. And of ꝑ thyrde it appereth in the.xviij. chapitre/Where he sayth. There is none good/but god alone. ¶ Fourthly & last he was ryght well ordeyned as touchynge his office/Whiche was to wryte ꝑ gospel & in this appereth ꝑ he was ordeyned by cause ꝑ the sayd gospel is ennoblysshed w̄ moche trouth/it is full of moche ꝓfyte/it is embellysshed w̄ moche honeste/& auctoryse by grete auctorite. It is fyrst ennoblysshed with moche trouth/for there be thre trouthes/ꝑ is of lyf/of right wysnes & of doctryne. Trouth of lyf is cōcordaūce of ꝑ hande to ꝑ tongue. Trouth of right-wysnes is cōcordaūce of ꝑ sentence to the cause. And trouth of doctryne is cōcordaūce of ꝑ thynge to ꝑ vnderstandyng. And ꝑ gospell is ennoblysshed by this treble verite. And ꝑ this treble verite is shewed in the gospell/Luke sheweth ꝑ Jesu chryst had in hy̆ this treble verite/& ꝑ he taught it to other/and shewed that god had this trouth by ꝑ wytnes of his aduersaryes. And that sayth he in the.xxviij.chapitre. Mayster We knowe well that ꝑ art true & techest & sayst ryghtfully/ꝑ is ꝑ veryte of ꝑ doctryne/but thou techest in trouth ꝑ waye of god/that is ꝑ trouth of lyfe. For good lyfe is ꝑ waye of god. Secondly he sheweth in his gospell that Jesu Chryst taught this treble trouth Fyrst he taught the trouth of lyfe/ꝑ whiche is in kepyng the cōmaūdementes of god/Wherof it is sayd. Thou shalt loue thy lorde god/do ꝑ & thou shalt lyue. And whan a pharysee demaūded our lord/What shal I do for to possede ꝑ euerlastynge lyfe. And he sayd. Knowest ꝑ not ꝑ cōmaūdementes. Thou shalt not slee/ꝑ shalt do no theft/ne ꝑ shalt do no auoutry. Secondly there is taught ꝑ verite of doctryne/Wherfore he sayd to some ꝑ peruerted this trouth the.xj.chapytre. Woo be to you pharysees ꝑ teche ꝑ people.&c̄.& passe ouer ꝑ iudgemēt & charite of god. Also in ꝑ same/Woo be to you wyse men of lawe Whiche haue takē the key of sciēce. Thyrdly is taught ꝑ trouth of ryght wysnes/Where it is sayd. Yelde ye ꝑ longeth to ꝑ emperour/& ꝑ ye owe to god to god. And he sayth in the.xix.chapitre. They ꝑ ben myn enemyes/& wyl not ꝑ I regne vpon them/bryng them hyther & slee them tofore me. And he sayth in the xiij.chapitre/where he speketh of ꝑ dome that he shall saye to them ꝑ ben repryued. Departe fro me ye ꝑ haue done wyckednes. Secōdly his gospell is full of moche profyte/Wherof Poule & hymselfe Wryte that he was a leche or a phisicyen/Wherfore in his gospel it is signefyed ꝑ he made redy for vs medicyne mooste profytable There is treble medycyne/curynge/preseruyng/& amēding. And this treble medicyne sheweth sayut Luke in his gospell that the leche celestyall hath made redy. The medycyne curynge is ꝑ whiche cureth ꝑ malady/& ꝑ is penaūce Whiche ta-

keth away all maladyes spirytuall. And this medycyne sayth he/that ẏ celestyall leche hathe made redy for vs/whan he sayth. Hele ye them ẏ ben cōtryte of herte And preche ye to ẏ caytyues ẏ remyssyon of synnes. And in the fyfthe chapytre he sayth. I am not come to call ẏ iust ⁊ true men/but the synners to penaūce. ¶ The medycyne amendyng is that encreaceth helth/⁊ that is ẏ obseruacyon of coūseyle For good coūseyle maketh a man better ⁊ more perfyte. This medycyne sheweth vs the heuenly leche/whan he sayth in ẏ xviij. chapitre. Sell all that euer ẏ hast ⁊ gyue to poore men. ¶ The medycyne preseruatyfe is ẏ whiche preserueth fro fallynge/⁊ this is theschewynge of the occasyons to synne ⁊ fro euyll cōpany/⁊ this medycyne sheweth to vs ẏ heuenly leche whan he sayth in the. xij. chapytre. Kepe you fro ẏ meet of ẏ pharysees. And there he techeth vs to eschewe the company of shrewes ⁊ euyll men. Or it may be sayd ẏ the sayd gospell is replenysshed w̄ moche profyte/bycause that all vertues is cōteyned therin/⁊ hereof sayth saynt Ambrose Luke compryseth in his gospell all ẏ vertues of wysdom in hystory. He enseigned the natyuite whan he shewed ẏ incarnacyon of our lorde to haue be made of ẏ holy ghost. But Dauid enseygned naturall wysdom whan he sayd. Sende out ẏ holy ghost/⁊ they shall be created. And whā he enseygned derknes made in ẏ tyme of the passyon of Jesu chryst/⁊ trēblynge of the erth/⁊ ẏ sonne had withdrawen her lyght ⁊ rayes. And he taught moralyte whan he taught maners in his blyssednes. He taught reasonable thynges whā he sayd. He ẏ is true in lytell thynges/he is true in grete thynges. And w̄out this treble wysdom ẏ mystery of the Trynitene of our fayth may not be/ẏ is to wyte/wysdom naturall/reasonable ⁊ morall/⁊ this is ẏ saynt Ambrose sayth. ¶ Thyrdly his gospell is embellysshed ⁊ made fayre w̄ moche honeste/so ẏ the stile ⁊ maner of spekynge is moche honest ⁊ fayre. And thre thynges be cōuenyent to this ẏ some men holde in his dictes honeste ⁊ beaute/the whiche saynt Austyn techeth/ẏ is to wyte/that it please/ẏ it appere/⁊ moue. That it please he ought to speke ornatly/that it appere he ought to speke apertly/that it moue that he speke feruently. And this maner had Luke in wrytynge ⁊ in prechynge. Of two the first it is sayd in ẏ viij. chapytre to ẏ Corynthyens. We sent with hym a broder. The glose. Bernabe or Luke/of whome ẏ praysynge is in all chirches of ẏ gospel. ¶ In this ẏ he sayd the praysynge of hȳ is sygnefyed that he spake ornatly/in this ẏ he sayd in all chirches/it is signefied that he spake apertly And ẏ he spake feruētly/it appered whā he sayd. Was not thā our herte brēnynge w̄in vs in ẏ loue of Jesu/whan he spake with vs in ẏ waye. ¶ Fourthly his gospell is auctorysed by auctoryte of many sayntes. What meruayle was it though it were auctorysed of many/whā it was auctorysed fyrst of ẏ fader/wherof Jherome sayth in the. xxxj. chapitre. Loo the dayes shall come (our lorde sayth) I shall make a newe couenaūt w̄ the hous of Israel ⁊ of Juda/not after ẏ couenaunt ẏ I made w̄ theyr faders/but this shal be the couenaūt (sayth our lord) I shal gyue my lawe in to ẏ bowelles of them. And he speketh playnly to the letter of doctryne of ẏ gospell. Secondly it is enforced of ẏ sone. For he sayth in ẏ same gospell ẏ. xxj. chapytre. Heuen ⁊ erth shall passe/⁊ my worde shall not perysshe. Thyrdly he is enspired of ẏ holy ghost/wherof saȳt Jherom sayth in his ꝓlogue vpō Luke. He wrote this gospel in ẏ partyes of Achaye by the admonestemēt of ẏ holy ghoost. Fourthly he was tofore figured of ẏ aūgels. For he was prefygured of the same aungell/of whome the apostle sayth in the. xiiij. chapytre. I sawe the aungell fleynge by the

myddes of heuen / & had the gospell perdurable. This is sayd perdurable / for it is made perdurable ẏ is of Jesu Chryst. ¶ Fyfthly ẏ gospel was pronoũced of the prophetes / that Ezechiel ẏ prophete pronoũced tofore this gospell / whan he sayd that one of these beestes shall haue ẏ face of an oxe / wherfore the gospell of Luke is signefyed as it is sayd tofore / & whã Ezechiel sayd in ẏ seconde chapytre ẏ he had seen the boke ẏ was wrytẽ without and within / in whiche was wryten ẏ lamentacion songe. By this boke is vnderstãde the gospel of Luke that is writen within for to hyde the mystery of profoũdnesse / & without for the shewynge of the hystory in whiche also ben conteyned ẏ lamentacyon of ẏ passyon / the ioye of the resurreccyon / & the woo of ẏ eternall dampnacion as it appereth in the .xj. chapytre / where many woos bẽ put. ¶ Syxthly ẏ gospell was shewed of ẏ virgyn. For the blyssed virgyn Marye kepte & heled dylygently all the thynges in her herte / as it is sayd Luce .ij. to ẏ ende ẏ she sholde afterwarde shewe them to the wryters / as the glose sayth / that all thynges that were done & sayd of our lord Jesu chryst / she knewe & reteyned them in her mynde / so ẏ whan she was requyred of ẏ wryters or of the prechers of the incarnacion / & of all other thynges she myght expresse them suffycyently / lyke as it was done and were in dede. Wherof saynt Bernarde assygneth the reason why the aungell of our lorde shewed to the blyssed virgyn Mary ẏ conceyuynge of Elizabeth. The cõceyuynge of Elizabeth was shewed to Marye bycause of the comynge now of our sauyour & now of his messenger that came tofore hym. The cause why she reteyned the ordynaũce of these thynges was bycause ẏ she myght the better shewe to wryters & prechers the trouth of ẏ gospell. This is she that fully fro ẏ begynnynge was instructe to the celestyall mystery. And it is to be byleued that theuangelystes enquyred of her many thynges / & she certefyed them truly / & specyally the blyssed Luke had recours to her / lyke as to the arke of the testament / & was certefyed of her many thỹges / & specyally of suche thynges as apperteyned to her / as of ẏ salutacyon of the aũgell Gabryel / of ẏ natiuite of Jesu chryst / and of suche other thynges / as Luke speketh onely. ¶ Seuenthly ẏ gospell was shewed of ẏ apostles. For Luke had not bẽ with Chryst in all his actes & myracles / therfore he wrote his gospel after ẏ the apostles ẏ had bẽ present shewed and reported to hỹ / lyke as he sheweth in his ꝓlogue sayenge. Lyke as they ẏ had seen hỹ fro ẏ begynnynge / & had ben mynystres w̃ hym / & herd his wordes enformed & tolde to me. And bycause it is a custome in double maner to bere wytnes / it is of thynges seen / and of thynges herde Therfore sayth saynt Austyn / our lorde wold haue two wytnesses of thỹges seen they were Johñ & Mathewe. And two of thỹges herde / & they were Marke & Luke. And bycause ẏ the wytnes of thỹges seen ben more ferme & more certayn than of thỹges herde. Therfore sayth saỹt Austyn / ẏ two gospels ẏ ben of thynges seen ben set fyrst & last. And the other ẏ ben of herynge ben set in ẏ myddle / lyke as they were ẏ stronger & more certayn of / & by ẏ other twayne. ¶ Eyghtly this gospell is meruaylously approued of saynt Poule / whan he bryngeth ẏ gospell of Luke to ẏ confyrmacyon of his sayenges & dyctes / wherof saynt Jherom sayth in ẏ boke of noble men / ẏ some men haue suspeccion ẏ alwaye whan saynt Poule sayd in his epystles. Scd̃m euangeliũ meũ. That is after my gospel / ẏ is signefyed ẏ volume of Luke. And he approued his gospell / whan he wrote of hym. secũdo ad Corintheos. viij. Of whome the laude & praysynge is in ẏ gospel in all ẏ chirche. ¶ It is redde in ẏ hystory of Antyoche that the

chrystẽ men that were besyeged of a grete multytude of turkes/ & dyd to them many myscheues/ & were turmented with hungre & yll happe. But whã they were playnly cõuerted to our lorde by penaũce a man full of clerenes in whyte vestemen tes appered to a man ỹ woke in ỹ chirche of our lady of Tripolyn/and whan he demaũded hym who he was/ he sayd ỹ he was Luke ỹ came fro Antyoche/ where our lorde had assembled the cheualrye of heuen & his apostles for to fyght for his pilgryms agaynst the turkes. Than the chrysten men enhardyed themselfe & dyscomfyted all the hoost of the turkes.

¶ Here folowyth the lyfe of saynt Crysaunt/ & fyrst of his name. And of saynt Daria/and of her name.

CRysaũt is sayd as growen & multyplyed of god. For whã his fader natural wolde haue made hym do sacrefyce to the ydolles/god gaue to him force and power to contrary and gaynsaye his fader/and yelde hymselfe to god. ¶ Daria is sayd of dare to gyue/ & of day whyche is as moche to saye as tWayne. For she gaue her to two thynges. Fyrst wyll to do euyll/whan she had wyll to drawe Crysaũt to sacrefyse ỹ ydolles. And after she gaue her to good wyll whan Crisaũt had cõuerted her to almyghty god.

CRysaũt was sone of a ryght noble man that was named Polyme/ & whã ỹ fader sawe ỹ his sone was taught in ỹ fayth of Jesu chryst/ & ỹ he coude not withdrawe hym therfro/ & make him do sacrefyce to ỹ ydolles/he cõmaũded that he sholde be closed in a stronge holde/ & put to hym fyue maydẽs for to wdrawe hym w̃ blandysshynge & fayre wordes. And whã he prayed god ỹ he sholde not be surmoũted with no fleshely desyre of these euyll beestes. And anone these maydens were so ouercome with slepe/that they myght not take neyther meet ne drynke as longe as they were there/but as soone as they were out/they toke bothe meet & drynke And one Daria a noble & a wyse virgyn of the goddesse Uesta arayed her nobly w̃ clothes as she had bẽ a goddesse/ & prayed that she myght be letten entre in to Crysaũt/ & that she wolde restore hym to the ydolles & to his fader. And whã she was come in/Crysaũt repreued her of ỹ pryde of her vesture. And she answered that she had not done it for pryde/but for to drawe hym to do sacrefyce to ỹ ydolles/ & restore hym to his fader. And than Crysaũt repreued her bycause she worshipped them as goddes. For they had ben in theyr tymes euyll & synners/ and haũted comyn women. And Daria answered/the philosophers felte the elementes by ỹ names of men. And Crisaũt sayd to her/yf one worship ỹ erth as a goddesse/ & an other ere & labour ỹ erth as a chorle or a plowe man To whome gyueth the erth moost. It is preued ỹ it gyueth more to ỹ plowe man than to hym that worshippeth it. And in lyke wyse he sayd of the see/ & of other elementes. And than Crysaũt & Daria conuerted to hym/coupled them togyder by the grace of ỹ holy ghoost/ & fayned to be ioyned by carnall maryage/ & conuerted many other to our lorde. For Claudyen whyche had ben turmẽtour of them they cõuerted to ỹ fayth of our lorde with his wyfe & children/ & many other knyghtes And after this Crysaũt was enclosed in a stynkynge prison by the cõmaũdement of Numeryne/ but the stenche was turned anone in to a ryght swete odour and saudour. And Daria was brought to the bordel/but a lyon ỹ was in ỹ amphyatre came & kepte ỹ doze of ỹ bordel. And than there was sent thyder a man to defoule & corrupte ỹ virgyn/but anone he was taken of ỹ lyon/ & the lyon begã to loke on ỹ virgyn/ lyke as he demaunded what he

sholde do with the captyfe. And ỹ virgyn cõmaũded that he sholde not mysdo hym but let hym go. And anone he was cõuerted/ & ran through ỹ cite & began to crye ỹ Daria was a goddesse. And thã hunters were sente thyder for to take ỹ lyon. And they anone fell downe to ỹ feet of the virgyn/ and were cõuerted by her. And than the prouost commaũded to make a grete fyre within thentre of the bordell/ so that the lyon shold be brent with Daria. And the lyon cõsyderynge this thynge dredde and rorynge toke lycence of the virgyn/ & wente whyder he wolde without hurtyng of ony body. And whan the prouost had done to Crysaunt and Daria many dyuerse turmẽtes/ and myght not greue them/ at the last they beynge maryed wout corrupcyon were put in a depe pyt/ & throwen on them erth and stones. And so were consecrate martyrs of Chryst.

Here folowyth ỹ passyon of the. xj. M. virgyns/ and of. xv. thousande men.

The passyon of the. xj. M. virgyns was halowed in this maner. In Britayn was a chrystẽ kynge named Notus or Maur? whiche engendred a doughter named Ursula. This doughter shone full of merualous honeste/ wysdome/ and beaute. And her fame and renome was borne all aboute. And ỹ kynge of englonde whiche than was ryght myghty/ & subdued many nacyons to his empyre/ herde the renome of her/ & sayd ỹ he shold be well happy yf this virgin might be coupled to his sone by maryage. And the yonge mã had grete desyre & wyl to haue her. And there was a solempne embassade sente to ỹ fader of Ursula/ & pmised grete pmelles/ & sayd many fayre wordes for to haue her. And also made many menaces yf they returned vaynly to theyr lorde. And than ỹ kynge of Britayn began to be moche angrysshous/ bycause that she ỹ was ennoblysshed in the fayth of Jesu chryst shold be wedded to hym that adoured ydolles/ bycause that he wyst well she wolde not consent in no maner/ and also bycause he doubted moche ỹ cruelte of ỹ kynge. And she ỹ was diuynely inspyred/ dyd so moche to her fader that she cõsented to ỹ maryage by suche a condicyon/ that for to solace her he shold sende to her fader. x. virgyns/ & to her selfe & to them. x. other virgyns he sholde sende to eche a thousande virgyns/ and sholde gyue to her space of thre yere for to dedycate her virgynite/ & the yonge man sholde be baptysed/ and in these thre yere he shold well be enformed in the fayth sufficyently/ so that by wyse cõseyle/ and by vertue of the condycyon made/ sholde withdrawe fro her his courage. But this yonglynge receyued this condycyon gladly/ and hasted his fader and was baptysed/ and commaũded all that Ursula had requyred sholde be done And the fader of ỹ virgyn ordeyned that his doughter whome he moost loued/ and the other that had nede of confort of men and seruyce/ ordeyned in theyr company good men for to serue them. Than virgyns came fro all partyes/ and men came for to se this grete company. And many bysshops came for to go with them in theyr pylgrymage/ amonge whome was Pantulus bysshop of Basyle/ whiche went with them to Rome/ and returned fro thens with them & receyued martyrdome. Saynt Geralyne quene of Ceyle/ whiche had made of her husbonde that was a cruell tyraunt a meke lam-

be/ & was sister of Moryce ẏ bysshop/ & of Darye moder of saint Ursula/ to whome the fader of saynt Ursula had sygnefyed by secrete lettres. She by the inspiracion of god put her selfe in the waye with her foure doughters Babylla/ Juliana/ Victorea/ & Aurea/ & her lytell sone Adryan/ whiche for the loue of his sisters went in the same pilgrymage/ and lefte all in the hādes of his owne sone/ & came in to Brytayne/ and sayled ouer see in to Englōde. And by the coūseyle of this quene the virgyns were gadred togyder fro dyuerse realmes/ & she was leder of them. And at ẏ last she suffred martyrdome with them. And than ẏ condicyon made/ all thynges were made redy. Than ẏ quene shewed her coūseyle to ẏ knyghtes of her cōpany & made them all to swere this newe cheualrye. And than began they to make dyuerse playes & games of batayle/ as to renne here & there & fayned many maner of playes/ & for all that they left not theyr purpose/ and somtyme they returned fro this play at mydday/ & somtyme vnneth at euensonge tyme. And the barons & the grete lordes assembled them to se ẏ fayre games & dysportes/ & all had ioye & pleasure in beholdyng them/ & also meruayle And at ẏ last whan Ursula had cōuerted all these virgyns vnto ẏ fayth of Chryst/ they wente all to the see/ & in the space of a daye they sayled ouer the see/ hauynge so good wynde ẏ they arryued at a porte of gaule named Tyelle/ & fro thens came to Coleyn/ where an aungell of our lorde appered to Ursula/ & tolde her that they sholde returne agayn the hole nombre to that place/ and there receyue the crowne of martyrdome/ and fro thens by the monycyon of the aūgell they went towarde Rome. And whan they came to Basyle they lefte there theyr shyppes/ & went to Rome a fote. At the comynge of whome the pope Ciriacus was moche glad/ bycause he was borne in Brytayne/ & had many cosyns amonge them/ & with his clerkes receyued them with all honour. And that same nyght it was shewed to ẏ pope that he sholde receyue with them ẏ crowne of martyrdome/ whiche thynge he hyd in hymselfe/ & baptysed many of them that were not than baptysed. And whan he sawe tyme couenable whan he had gouerned the chirche one yere and.xi wekes/ and was the.xix. pope after sayt Peter/ he purposed tofore all the people/ and shewed to them his purpose/ and resygned his offyce and his dygnyte. But all men gaynsayd it/ & specyally the cardynalles whiche supposed ẏ he trespaced leuynge ẏ glorye of his papacye/ & wolde go after these folysshe virgyns. But he wolde not agree to abyde/ but ordeyned an holy man to occupye in his place/ whiche was named Amet⁹. And bycause he lefte the syege apostolyke agaynst ẏ wyll of ẏ clergy/ the clerkes put out his name of the Cathologue of popes/ & all ẏ grace that he had goten in his tyme. This holy company of women made hym to leue it. And than two felons prynces of ẏ cheualrye of Rome Maxymyen & Affrycan sawe this grete company of virgyns/ & that many men and women assembled to them/ doubted ẏ chrysten religyon sholde be moche encreaced by them/ wherfore they requyred dilygently of theyr vyage. And than sente they messengers to Julyan theyr cosyn prynce of the lygnage of the Hunes/ that he sholde brȳge his hoost agaynst them/ and sholde assemble at Coleyn/ & there byheed them/ bycause they were chrysten. And the blyssed Cyryake yssued out of the cyte of Rome with this blyssed company of virgyns. And Vyncent preest cardynal/ & James that was come fro Brytayne in to Antyoche/ & had holden there seuen yere the dygnyte of a bysshop/ whiche than had vysyted ẏ pope/ and was gone out of his cyte/ & helde company with these virgyns whan he

herde of theyr comyng/& suffred martyrdom wt̄ them/& Maurice bysshop of Leuytane ꝑ cite/uncle of Babylle & Julyan and Solarius bisshop of Lucence wt̄ Supplyce bysshop of Rauenne/whiche than were come to Rome/put them in ꝑ cōpany of these virgyns. Ethereus ꝑ husbōde of Ursula abydyng in Britayn was warned of our lorde by a vysyon of an aūgel/ꝑ he shold exhorte his moder to be chrysten For his fader dyed ꝑ fyrst yere ꝑ he was chrystened/& Ethereus his sone succeded after hym in his regne. And than whan these holy virgyns returned fro Rome wt̄ the bysshops/Ethereus was warned of our lorde that he sholde anone aryse & go to mete his wyfe at Coleyne/& there receyue wt̄ her the crowne of martyrdome/ the whiche anone obeyed the admonestementes diuyne/& dyd do baptyse his moder/and came with her & his lytell syster Florence than also baptysed/& with the bysshop Clement/metynge the holy virgyns/and accompanyed them vnto martyrdom. And Marculus bisshop of Grece and his nece Constaūce doughter of Dorothe kynge of Constantynople/whiche was maryed to ꝑ sone of a kynge/but he dyed tofore ꝑ weddyng. And she auowed to our lorde her virginite/they were also warned by a vysyon & came to Rome/and ioyned them to these virgyns vnto ꝑ martyrdom. And than all these virgins came with the bysshops to Coleyn/& foūde ꝑ it was besyeged wt̄ the Hunes. And whan the Hunes sawe them/they began to ren vpon them with a grete crye and araged lyke wolues on shepe/and slewe all this grete multytude. And whan they were all byheded/they came to the blysfed Ursula/& ꝑ prynce of them seynge her beaute so meruaylous/was abasshed/and began to cōforte her vpon the deth of ꝑ virgyns/& promysed her to take her to his wyfe. And whan she had refused hym & despised hym at all/he shotte at her an arowe/& perced her through the body/& so accōplysshed her martyrdom. And one of the virgins whiche was named Cordula was sore aferde/& hyd herselfe all that nyght in a shyppe/but on ꝑ morowe she suffred deth by her free wyll/& toke the crowne of martyrdom. And bycause her feest was not holden wt̄ the other virgins she appered longe after to a recluse/& cōmaūded hym ꝑ the next daye folowynge the feest of the virgyns/her feest shold be remembred. They suffred deth ꝑ yere of our lorde. CC. & .xxxviij. But some holde oppynyon ꝑ the reason of ꝑ tyme sheweth that they suffred not deth in ꝑ tyme. For Cecyle ne Constantynople were than no realmes/but it is supposed that they suffred dethe longe tyme after/whan Constaūt was emperour. And ꝑ the Hunes & gothes enforced them agayst chrystē men in ꝑ tyme of themperour Marcyen/that regned in ꝑ yere of our lorde. CCCC. lx.

¶ It is to be remembred ꝑ amonge these xj. M. virgyns were many men. For the pope Cyryake & other bysshops/& Ethereus kynge/wt̄ other lordes & knyghtes had moche people to serue them. And as I haue ben enformed in Coleyn/ꝑ there were men besyde women/ꝑ thylke tyme suffred martyrdom. xv. M. So the nombre of this holy multytude as of the holy virgyns & men were. xxvj. M. To whome let vs praye to our lorde that he haue mercy on vs. There was an abbot that impetred of the abbesse of ꝑ place where these holy virgyns rest in Coleyn/a body of one of these virgins/& ꝓmysed that he wolde set it in his chirche in a fayre shryne of syluer. But whan he had kepte it a yere vpon ꝑ awter in a chest of tree. And in a nyght as ꝑ abbot songe matyns/the sayd virgyn descended fro ꝑ awter bodyly/& enclyned honourably tofore ꝑ awter & went through the quere seynge all the monkes/whiche were therof sore abasshed. And than ꝑ abbot came & foūde it all

boyde & no thynge therin. Than the abbot went to Coleyn/& tolde to the abbesse all the thynge by ordre. Than went they to the place where they had taken the body/& founde the same there agayne. And than ỹ abbot requyred pardon/& prayed the abbesse that he myght haue agayne the same body or an other/promysynge ryght certaynly to make hastely a precyous shryne/but he coude none haue in no maner. ¶ There was a relygyous mõke whiche had grete deuocyon to these holy virgyns/& it happed ỹ he was on a daye seke/& sawe a ryght fayre & noble virgyn appere to hym/& demaunded hym yf he knewe her. And he was amerueyled of this byspon/& sayd he knewe her not/& she sayd/I am one of ỹ virgyns to whome thou hast suche grete deuocyon/and therfore ỹ shalte haue a rewarde/yf thou saye.xi. M. Pater nosters for ỹ loue & honour of vs/we shall come to thyn ayde & cõfort at the houre of thy deth. And than she vanysshed awaye/& he accõplysshed her requeste as soone as he myght. And anone after he dyd do call his abbot/and dyd him to be eneled or enoynted. And as they enoynted hym he cryed sodeynly/make ye place to ỹ holy virgyns & go out of the waye that they may come to me. And than ỹ abbot demaũded hym what it was/& what he ment. He tolde to hym by ordre the promesse of the virgyn. Thã all they withdrewe them a lytell after/& soone came agayne/and founde hym departed out of this worlde vnto our lorde. Than let vs deuoutly gyue laude & prayse vnto the blysled Trynite/& praye hym that by the merytes of this grete multytude of martyrs he wyll forgyue and pardon vs of our synnes/that after this lyfe we may come vnto this holy company in heuen. Amen.

¶ Here folowth ỹ lyues of the sayntes Crylpyn and Crylpynyan.

In the tyme whan the furyous persecucyon of chrystẽ men was vnder Dyoclesian & Maximian togyder regnyge/Crylpyn & Crylpynyan borne at Rome of noble lignage/came with ỹ blysled sayntes Quyntyn/Faustyn/& Victoryn vnto Parys in fraũce/& they there chase dyuerse places for to preche the fayth of Chryst. Crylpyn & Crylpynyan came to the cite of Suession/& chase ỹ cyte for the place of theyr pylgrymage/where they folowed ỹ steppes of sayt Poule ỹ apostle that is to saye/to labour w̃ theyr handes for to prouyde to them necessaryly to lyue and exercysed ỹ craft of makyng of shoes in whiche crafte they passed other/& toke by cõstraynt no reward of no body/wherfore the gentyles & paynyms ouercomen by the louc of them/not onely for nede of the craste/but also for ỹ loue of god came ofte to them/& lefte ỹ errour of ỹ ydolles and byleued in very god. At the last these holy men beynge sought of Rycyonary were foũden amendynge and cloutynge poore mennes shoes/whiche were taken and boũden with chaynes & brought vnto hym. And after many interrogacyons and questyons/they refusyng to do sacrefyce to the ydolles were stratched & boũden vnto a tree/and were cõmaunded to be beten with staues/& after alles suche as shoes ben sowed with were thrysten & put vnder the vngles or nayles of theyr fyngers/& layners or latchettes of theyr skynne were cut out of theyr backe/who amõge these sharpe and stronge paynes prayenge/the alles sprange from theyr vngles or nayles/& smote ỹ mynystres ỹ payned them/and woũded them cruelly. Than Rycyonary cõmaũded to hãge on theyr neckes mylstones/& in the wynter tyme vnder the yse in ỹ ryuer of Anyon to be drowned/but the water myght not drowne them/ne the stones make them to synke/ne the colde constrayne ne hurte them/but as they had bayned & walshen

them in somer tyme/they throwynge away ẏ burthen of stones arryued & came to ẏ other brynke of ẏ ryuer/whiche thy̅ge Rictyonary beholdyng/& seynge this myracle by the instygacyon of the deuyll was al enraged/& cōmaūded to melt leed in ẏ fyre/& ẏ holy martyrs to be cast in to it/therin to be drowned & consumed. But these holy men prayenge & sayenge. Blyssed art thou lorde god of our faders. &c. A droppe of ẏ feruent leed sprange in to the eye of Rictyonary/and blynded it cruelly paynynge hy̅ by greuous turment. But he yet for all that beynge wood for angre cōmaūded to boyle pytche & oyle & grece/and to throwe ẏ holy men therin for to be drowned & cōsumed. But the sayntes inmeuable of theyr hope/& besyly in theyr prayers sayd. O blyssed lorde thou arte stronge & myghty ynough to delyuer vs fro these turmentes to vs shewed & done to the confusyon of the deuyll/& of all his seruaūtes. And as soone as theyr prayer was fynysshed/an aūgel ladde them out without hurte or scathe/whiche thynge whan Rictyonary sawe/he sprange & fell downe hymselfe in ẏ fyre/& there perysshed by the right wyse iudgement of god whiche had put to deth by the fyre many martyrs of Chryst/& descended downe to euerlasty̅ge fyre. These holy men seynge this/ẏ next nyght folowy̅ge they prayed our lorde that he wolde cōmaūde them so delyuered fro the turmētes to come vnto hym. To whome it was shewed ẏ same nyght that ẏ nexte daye folowynge they sholde receyue ẏ mede of theyr rewarde. And so it was done/for Maxymyan herynge ẏ deth of Rictyonary/cōmaūded ẏ theyr hedes sholde be smytten of/& thus they suffred & receyued ẏ crowne of martyrdom the. x. kalendes of Nouēber. And theyr bodyes were lefte to be deuoured of beestes & foules/but god suffred them to be kept vndefouled & not to be touched of ony beest. After this ẏ aūgell of our lorde appered to a certayne olde man/cōmaundynge hym to take vp the bodyes & bury them in his hous/whiche olde man toke a cosyn of his w̄ hym & an olde woman/whiche dwelled w̄ him in his cell/& went to ẏ place where they had ben byheded/& bycause it was nygh to the ryuer/they myght lyghtly be brought to the cell by water/but they had no shyppe ne bote redy/ne they coude not ẏ crafte of rowynge ne had ẏ strength to bry̅ge them agaynst the streme of the ryuer. And whan they came to ẏ place they foūde the bodyes of the sayntes/& a bote redy in the ryuer ordeyned by our lord. Than they hauynge hope & trust in our lord/eche of them toke vp a body of ẏ martyrs/& went frely w̄out burthen/in suche wyse that it semed to them that they bare no burthen/but ẏ they were borne of the burthens/& they entrynge w̄ the holy bodyes in to ẏ lytell bote without ores & gouernall ẏ myght be seen agaynst the stronge streme of the flode were brought vnto ẏ ryuage of his cell/& there buryed them in his oratory. And where the persecucyon of them ceased/the honour of them was shewed to ẏ people by myracles/in suche wyse that a grete chirche was afterwarde made in the honour of ẏ holy sayntes of true chrysten people. Than let vs praye to them that they may praye for vs. &c.

¶ Here foloweth ẏ lyfe of saynt Symon and Jude. And fyrst of theyr names.

Symon is as moche to saye as obedyent/or beynge in heuynes/& he had a double name/he was sayd Symō zelotes/and Symon cananean/of cana a strete that is in Galylee/there where as our lorde cōuerted the water in to wyne. And zelotes is as moche to saye as cananien. This holy man had in hym obedyence of the commaūdementes by execucyon/heuynesse by pyte of turment/and

had loue of soules by ferme ardour of loue Judas is as moche to saye as cõfessyng or glorious/or Judas is as moche to say as gyuynge ioye/for he had confessyon of fayth/glory of regne/& glory of ỹ euerlastynge ioye. This Judas was called by many names/he was sayd Judas James/for he was broder to James ỹ lesse & he was called Thadee whiche is as moche to saye as takỹge a prince/or Thadee is sayd of thara/ỹ is a vesture/& of deus ỹ is god. For he was vesture ryall of god by ornamẽt of vertues/by whiche he toke Chryst ỹ prynce. He is sayd also in thystory ecclesiaste Lebe⁹/Whiche is as moche to saye as herte/or Worshipper of hert/or he is sayd lebeus of lebes/ỹ is a vessell of hert by grete hardynesse/or a worshipper of hert by purete/a vessel by plenytude of grace/for he deserued to be a vessell of vertues/& a cawdron of grace/& Abdias bysshop of babylon by the apostles ordeyned wrote theyr passyon & legende in greke/& the disciple of Abdias translated it out of greke in to latyn/& was named Affrican.

Symon cananien & Judas Thadee were bretherne of James ỹ lesse & sones of Mary cleophe/Whiche was maryed to Alpheus. And Jude was sent by Thomas to ỹ kyng Abagar of Edysse after ỹ ascencion of our lord. And it is redde in ỹ hystory scolastike/ỹ the sayd Abagar sent a pystle vnto our lorde Jesu chryst in this maner. Abagar ỹ sone of Euchanye vnto Jesu blysfed sauyour/Whiche appereth in the places of Jherusalem sendeth salutacyon. I haue herde of the/& of the helthes & recouerynges ỹ ỹ makest & dost ben wout medycynes & herbes/& that ỹ makest ỹ blynde to se by thyn onely worde & the lame go/ỹ meselis to be cured & made hole/& the deed bodyes to lyue agayne Whiche thynges herde of the/I wene in my courage that ỹ art one of two/that is that ỹ art god ỹ art descẽded from heuen for to do this/or that ỹ art the sone of god ỹ dost suche thyges/Wherfore I praye ỹ by wrytyge/that ỹ wylt trauayle so moche as to come to me & hele me of my malady/of Whiche I haue be longe vexed/& I haue herde saye ỹ the iewes murmure agaynst the/& lye in a wayte agaynst ỹ/come therfore to me/for I haue a lytel cite but it is honest/& it shall wel suffyse to vs bothe. Our lord Jesus answered hym by wrytyge these wordes. Blessed art ỹ that hast byleued in me/whan ỹ hast not seen me. And it is wrytẽ of me/ỹ they ỹ se me not shall byleue in me/& they ỹ se me shall not byleue. Of that ỹ hast writen to me ỹ I shall come to ỹ/me behoueth to accomplysshe ỹ Whiche I am sente for/& after to be receyued of hym from whom I am sent/Whan I am ascended I shall sende to ỹ one of my disciples to hele ỹ/& quycken the. This is wryten in hystoria ecclesiastica. And whan Abagar sawe that he myght not se god presently after ỹ it is sayd in an aũcyent hystory/as John damascene wytnesseth in his fourth boke. He sent a paynter vnto Jesu chryst for to fygure ỹ ymage of our lord/to ỹ ende ỹ at the lest ỹ he myght se hym by his ymage whome he myght not se in his bysage/& Whan ỹ paynter came by cause of ỹ grete splendour & lyght ỹ shone in the visage of our lorde Jesu chryst/he coude not beholde it/ne coude not cõterfeyte it by no fygure. And whã our lord sawe this thyge he toke fro the paynter a lynnen clothe/& set it vpon his visage & enprynted ỹ very physonomye of his bysage therin/& sent it to the kynge Abagar/Whiche so moche desyred it. And in the same hystory is conteyned how this ymage was fygured. It was well eyed/well browed/a longe bysage or chere/& enelyned/Whiche is a sygne of maturyte or rype sadnes. That epystle of our lord Jesu chryst is of suche vertue ỹ in the cyte of Edysse no heretyke ne no paynym may lyue therin/ne no ty-

raũt may greue it/for yf ony people come agaynst ẏ cyte by force of armes/a chylde shall stande vpon ẏ gate & shall rede that epystle/& ẏ same daye eyther ẏ enemyes shall flee and be aferd/or they shall make peas wͭ them of ẏ towne. And as is sayd this hath ben done. But this cite hath bẽ syth taken of the sarasyns & touched/in suche wyse ẏ for the multiplyenge of synnes this benefayte is lost. Also it is redde in thystory ecclesiastyke/that whan our lord was ascended in to heuen/Thomas the apostle sent Thadee/that was Jude vnto ẏ kynge Abagar/accordynge to the promesse of our lorde. And whan he was comen to hȳ & had tolde to hym ẏ he was messenger of our lorde Jesu chryst/whiche had promysed to sende hym one. And Abagar sawe in the vysage of Thadee a meruaylous & goodly bryghtnesse. And whan he had seen it/he was all abasshed & aferde/& worshipped our lorde sayenge Veryly ẏ arte the discyple of Jesu chryst sone of god/whiche sent to me worde ẏ he wolde sende to me one of his dyscyples ẏ sholde hele me & gyue me lyfe. To whom Thadee sayd/yf ẏ byleuest in the sone of god/thou shalt haue all ẏ desyres of thyn herte. And Abagar sayd/I byleue on hȳ veryly/& those iewes ẏ slewe hȳ I wolde gladly slee them yf it were possyble to me & had power/how be it that ẏ auctoryte letteth it. And as it is redde in some places & bokes/ẏ Abagar was lepre/& Thadee toke ẏ epistle of our sauyour & rubbed & froted therwith the vysage of Abagar. And anone he receyued full helth. ¶ Judas preched first in Mesopotamye and in Ponto/& Symon preched in Egypte/& fro thens came they in to Perse/& foũde there two enchaũtours/zaroes/and Arphaxat/whom saynt Mathewe had dryuen out of Ethyope/and foũde also there waradach a duke of ẏ kȳges of Babylon whiche shold go in batayle agaynst them of ynde/and coude haue none answere of his goddes. And thã they went to a temple nygh to the cyte/& there they had answere/that bycause that ẏ apostles that were comen/they myght not answere. Than ẏ duke enquyred for them/& foũde them/& demaũded them wherfore they were comen/& what they were. Whiche answered. yf ẏ demaũde of our lygnage we ben hebrewes/& yf thou demaũde of our condycyon/we ben seruaũtes of Jesu chryst/and yf thou demaũde wherfore we ben comen/we ben for your helth. To whome ẏ duke answered. Whan I shall returne ioyously fro the batayle/I shall here you. To whome ẏ apostles sayd. It is more couenable to the to knowe hym now/by whome thou mayst ouercome & appease them that ben rebell to the. And the duke answered/I se you more myghty than our goddes/I praye you to saye to vs tofore ẏ ende of the batayle. And the apostles said/bycause that thou knowest thy goddes to be lyers/we commaunde them that they gyue answere to ẏ thou demaũdest/bycause that whã they haue sayd/we shall preue that they haue lyed. Than the ydolles sayd that the batayle sholde be grete/& that moche people shold be ouerthrowen on bothe sydes. And thã the apostles began to laugh. And ẏ duke sayd to them. I am aferde/and ye laugh And ẏ apostles sayd/doubte ye no thȳge for peas shall be made amonge you/and to morowe at the houre of tyerce the messengers of ẏ Medes shall come and shall submytte them to thy puyssaunce with peas. And than the bysshops of ẏ ydolles made a grete laughter/& sayd to ẏ duke. These men here wolde assure the/to the ende that thou sholdest byleue folysshely/and that thou sholdest be takẽ of thyn aduersaryes. And ẏ apostles sayd/we saye not abyde a moneth/but one day onely/& thou shalt be vaynquysshour all in peas. Than the duke made to be kept that one and that other/that they ẏ had sayd the

trouth shold be honoured/& the lyers punysshed. Than on ỳ morowe lyke as the apostles had sayd it happed. And than ỳ duke wolde haue brent ỳ byssshops of the ydolles/but the apostles letted hym that he sholde not slee them. For they were not come for to slee/but for to quycken ỳ deed. And than ỳ duke moche meruayled that they wolde not ỳ they sholde be slayne/ne receyue none of theyr goodes/& brought them to ỳ kynge & sayd. These bē goddes hydde in fourme of men. And whan they had tolde all to hym in presence of his enchauntours. The enchauntours beynge moued of enuy sayd that they were malycyous & wycked men/and purposed some malyce agaynst ỳ realme subtylly. Than the duke sayd to them. Now yf ye dare/assaye ye & dysputte w̄ them. And the enchaūtours sayd/yf ỳ wylt thou shalt se ỳ they shall not mow speke/we beynge present. Make men to come hyder ỳ ben eloquēt & can well speke/& yf they dare be so bolde to speke tofore vs/desppyse ye vs/& saye we ben foles. And thā were brought tofore them many aduocates. And anone they were made dombe tofore ỳ enchaūtours/so that by sygnes they myght not shewe ỳ they myght not speke. Thā sayd the enchaūtours to ỳ kynge. To ỳ ende ỳ thou knowe ỳ we be goddes/we shall suffre them to speke/but they shall not mow go. And than we shal gyue to them theyr goynge/& shall take away theyr syght/& yet shall theyr eyen be open. And whan they had done al these thynges/the duke brought ỳ aduocates all cōfused to the apostles. And whan ỳ aduocates sawe the apostles so euyl clothed they had of them grete despite in theyr courage. To whom Symon sayd. Oftentymes it happeth ỳ amōge cofers of gold wrought with precyous stones ben ryght byle thynges enclosed/& in cofers of tree ben layde golde rynges & precyous stones. Promyse ye ỳ ye wyll forsake ỳ ydolles & wyll worshipp one onely god inuysyble/& we shall make the sygne of ỳ crosse in your foreheades/& ye shall than mow confoūde these enchaū tours. And whan these aduocates had renoūced the ydolles/& were marked in the foreheades with the sygne of ỳ crosse/they entred agayn to ỳ kynge tofore ỳ enchaūtours. Than myght they not be ouercomen of the enchauntours/but confoūded them openly before ỳ kyng & all ỳ people. Thenchaūtours were than angry & made to come a grete multytude of serpētes Than ỳ apostles came anone by ỳ cōmaūdement of ỳ kyng/& fylled theyr mantels with ỳ serpētes/& threwe them agaynst thenchaūtours sayenge. Moue ye not in the name of our lorde Jesu chryst/but be ye to torne & bytten/so ỳ ye crye & braye in sherwyng what sorowe & payne ye suffre And than whan ỳ serpentes bote and ete the flesshe of ỳ enchaūtours/they cryed & howled lyke wolues. And ỳ kynge & the other prayed ỳ apostles that they wolde suffre them to dye w̄ the serpentes. And ỳ apostles answered/ỳ they were sente for to brynge men fro deth to lyfe/& not fro lyf to deth. Than made they theyr prayers & cōmaūded the serpentes that they sholde take fro them agayn theyr venym ỳ they had shedde/& returne agayne to ỳ places that they came fro. And ỳ enchauntours felte greter payne whan they drewe out theyr venym agayne/than they dyd the fyrst tyme whā they bote them. And the apostles sayd to them. ye shall fele this payne thre dayes/& at the thyrde daye ye shall be hole/so ỳ ye departe fro your malyce. And whan they had ben turmented thre dayes wout meet & drynke & without slepe/the apostles came to them and sayd God dayneth not to haue seruyce by force And therfore aryse ye all hole/& go your waye/ye haue power to do what ye wyll And they abydyng in theyr malyce arose vp/and fledde fro the apostles/and moued almoost agaynst them all Babylone.

¶ After the doughter of a duke cõceyued a sone by fornycacyon/and at her delyueraũce therof/she dyffamed an holy deken and sayd ꝑ he had defouled her/& that she had cõceyued of hym. And whan ꝑ frendes of her wolde haue slayne ꝑ deken/the apostles came & demaũded whan the chylde had ben borne. And they sayd yesterdaye the fyrst houre of ꝑ daye. And ꝑ apostles sayd/bryngе hyder ꝑ chylde to vs/& also the deken that ye accuse. And whan that was done the apostles sayd to the chylde Saye to vs in the name of Jesu chryst yf this deken hath done this dede. And the chylde answered/this dekẽ is chaste & an holy mã/ne he neuer defouled his flesshe. And than ꝑ parentes & frendes requyred that ꝑ apostles sholde demaũde who had done that felony. They answered. It appertayneth to vs to excuse the innocentes and not betraye ne hurte them ꝑ ben culpable. ¶ That tyme it happed that two cruell tygres/whiche were enclosed in a pyt/brake out & deuoured all them that they mette and encoũtred. And than the apostles came to them & made them as meke & debonayr in the name of our lorde as they had ben shepe or lãbes. And than the apostles wolde haue departed thens but they were holden by prayers/so that they abode there a yere & thre monethes And in that space of tyme ꝑ kynge & moo than.lx. thousande men were baptysed without childrẽ. And ꝑ forsayd enchaũtours went in to a cyte called Suamar/ where as were.lxx. bysshops of ydolles/ whome they meued agaynst ꝑ apostles/ so that whan they came thyder/eyther they sholde do sacrefyce to the ydolles/or they shold be slayne. And whã ꝑ apostles had gone roũde aboute ꝑ prouynce/they came to the sayd cyte. And anone all the bysshops & ꝑ people toke them & brought them to the temple of the sonne. And the deuyls began to crye in the symylacres/ What wyll these apostles of the lyuynge god do to vs. Loo how we ben brente by flambes in theyr entrynge in to this cyte And than the aũgell of our lorde appered vnto ꝑ apostles & sayd to them. Chose ye of two thynges ꝑ one/that is eyther that this people be sodeinly deed or slayne/or ꝑ ye be martyred. To whom they sayd/we wyll that thou cõuerte them here/& lede vs to the payne of martyrdom. And they than cõmaũded scilence. And the apostles sayd. Bycause ꝑ ye shal knowe that these ydolles ben full of deuylles/we cõmaũde them for to come out/& that eche of them breke & destroye his false ymage. And anone two ethyopyens blacke and naked yssued out of ꝑ ydolles all ꝑ people seynge whiche were abasshed & all to brake theyr ydolles/& went theyr way cryenge cruelly. And whan ꝑ bisshops sawe this/they ranne vpon ꝑ apostles/& hewed them to deth anone. And that same houre whiche was eyght fayre weder came so grete a thonder & lyghtynge ꝑ the temple was smytten in thre. And ꝑ two enchaũtours were turned in to coles by this stroke of thonder/& the kynge bare the bodyes of the apostles in to his cyte/& dyd do make a chirche of meruaylous gretenes in the honour of them. And it is founden in dyuerse places of saynt Symon/ ꝑ he was nayled to a crosse/whiche thyge ysydore sayth in the boke of ꝑ deth of the apostles And Eusebe in the hystory ecclesiastyke/ and Bede vpon the actes of the apostles/ And mayster John beleth in his somme wytnesseth the same/and as they saye whan he had preched in egypte/he came agayne and was made bysshop in Jherusalem after ꝑ deth of James the lesse/ & was chosen of the courte of ꝑ apostles. And it is sayd that he reysed thyrty deed men to lyfe/whan he gouerned ꝑ chirche of Jherusalem many yeres vnto the tyme of Trayan the emperour in the tyme that Atticus was cõsull in Jherusalem/ of whome he was taken and bytterly

turmented & done to moche wronge. And at the last he was turmented & fyxed to ꝑ crosse. And the iudge & all they that were there meruayled/ꝑ the man whiche was vj. scoze yere olde myght suffre ꝑ turmēt of ꝑ crosse. And some saye veryly ꝑ it was not this Symon ꝑ suffred ꝑ martyzdom of the crosse/but it was an other the sone of Cleophe bzoder of Joseph/and Eusebe bysshop of Cezaryense wytnesseth it in his cronycle. Foz ysydoze & Eusebe cozrected theyz cronicles of that they had sayd tofoze/whiche appereth by Bede/ꝑ whā he felte this/he reuoked it in his retracyons. And ꝑ same wytnesseth Usuart in his martilogye. ¶ Than let vs deuoutly praye these apostles to be our specyal aduocates vnto our blysted lozd Jesu chzyst theyz mayster to haue pite & mercy on vs

¶ Here folowyth the lyfe of saynt Quyntyn. And fyzst of his name.

QUyntyn is sayd of quin/that ben fyue/and of teneo tenes/that is to holde/& is as moche to saye as holdynge fyue thynges. He helde fyzst in hymselfe honeste of lyfe/fayth catholyke/purete & clennes of cōscyence/true prechynge/and the crowne of martyzdome.

QUyntyn was of noble lygnage of the cyte of Rome/& came in to ꝑ cyte of Amyens/shewyng many myzacles And was taken there of the ꝓuost of the cyte by ꝑ cōmaūdement of Maximyen/& was beten vntyll they ꝑ bette hym were wery/& after was put in pzyson. But he was vnboūden of an aūgell/& went in to the cyte/& there pzeched to ꝑ people. Thā he was takē agayn/& was strayned on ꝑ Eculee an instrumēt to turment sayntes on/vnto the bzekyng of his baynes/and beten with rawe synewes ryght longe. And afterwarde he was boyled in bzennynge oyle & pytche. And yet foz all that he mocked the iudge. Than ꝑ iudge dyd do put in his mouth quycke lyme/vyney gre/& mustarde/& yet alway he abode cō staūt and vnmeuable. And than he was bzought in to vermandoys & fixed in him two nayles fro his heed vnto his knees/and .x. nayles bytwene his nayles & the flesshe of his nayles and the flesshe of his handes. And at the last the pzouost made hym to be byheded/& thzewe ꝑ body in to the water/whiche body was hyd there lv. yere. And than foūden there by a noble woman of Rome. Foz as she was contynually in pzayer/she was in a night warned by an aungell/ꝑ she sholde go haskely vnto ꝑ castell of vermandoys/& it was cō maūded to her that she sholde fetche ꝑ body of saynt Quyntyn in suche a place/& bury it honourably. And whan she came to the sayd place w̄ a grete cōpany/& as she made her pzayers/the body of saynt Quyntyn appered aboue ꝑ water swetely smellynge & without cozrupcyon/whiche body she toke/& buryed it wozshipfully. And foz ꝑ sepulture that she made honourably/she that tofoze was blynde receyued her syght agayne foz a reward. And than there she edyfyed a fayze chirche/& returned home to her owne place agayne/in whiche chirche is now a fayze monastery of monkes/and a good towne called saynt Quyntyns in vermandoys/where dayly bē shewed many grete myracles/& specially foz the dzopcye. &c. and swellynge of grete belyes foz ouer grete superfluyte of water. Foz this sekenes in especiall he is sought/& many men haue ben cured & made hole by the merytes of this blysted saint & martyz sayt Quintyn To whome let vs deuoutly praye/that we may be deliuered frō all infyrmytees and sekenesses/as ferre as it shall please god/and necessary foz vs. Amen.

¶ Here foloweth the lyfe of saynt Eustace. And fyzst of his name.

Eustace was named tofore his baptym Placidas / whiche is as moche to saye as pleasaunt to god. And Eustace is sayd of eu / that is to saye good / & stachis that is fortune / therfore Eustace is as it were good fortune. He was pleasaũt to god in his cõuersacyon / and after he helde hym in good werkes.

Eustace whiche fyrst was named Placidas was mayster of the cheualrye of Trayan the emperour / & was ryght besy in ẏ werkes of mercy / but he was a worshypper of ydolles / & he had a wyfe of the same ryte / & also of the dedes of mercy / of whome he had two sones / whiche he dyd do nourisshe after his estate / & bycause he was ententyfe to ẏ werkes of mercy / he deserued to be enlumyned to the waye of trouth. So ẏ on a day as he was on hũtyng / he foũde an herde of hartes / amonge whome he sawe one more fayre & greter than the other / whiche departed fro ẏ company & sprange in to the thyckest of the forest / and the other knyghtes ran after the other hartes / but Placidas sewed hym w̃ all his myght / & enforced to take hym. And whan ẏ harte sawe ẏ he folowed hym w̃ all his power / at the last he went vp on an hye roche / & Placidas approchynge nygh thought in his mynde how he myght take hȳ / & as he behelde and consydered the harte dyly gently / he sawe bytwene his hornes the forme of ẏ holy crosse / shynynge more clerer than the sonne: & the ymage of Chryst whiche by the mouth of ẏ harte (lyke as somtyme Balaam by ẏ asse) spake to him sayenge. Placidas wherfore folowest ẏ me hyder / I am appered to the in this beest for ẏ grace of the / I am Jesu chryst whome thou honourest ignoraũtly / thyn almesses ben ascended vp tofore me / and therfore I come hyder / so ẏ by this harte that thou huntest I may hunte the. And some other saye / that this ymage of Jesu Chryst whiche appered bytwene the hornes of the harte sayd these wordes. And whan Placidas herde that / he had grete drede / & descended fro his hors to ẏ grounde. And an houre after he came to hymselfe / & arose fro the grounde & sayd. Reherse agayne this that thou hast sayd and I shall byleue the. And than our lord sayd. I am Jesu chryst ẏ formed heuen & erth / whiche made the lyght to encreace and deuyded it fro derknes / & establisshed tyme / dayes and houres / whiche formed man of the slyme of the erth / whiche appered in erth in flesshe for the helth of the lygnage humayne / whiche was crucyfyed / deed / buryed / & arose ẏ thyrde daye. And whan Placidas herde this / he fell downe agayne to ẏ erth & sayd. I byleue lord that thou art he ẏ made all thynges & cõuertest them that erre. And our lorde sayd to hym. Yf thou byleuest / go to the bysshop of the cyte & do the to be baptysed And Placidas sayd to hym. Lorde wylte thou ẏ I hyde this thynge fro my wyfe and my sones. And our lorde sayd to hym Tell to them that they also make them clene with the. And se that thou come agayne to morowe hyder / that I may appere agayne to the / and may shewe to the that whiche shall come hereafter to the. And whan he was comen home to his hous / & had tolde this thȳge to his wyfe in theyr bedde / she escryed my lorde / and sayd / and I sawe hym this nyght that is passed / & sayd to me. To morowe thou thy husbonde and thy sones shall come to me / & now I knowe that it was Chryst. Than they went to the bysshop of Rome at mydnyght / whiche baptysed them w̃ grete Joye / & named Placidas Eustace / and his wyfe Theopysse. And on ẏ morowe Eustace wente to hunte as he dyd tofore. And whã he came nygh to ẏ place he departed his knyghtes as for to fynde venyson. And anone he sawe in the place the forme of the fyrst vysyon / & anone he

fell downe to the groūde tofore ꝑ fygure & sayd. Lorde J praye the to shewe to me ꝑ whiche thou hast promysed to me thy ser uaūt. To whome our lorde sayd. Eustace thou arte blysſed whiche hast taken the wasshynge of grace/ for now ꝑ hast surmoūted the deuyll whiche had deceyued the/ and troden hym vnder fote/ now thy fayth shal appere/ the deuyl now bycause thou hast forsaken hym is armed cruelly agaynst the/ & it behoueth ꝑ to suffre many thynges & paynes for to haue ꝑ crowne of victory. Thou must suffre moche bycause to humble the fro the hye vanite of the worlde/ & shalt afterwarde be enhaūced in spirytuall ryches/ thou therfore fayle not/ ne loke not vnto thy fyrst glory. For the behoueth that by temptacyons ꝑ be an other Job. And whan thou shalt be so humbled/ J shall come to the/ & shall restore ꝑ in thy fyrst ioye. Saye to me now whether thou wylt now suffre and take temptacyons/ or in ꝑ ende of thy lyf. And Eustace sayd to hym. Lorde yf it so behoueth/ cōmaūde that temptacyon come to me now/ but J beseche the to graunte to me ꝑ vertue of pacyence. To whome our lorde sayd. Be thou constaūt/ for my grace shall kepe your soules. Than our lorde ascended in to heuen/ & Eustace returned home/ & shewed all this to his wyfe. After this a fewe dayes/ the pestylence assayled his seruauntes & his knyghtes/ & slewe them all. And in a lytell whyle after all his horses and his beestes dyed sodeynly/ & after this some that had bē his felowes seynge his depredacyon/ entred in to his hous by nyght & robbed hym/ & bare away golde & syluer/ & despoyled hym of all other thynges. And he/ his wyfe & chyldren thanked god/ & fledde away by nyght all naked/ & bycause they doubted shame/ they fledde in to Egypte/ & all his grete possession became to rauyne of wycked people. Than the kynge & all his senatours sorowed moche for the mayster of the cheualry whiche was so noble/ bycause they myght here no tydynges of hym. And as they went they approched the see and foūde a shyppe & entred in to it for to passe. And the mayster of ꝑ shyppe sawe the wyfe of Eustace was ryght fayre/ & desyred moche for to haue her. And whā they were passed ouer/ he demaūded his rewarde for theyr freyght. And they had not wherof to paye/ so that the mayster of the shyppe cōmaunded that the wyfe sholde be holden & reteyned for his hyre/ & wolde haue her with hym. And whan Eustace herde that/ he gaynsayd it longe Than the mayster of the shyppe cōmaūded his maryners to cast hym in to ꝑ see/ so ꝑ he might haue his wyfe. And whan Eustace sawe ꝑ/ he lefte his wyfe moche sorowfully/ and toke his two chyldren & went weppynge & sayd. Alas woo am J for you/ for your moder is delyuered to a straūge husbonde. And thus sorowynge he and his chyldren came to a ryuer/ and for ꝑ grete habundaūce of water he durst not passe that ryuer w̄ bothe his sones at ones/ whiche were than yonge. But at ꝑ last he lefte one of them on the brynke of the ryuer/ & bare ouer that other on his sholders. And whan he had passed the ryuer/ he set downe on the groūde ꝑ chylde that he had borne ouer/ & hasted hym for to fetche that other that he had lefte on ꝑ other syde of ꝑ ryuer. And whan he was in the myddes of the water/ there came a wolfe & toke the childe that he had borne ouer/ and fledde with all to ꝑ wode. And he than all despayred of hym/ went for to fetche that other/ and as he wente there came a grete lyon and bare away ꝑ other chylde/ so that he myght not reteyne hym/ for he was in the myddle of ꝑ ryuer. And than he began to wepe & drawe his heer and wold haue drowned hymselfe in the water/ yf the dyuyne purueyaunce had not letted him. And the herdmen & plowemen sawe the lyon berynge the chylde all

alyue/and they folowed hym with theyr dogges/so ꝑ by dyuyne grace ꝑ lyon lefte the chylde all safe wout hurte. And other plowmen cryed & folowed the Wolfe/and with theyr staues & fauchons delyuered the chylde hole and soũde from his tethe without hurte. And so bothe ꝑ herdmen and plowmen were of one village/and nourysshed these chyldren amonge them And Eustace knewe no thyng therof/but wepyng and sorowynge sayenge to hym selfe. Alas woo is me/for tofore this myſ happe I shone in grete welth lyke a tree but now I am naked of all thyngs. Alas I was accustomed to be accompanyed with a grete multytude of knyghtes/& I am now alone/and am not suffred to haue my sones. O lorde I remembre me that thou saydest to me/the behoueth to be tempted as Job was/but I se that in me is more done to than was to Job/for he lost all his possessyons/but he had a dunghyll to syt on/but to me is no thyng lefte/he had frendes whiche had pyte on him/and I haue none but wylde beestes whiche haue borne awaye my sones/to hym was his wyfe lefte/& my wyfe is taken fro me/and delyuered to an other. O good lorde gyue thou rest to my trybulacyons/& kepe thou so my mouth/that myn herte declyne not in to no wordes of malyce/and be cast fro thy vysage. And thus sayenge & walkynge in grete wepynge went in to a strete of the towne/& there was hyred for to kepe the feldes of the men of ꝑ towne/& so kepte them. xv. yere. His sones were nourysshed in an other towne/& knewe not ꝑ they were bre therne. And our lorde kepte the wyfe of Eustace/so ꝑ the straũge man had not to do with her/ne touched her/but dyed & ended his lyfe. ¶ In that tyme the empe rour & the people were moche turmented of theyr enemyes/& than they remẽbred of Placidas/how he many tymes had fought nobly agaynſt them. For whome themperour was moche sorowful/& sent out in to dyuers partyes many knightes to seche hym/& promised to them ꝑ toũde hym moche rychesse & grete honour. And two knyghtes whiche had ben vnder hꝑ in chevalry came i to ꝑ same strete where he dwelled. And anone as Placidas sawe them he knewe them/& than he remembred his fyrſt dignite/& began to be heuy and sayd. Lorde I beseche the graũte to me that I may somtyme se my wyfe/for as for my sones I knowe well that they be deuoured of wylde beestes. And than a voyce came to hym and sayd. Eustace haue thou good affyaũce/for anone thou shalte recouer thyn honour/& shalt haue thy wyfe and thy chyldren. And anone he mette w̃ these knyghtes/& they knewe hym not/but demaunded of hym yf he knewe ony straũge mã named Placidas and had a wyfe & two chyldren. And he sayd nay/yet he had them home to his hostell/& he serued them. And whan he remembred of his fyrſt estate/he myght not holde hym from wepynge. Than he went out & walſhed his face/& returned to serue them. And they cõsydered & sayd that one to that other how that this man resembleth moche to hym that we seche. And that other answered/certaynly he is lyke vnto hym/now let vs se yf he haue a wounde in his heed ꝑ he gate in batayle. Than they beheld and sawe the signe of the wounde/and than they wyſt well it was he ꝑ they sought. Than they arose and kyſſed hym/and demaunded of his wyfe and chyldren. And he sayd that his sones were deed/& his wyfe was taken awaye from hym. And than the neyghbours ranne for to here this thynge/because the knyghtes tolde & recoũted his fyrſt glory and his vertue. And they sayd to hym the cõmaundement of the emperour/and cladde hym with noble vestementes. Than after the iourney of. xv. dayes they brought hym to ꝑ emperour

And whan he herde of his compnge/he ran anone agaynst hym/& whan he sawe hym he kyssed hym. Than Eustace recoũted tofore them all by ordre ẏ whiche had happened to hym. And he was restablyssheed vnto ẏ offyce to be agayn mayster of the cheualry/& was cõstrayned to do the offyce as he dyd tofore. And thã he coũted how many knyghtes there were/& sawe that there were but fewe as to ẏ regarde of theyr enemyes/& cõmaũded that all ẏ ponge men sholde be gadred in ẏ cytees & townes. And it happed that the coũtree where his sones were nourysshed sholde make & sende two men of armes. Thã all the inhabytaũtes of ẏ countree ordeyned these two ponge men his sones mooste conuenable aboue all other for to go with the mayster of the cheualry. And than whan the mayster sawe these two ponge men of noble forme/and aourned honestly with good maners/they pleased hym moche/& ordeyned that they sholde be w̃ the fyrst of his table. Than he went thus to ẏ batayle. And whan he had subdued his enemyes to hȳ/he made his hoost to rest. iij. dayes in a towne where his wyfe dwelled/and kepte a poore hostery. And these two ponge men by ẏ purueyaunce of god were lodged in ẏ habitacyon of theyr moder wout knowynge what she was. And on a tyme aboute mydday as they spake that one to that other of theyr infancye/& theyr moder whiche was there herkened what they said moche ententyfly/so that the gretest said to the lesse/whan I was a[illegible]lde I remembre none other thynge saue that my fader whiche was mayster of ẏ knyghtes/& my moder whiche was ryght fayre had two sones/that is to saye me & an other ponger than I/and was moche fayre/& they toke vs & went out of theyr hous by nyght/and entred in to a shippe for to go I wote not whyder. And whan we went out of ẏ shyppe/our moder was lefte in ẏ shyppe/I wote not in what maner. But my fader bare me and my broder sore weppynge. And whan he came to a water/he passed ouer with my ponger broder/and lefte me on the banke of the water. And whan he returned/a wolfe came and bare awaye my broder/& or my fader myght come to me/a grete lyon yssued out of the forest & toke me vp and bare me to ẏ wode/but the herdmen that sawe hym toke me fro the mouth of the lyon/and was nourysshed in suche a towne as ye knowe well/but I coude neuer knowe what happened to my broder/nor where he is. And whan ẏ ponder herde this/he began to wepe and saye. For so the lyke as I here I am thy broder For they that nourysshed me/sayd that they had taken me fro a wolfe. And than they began to enbrace & kysse eche other & wepe. And whan theyr moder had herde all this thynge/she consydered longe in herselfe yf they were her two sones/bycause they had sayd by ordre what was befallen them. And ẏ nexte day folowynge she went to the mayster of the cheualrye/and requyred hym sayenge. Syr I praye the that thou cõmaunde ẏ I may be brought agayne to my coũtree. For I am of the countree of the Romayns/and here I am a straunger. And in sayenge these wordes/she sawe in hym sygnes/& knewe by them ẏ he was her husbonde/and thã she myght no lenger forbere/but fell downe at his feet & sayd to him. Syr I praye the to tell of thy fyrst estate. For I wene that thou art Placidas mayster of the knyghtes/whiche otherwyse arte called Eustace/whom Jesu chryst cõuerted/& hast suffred suche temptacyon & suche/& I that am thy wyfe was taken fro the on the see/whiche neuertheless haue be kepte fro all corrupcyon/and haddest of me two sones Agapyte & Theospyte. And Eustace herynge this/and diligently consydered and behelde her anone/and knewe that she was his wyfe/& wepte

for ioye / & kyssed her / & glorysyed moche our lorde god Whiche cōforted the dyscō-forted. And thā sayd his Wyfe / syr Where ben our sones. And he sayd ꝑ they Were slayne of Wylde beestes / and recoūted to her how he had lost them. And she sayd. Let vs gyue thankynges to god / for I suppose that lyke as god hath gyuen to vs grace eche to fynde other / so shall he gyue vs grace to recouer our sones. And he sayd / I haue tolde to the that they be deuoured of Wylde beestes. And she than sayd. I sate yesterdaye in a gardyn / and herde two youglynges thus & thus expownynge theyr infancye / and I byleue that they ben our sones. Demaūde them and they shal tell to the the trouth. Than Eustace called them & herde theyr infancye / & knewe that they Were his sones. Than he embraced them / & the moder also / & kyssed them also. Than all the hoost enioyed strongly of the fyndynge of his Wyfe & chyldren / & for the victorye of the barbaryns. And whan he Was returned Trayan Was than deed / & Adryan succeded in the empyre / Whiche in all felonyes Was the werst / & as Well for the victory as for ꝑ fyndynge of his Wyfe & chyldren he receyued them moche honourably / & dyd do make a grete dyner & feest / and on the nexte daye after he Went to ꝑ temple of the ydolles for to do sacrefice for ꝑ victory of the barbaryns. And than the emperour seynge that Eustace Wold not do sacrefyce / neyther for ꝑ victory / ne for that he had founden his Wyfe and chyldren / warned and commaunded hym that he sholde do sacrefyce. To Whome Eustace sayd. I adoure & do sacrefyce to our lorde Jesu chryst / & onely serue him. And than the emperour replenysshed With yre put hym / his Wyfe / & his sones in a certayne place / & dyd do go to them a ryght cruell lyon. And the lyon ranne to them and enclyned his heed to them / lyke as he had Worshypped them and departed. Than the emperour dyd do make a fyre vnder an oxe of brasse or copper / & Whan it Was fyre hote / he cōmaunded that they sholde be put therin all quycke and alyue. And than the sayntes prayed and commaunded them vnto our lorde / and entred in to the oxe / and there yelded vp theyr spirytes vnto Jesu chryst. And ꝑ thyrde daye after they Were drawen out fore ꝑ emperour / and Were foūden all hole and not touched of the fyre / ne as moche as an heere of them Was brente / ne none other thynge on them. And than the chrysten men toke the bodyes of them / and layde them in a ryght noble place honourably / and made ouer them an oratory. ¶ And they suffred deth vnder Adryan the emperour / Whiche began aboute the yere of our lorde an hondred and twenty / in the kalendes of Nouember.

## ¶ Here folowyth the solempnyte of all haloWen.

The feest of al the sayntes was establisshed for foure causes. Fyrst for the dedicacion of the temple. Secōdly for supplement of offices done. Thyrdely to take away necligence / & fourthly for to gete more lyghtly that thynge Whiche we praye fore. This feest Was establysshed prynceypally for the dedycacyon of the temple. For ꝑ Romayns sawe that they seygnoured ouer all ꝑ Worlde And therfore they made a ryght grete tēple / & set theyr ydoll in ꝑ myddle. And all aboute this ydoll they set ꝑ false ymages of al the prouynces / so that all ꝑ ymages beheld ryght the ydoll of Rome. And it Was ordeyned by arte of the deuyll / that

whan a ꝓuynce wold rebell agaynst the Romayns/the ymage of ẏ ꝓuynce sholde turne his backe to the ydol of Rome/lyke as in shewyng that it is departed fro the seygnoury of Rome. And than anone the Romayns wolde brynge grete puyssaũce in to that prouynce/ꝛ so subdue it to theyr seygnoury. And yet it suffised not to ẏ Romayns ẏ they had in theyr seygnoury all the false ymages of the prouynces/but made to eche of those false goddes a tẽple lyke as those goddes had made them lordes ꝛ vaynquysshers of all ẏ prouynces. And bycause all ẏ ydolles might not be in that tẽple/they made a greter tẽple more meruaylous ꝛ high than all ẏ other. And for to shewe ẏ more theyr woodnes/they dedyed this tẽple in ẏ honour of all theyr goddes. And more for to deceyue ẏ people the bysshops of ẏ ydolles fayned ẏ it had ben cõmaũded to thẽ of Cybele a goddesse that is called moder of the goddes/ꝛ they called this tẽple Pantheon/whiche is as moche to say as all goddes/of pan ẏ is all ꝛ theos ẏ is god. And bycause they wold haue victory of all ẏ people/therfore they made a grete temple to all ẏ sones of Cybele. And the foundament of this temple was cast rounde by a spere/that by that fourme ẏ perdurabylyte of theyr goddes sholde be shewed. And for as moche as ẏ grete quantite of ẏ erth whiche was wͤin semed not susteynable to be voyded/and ẏ the werke was a lytell seen aboue ẏ erth they fylled ẏ creuyses within the erth/ꝛ medled penyes with ẏ erth/ꝛ dyd alway so tyll the sayd temple was fully accomplysshed. And than they gaue lycence/ẏ who someuer wolde take awaye ẏ erth/that all ẏ money that he foũde wͤ the erth sholde be his. Than came hastely a grete cõpany of people/ꝛ voyded anone ẏ temple. And at the last the Romayns made a pyne of copper ꝛ gylte/ꝛ set it in a ryght hye place. And it is sayd all ẏ prouynces were entayled and grauen meruaylously within that pyne/so that all they ẏ came to Rome myght se in that pyne in what parte his prouynce was. And this pyne after longe tyme fell/ꝛ remayned in the ouerest parte of ẏ temple. And in ẏ tyme of Focas themperour what tyme Rome had receyued ẏ fayth. Boniface ẏ fourth pope fro saynt Gregory about the yere of our lorde. vj. C. and. v. gate of Focas the sayd temple/and dyd do take away ꝛ deface all ẏ ordure of all those ydolles. And the fourth kalendes of Maye he halowed it in the honour of our lady saynt Marye and all the martyrs/and called it saynt Mary at martyrs/whiche now is called sancta Maria rotũda/that is saynt Marye the roũde. For than was made no solempnite of the confessours. And bycause there assembled grete multytude of people at this feest/and there myght not be foũde haboũdaũce of vytayle for the people that came/pope Gregory establisshed this feest to be in the kalendes of Nouember/for than ought to be greter haboundaũce of vytayle whan ẏ corne is had in and wyne made. And establysshed this daye to be halowed through ẏ worlde in the honour of all sayntes. And thus the temple ẏ had ben made for all the ydolles is now dedycate ꝛ halowed to all ẏ sayntes. And where as to the worshyppynge of ydolles was vsed/there is now ẏ praysynge of all sayntes. ¶ Secondly it is ordeyned for the supplement of thynges offended ꝛ trespaced/ẏ is to saye for to accõplysshe suche as we haue ouer passed/for we haue lefte ꝛ ouer passed many saȳtes of whom we haue made no feest/ne may not halowe ẏ feest of euery saynt by hym selfe/as well for ẏ grete multytude whiche ben infinyte/as for our infyrmite/for we ben feble ꝛ weyke/ꝛ may not suffyse for the shortnes of tyme. For ẏ tyme may not suffyse therto. And as saȳt Jherome sayth in a pystle whiche is in the begynnynge of his kalender/there is no daye/

excepte the fyrst daye of Janyuer / but ẏ there may be foūden euery daye mo than v. M. martyrs. And therfore bycause we may not syngulerly make feest of euery saynt / saynt Gregory ẏ pope hath ordeyned & establysshed ẏ we shall on one daye honour them generally and togider. And mayster William of Aucerre putteth. vj. reasons in the somme of ẏ offyce / wherfore it was establysshed ẏ we sholde here in this worlde make solempnyte of the sayntes. The fyrst is for the honour of ẏ dyuyne mageste. For whan we do worshyp to ẏ saynt or sayntes / we worshyp god in his sayntes / & saye that he is meruaylous in them. For who ẏ doth honour to sayntes / he honoureth hym specyally whiche hath sanctifyed them. The secōd is to haue ayde in our infyrmyte. For by our selfe we may haue none helth / therfore haue we nede of ẏ prayers of saintes And therfore we ought to honour them ẏ we may deserue ẏ they ayde & helpe vs. ¶ It is redde in ẏ thyrde boke of kynges of the fyrst chapytre / that Bersabee is as moche to saye as ẏ pyt of fyllynge / whiche is to saye ẏ chirche triūphaūt / sayenge to her sone / ẏ is to saye / ẏ to ẏ chirche tryumphaūt he had obteyned ẏ regne by his prayers. The thyrde cause is for the augmentacyon of our surete / ẏ is to saye for the glory ẏ is purposed in vs in theyr solēpnite / our hope & surete ben augmented & encreaced. And yf mortall men and deed myght thus be enhaunced by theyr merytes / it is trouth ẏ the myght & puyssaūce shall no thynge there be mynysshed ne lessed. The fourth for the ensample of vs folowynge. For whan the feest is remembred we ben called to ensewe and folowe them / so ẏ by the ensample of them we despyse all erthly thȳges / and desyre celestyall thynges. The fyfthe is for the dette of entrechaūgynge neyghbourhede For ẏ sayntes make of vs feest in heuen. For the aūgelles of god & the holy soules haue ioye & make feest in heuen of a synner that dothe penaunce. And therfore it is ryght whan they make feest in heuen of vs / that we make feest of them in erth The syxthe is for the procuracyon of our honour. For whan we honour ẏ sayntes we procure our honour. For theyr solempnyte is our dygnite. For whan we worshyp our bretherne / we worshyp our selfe for charite maketh all to be comyn / & our thynges ben celestyall / erthly & perdurable. And aboue these reasons John Damascene putteth ẏ reasons in his fourth boke the seuenth chapytre / why & wherfore the sayntes & theyr relykes ought to be honoured / of whiche some bē praysed for theyr dygnytees / & some for ẏ precyosytees of theyr bodyes. And the dygnyte of them is in foure maners. For they ben frendes of god / sones of god / heyres of god / and our dukes & leders. And saynt John putteth these auctorytees Johannis decimotercio. For the fyrst. Jam non dico vos seruos. &c. I saye you not now seruauntes / but frendes. For the seconde Johannis primo. Dedit eis potestatem filios dei fieri. He gaue them power to be made the sones of god. Of the thyrde. ad Romanos octauo. Yf ye be sones / ye be heyres. &c. Of the fourth he sayth thus. How moche sholdest thou labour to fynde a leder to brynge the to the kynge / and speke for the / that is to wyte / that they ben leders of grace and of all humayne lygnage / and speke and praye for vs to god / wherfore they ought to be worshypped. Other ben taken as touchynge the precyosyte of theyr bodyes. And the sayd John damascene putteth foure reasons. And saynt Austyn putteth therto ẏ fyfth by whiche is shewed the precyosyte of theyr bodyes / or of the relykes. For the holy bodyes were the cellers of god / temple of Jesu chryst / they were ẏ alabastre or boxe of the precyous oyntment / and the fountayne of the dyuyne lyfe / mem-

bres of the holy ghost. Fyrst they were ꝑ cellers of god/ for ꝑ sayntes ben cellers of god ⁊ pure aournemētes. Secondly they were the temple of Jesu chryst. For it foloweth bycause ꝑ god dwelled in them by entendemēt/ wherof ꝑ apostle sayth. Ne knowe ye not ꝑ your bodyes ben ꝑ temple of ꝑ holy ghost dwellynge in you. Hereof sayth Crisostom. Man delyteth hym in edificacyon of walles/ ⁊ god delyteth hym in ꝑ cōuersacyon of sayntes/ wherof Dauyd sayth. Syr I haue loued ꝑ beaute of thy hous. But ꝑ beaute is not made by diuersite of marble/ but it is gyuen to lyuynge men by dyuersite of graces/ the beaute of marble ꝑ flesshe delyteth. The beaute of grace quyckeneth ꝑ soule/ the fyrst deceyueth ꝑ eyen/ ⁊ ꝑ other edyfyeth by double entēdemēt. Thyrdly they ben ꝑ alabastre or boxe of spirytuall oyntment/ wherfore it is said oyntment of good odour cometh of hymselfe. And this gyuen ꝑ relykes of sayntes. yf the water ranne from ꝑ roche ⁊ out of ꝑ stone in deserte/ and also water ranne out of ꝑ iowe of ꝑ asse to Sampson whiche had thurst/ than it is not incredyble ꝑ there renneth fro ꝑ relykes of sayntes oyntmentes well smellynge to them that knowe ꝑ gyfte of god ⁊ the honour of sayntes whiche cometh frō hym. Fourthly they bē foūtaynes of diuynite/ of whome is sayd/ they ꝑ lyue in verite with free pacyence/ ben assystaunt to god/ ⁊ ben to vs welles of helth. Our lord Jesu chryst gyueth vnto relykes of his sayntes many benefaytes in dyuerse maners. Fyfthly they ben membres of ꝑ holy ghoost/ this reason assygneth saynt Austyn in ꝑ boke de cuitate dei/ ⁊ sayth. They be not to be despysed/ but to be honoured gretly. And to worshyp the bodyes of the sayntes of whome whan they lyued/ the holy ghost vsed as his owne membres in all good werkes. And ꝑ apostle sayth. ye seche experyence of hym ꝑ speketh in me Chryst. And of saynt Steuen it is sayd. They myght not resyst his wysdome/ ne to the holy ghost ꝑ spake in hym. And Ambrose sayth in the exametre. It is a ryght precyous thyng ꝑ a man is made ꝑ membre of dyuyne voyce/ ⁊ wt his bodyly lyppes expresseth the wordes celestyal. Thyrdly the feest of sayntes is establysshed for the clensynge of our neclygences. For how be it ꝑ we halowe the feestes of a fewe sayntes/ yet we kepe them neclygently often tymes/ ⁊ leue many thynges vndone by ignoraūce and by neclygence. And yf we haue not solempnysed our feestes as we ought to do but neclygently/ now in this general feest we ought to fulfyll ⁊ amēde it/ ⁊ purge vs of our necligence. And this reason is touched in a sermon ꝑ is recyted this daye in ꝑ chirche. And it is ordeyned that at this daye memory is made of all sayntes/ that what someuer fragylyte humayne hath done lesse than he ought/ by ignoraūce/ by necligence/ or by occupacyon of seculer thynges in the solempnite of sayntes/ that it be appeased in ꝑ obseruacyon of this holy feest. ¶ It is to be noted that there ben foure dyfferences of ꝑ sayntes that we honour by the course of the yere/ whiche ben of ꝑ newe testamēt/ of whome on this day we gadre togyder for to accomplisshe that whiche we haue neclygently done/ that ben the apostles/ martyrs/ cōfessours/ ⁊ virgyns. And after Rabane/ these foure ben signefyed by foure partyes of the worlde. By ꝑ oryent that is eest the apostles/ by the south the martyrs/ by the north the confessours/ ⁊ by the west the virgyns. The fyrst dyfference is of the apostles/ of whome the excellence is manyfested bycause they surmoūt all the other sayntes in foure thynges. Fyrst in soueraynte of dygnyte. For they ben the wyse prynces of the chirche mylytaūt/ they ben the puyssaunt accessours of the iudge perdurable/ they ben swete pastours of the shepe and flocke of our lorde. And they ben swete iudges as

Bernard sayth. It besemeth well to esta-
blysshe suche pastours & suche doctours
of the humayne lygnage/ ꝑ ben swete or
softe/puyssaũt & wyse/swete & softe/that
they receyue vs goodly by mercy/mygh-
ty for to defende vs ryght puyssauntly/
wyse for to bryngе vs to ꝑ waye of trouth
After they surmoũt the other sayntes in
soueraynte of puyssaunce. Wherof saynt
Austyn sayth thus. God gaue power to
the apostles ouer ꝑ deuyls for to destroye
them/aboue ꝑ elemẽtes to chaũge them/
aboue nature to cure it/aboue the soules
for to assoyle them of theyr synnes/aboue
the deth for to despyse it/aboue ꝑ aũgels
for to sacre the precyous body of our lorde
Jesu chryst. Thyrdly they excede other
sayntes in prerogatyfe of holynes/so ꝑ by
theyr grete holynes & plenytude of gra-
ces the lyfe & cõuersacyon of Jesu chryst
shone in them as in a myrrour/and was
knowen in them as ꝑ sonne in his splen-
dour/as a rose in his odour/& as fyre in
his hete. And hereof sayth Crysostome
vpon Mathewe. Jesu chryst sente his a-
postles as the sonne his rayes/as ꝑ rose
his odour/& as ꝑ fyre his sparkles. And
lyke as ꝑ sonne appereth in his rayes/&
as ꝑ rose is felte by his odour/& as ꝑ fyre
is seen in his sparkles/so by the vertues
of them is knowen ꝑ puyssaunce of Jesu
chryst. Fourthly ꝑ apostles excede other
saintes in ꝑ effecte of profyte. Of whiche
vtylyte saynt Austyn spekynge of the a-
postles sayth. Of ꝑ mooste vyle/of ꝑ mooste
ydeottes/& of the leest ben ennoblysshed/
enlumyned & multyplyed the mooste elo-
quent & fayre spekers/the clereste wyttes
& connynge/& mooste plenteous wysdom
of facoũde and spekynge of auctours and
doctours. ¶The seconde dyfference is of
martyrs/of whom the excellẽce is shewed
by that they suffred in many maners pro
fytably/constaũtly & multyplyengly/for
aboue the martyrdom of blode shedynge
they suffred thre other martyrdomes wõ-
out effusyon of blode/that is scarsenes in
plente whiche Dauid had/largesse in po
uerte whiche Thobye shewed/& chastite
of wydowhed in youth/of which Joseph
vsed in egypte/& after Gregory also this
is a treble martyrdom wout shedynge of
blode/ꝑ is pacyence in aduersite/wherof
it is said/We may be martyrs wout pyen
yf we kepe veryly paciẽce in our courage
Compassion of them ꝑ ben in afflicyon &
turmentes/wherof it is sayd. Who that
hath compassyon of ony ꝑ is in necessyte/
he bereth ꝑ crosse in his thought. And he
that suffreth vylany & loueth his enemy
is a martyr secretely in his mynde. Se-
condly they suffred martyrdom profyta-
bly/whiche profyte on ꝑ parte of ꝑ mar-
tyrs is rempssyon of all synnes/heppynge
and haupynge plente of merytes/& recey-
uynge of ioye perdurable. And these thyn-
ges haue they bought wꝰ theyr precyous
blode/& therfore it is said. Theyr blode is
precyous/that is to say full of pryce. And
of the fyrst & seconde saynt Austyn sayth
in the boke of ꝑ cite of god. What thynge
is more precyous than deth/by whiche
synnes ben pardoned/& the merytes en-
creaced. And the same vpon John sayth.
The blode of Jesu chryst is precyous wõ-
out synne/& yet made he the blode of his
saintes precyous/for whom he gaue his
precyous blode. For yf he had not made
the blode of his saintes precyous/it shold
not be sayd that ꝑ deth of sayntes is pre-
cyous in the syght of our lorde. And Cy-
pryan sayth that martyrdom is the ende
of synne/terme of peryll/leder of helthe/
mayster of pacyence/& hous of lyfe. Of ꝑ
thyrde saynt Bernarde sayth/thre thyn-
ges there be that make the deth of sayn-
tes precyous/rest of trauayle/ioye of no-
uelte/surete of perdurablyte/& as touch-
yngе to vs ꝑ profyte is double. For they
be gyuen to vs for an example to fyght.
Wherof saynt John Crysostom sayth to
vs/ꝑ chrysten man art a knyght delycate

yf thou wene to haue victory wout fyghtynge/ & tryumphe wout batayle/ exercyse thy strength myghtely/ & fight thou cruelly in this batayle. Consyder ỹ couenaũt/ vnderstande the condicyon/ knowe the noble chyualry/ knowe the couenaũt that thou hast made & promysed/ the condicyon that thou hast taken the chyualry to whome ỹ hast gyuen the name. For by that couenaũt all men fyght/ & by ỹ condicyon all haue baynquysshed and by that chyualry. This sayth Chrysostom. ¶ Secondly they be gyuen to vs as patrones for to ayde and helpe vs/ they ayde vs by theyr merytes & by theyr oreysons. Of ỹ fyrst sayth saynt Austin. O ỹ vnmesured pite of our lorde/ whiche wyll ỹ the merytes of ỹ martirs be our aydes & suffrages He examyneth them for to enseygne & teche vs/ he byeketh them for to gadre vs/ & he wyll ỹ theyr turmentes ben our profytes. Of the seconde sayth saynt Jherom agaynst Vygilãcyen/ yf ỹ apostles & martyrs whan they were yet in theyr bodyes alyue myght praye for other/ & were ther in diligent/ how moche more than ought they to do after theyr crownes/ victory/ & tryũphes. Of whome Moyses one onely man gate pardon for. vj. M. men armed/ & saynt Steuen prayed for his enemyes. And syth they be now w̃ god/ sholde they do lesse. ¶ Thyrdly the martyrs haue suffred cõstaũtly. Saynt Austyn sayth that the soule of a martyr is ỹ glayue resplendysshynge by charyte/ sharpe by veryte/ brandysshed by ỹ vertue of good fyghtynge/ the whiche hath surmoũted ỹ company of gaynsayenge them/ in repreuynge them. She hath smytten ỹ wycked and throwen downe them ỹ were contrary to her. And Chrysostom sayth/ that the martyrs turmented were stronger than ỹ turmentours/ and the torne membres baynquysshed ỹ rentyge yrens. ¶ The thyrde dyfference is of ỹ cõfessours/ of whome ỹ dygnite and excellence is manyfested by-

cause they confessed god in thre maners/ by herte/ by mouth/ & by werke. The confessyon of herte suffyseth not wout confession of ỹ mouth/ lyke as sayne John Chrysostom sayth/ and preueth it in foure maners. And as to ỹ first he saith thus. The rote of confessyon is fayth of ỹ herte/ & as longe as ỹ rote is alyue & quicke in ỹ erth it is necessary ỹ she bryngе forth bowes & leues. And yf it bryngе none forth/ it is to vnderstande ỹ it is dryed in the erth. And all in lyke wyse whan the rote of fayth is hole in ỹ herte/ she bryngeth forth alway confessyon in the mouth. And yf the cõfessyon of the herte appereth not in ỹ mouth vnderstande wout doubte that the fayth of the hert is dryed vp. As to ỹ seconde he sayth/ yf it suffyseth to byleue in the hert and not to cõfesse it tofore men/ than thou art vntrue & an ypocryte. For how be it ỹ he byleueth not at the herte/ yet it profyteth hym to cõfesse with his mouth. And yf it profyteth not to hym that confesseth without byleue/ it profyteth not to hym that byleueth wout confessyon. And as to the thyrde he sayth/ yf it suffyse to Jesu chryst that ỹ knowe hym/ how be it that thou confesse hym not tofore men/ than it suffyseth to the also that ỹ knowe hym/ & yf thou confesse Jesu chryst tofore god/ & yf his cognoyssaũce suffyseth not to the/ no more suffyseth to the thy fayth. As to the fourth he sayth/ yf onely the fayth of thy herte sholde suffyse to the/ god wolde than haue created to the but onely ỹ herte But god hath created bothe ỹ herte & the mouth. For to byleue with thy herte/ & to confesse it w̃ thy mouth. ¶ Thyrdly they cõfessed god by werke. And sayt Jherom sheweth how god is confessed by werke/ or renyed/ and sayth Jesu Chryst is sapyence/ right wysnes/ trouth/ holynes/ & strengthe. Sapyence is denyed by foly/ right wysnes by iniquite/ trouth by lesynges/ holynes by fylth/ & strength by feble courage. And as oft as we be ouercomen

by dyces & by synnes/we reny god. Also in the cõtrary as ofte as we do ony good we confesse god. ¶ The fourth difference is of the virgyns/of whome ꝑ excellence & dygnite is shewed & manyfested. Fyrst in that they ben ꝑ spouses of the eternall kynge. And hereof sayth saynt Ambrose. Who may esteme moze greter beaute thã the beaute of her ꝑ is loued of the kynge/ approued of ꝑ iudge/dedycate of god/alwaye an espouse/& alwaye without corrupcyon. Secondly bycause she is cõpared to aungels/virgynite surmoũteth all cõdicyon of nature humayne/by whiche men ben assocyate to aũgels. And ꝑ victory of virgyns is moze than aũgels. The aũgels lyuen wout flesshe/& virgyns lyuynge in theyr flesshe tryũphen. Thyrdly foz bycause they ben moze noble than other chrysten people. Wherof Cyprian sayth. Virgynite is the floure of the seed of ꝑ chirche/beaute & aournement of spirytuall grace/a gladde ioye of laude & honour/werke entyer & incozrupte/ymage of god/& yet moze noble as to ꝑ holynes of god/& porcion of ꝑ flocke of Jesu chryst ¶ Fourthly bycause they bẽ put to theyr husbondes. And this excellence that virgynite hath/as to the respecte of ꝑ accouplement of maryage appereth by manyfolde comparacyon. Foz maryage fylleth and swelleth ꝑ bely/& virgynite ꝑ mynde Wherof saynt Austyn sayth. Virgynite choseth to folowe moze the lyfe of aũgels in theyr flesshe than to encreace ꝑ nombze of moztall people in theyr flesshe. Foz it is moze blissed & moze plenteous to encreace theyr mynde/than to be grete wt chylde. Foz some haue chyldren of sozowe/& virgynite bzyngeth fozth chyldren of Joye/ virgynite replenisshyth heuen of childzen & they ꝑ ben maryed replenysshe the erth And saynt Jherom sayth. The weddynges fylleth ꝑ erth/& virgynite fylleth heuen/ꝑ one is of grete belynes/& this is of grete rest/virgynite is seylence of charge peas of the flesshe/redempcyon of dyces/ & prynces of vertues. Maryage is good but virginite is better. Saynt Jherome sayd to Palmacyen ꝑ difference bytwene maryage & virgynite/& sayd theyr differẽce is as moche as bytwene not to synne & to do wel/oz as I may clerelyer say/as is bytwene good & better/foz maryage is cõpared to thoznes/& virgynite to roses. And he sayth to Eustochiũ. I prayse maryage/foz they engendze virgyns/I gadze fro ꝑ thoznes roses/golde fro ꝑ erth/& out of the shell a precyous margaryte oz stone. ¶ Fyfthly is shewed ꝑ dygnite & excellẽce of virgynite/foz they enioye many preuyleges. Foz ꝑ virgins shall haue the crowne that is called aureola/they onely shall synge the newe songe. They shal be cladde wt vestementes of ꝑ same wt Jesu chryst/& ioye alway wt hym/& they shall folowe alway ꝑ lambe. ¶ The fourth & ꝑ last/this feest is establysshed foz to impetre & gete ꝑ sooner ꝑ thyngꝑ we praye foz bycause ꝑ we honour this day all ꝑ sayntes generally/whiche also praye foz vs al togyder/& so they may ꝑ lightlyer gete ꝑ mercy of our lozde foz vs. Foz yf it be impossyble ꝑ the prayers of some sayntes be not herde/it is moche moze impossyble ꝑ the prayers of all shold not be herde. And this reason is touched whã it is sayd in ꝑ collecte. Desideratã nobis tue ꝓpiciationis habũdãtiã multiplicatis intercessozibus largiris. Lozde gyue to vs by ꝑ multiplyed prayers of al ꝑ sayntes/ꝑ desired habũdaũce of thy debonayte/& ꝑ saꝑtes praye foz vs by meryte & by effect/by meryte whan theyr meryte helpeth vs/by effecte whã they desyre our desyres to be accõplysshed/& this do they not but there as they accomplysshe ꝑ wyll of our lozde. And ꝑ on this day all ꝑ sayntes assemble them to praye foz vs/it is shewed in a bysyon ꝑ happed in ꝑ seconde yere after this feest was stablissshed. On a tyme whan ꝑ sexteyne of saynt Peter had by deuocyon

visyted all the awters of ẏ chirche/ & had requyred suffrages of all ẏ saintes/ at the last he came agayn to ẏ awter of sayt Peter/ & there rested a lytell/ & sawe there a visyon. For he sawe the kynge of kynges syt in an hye trone/ & all the aūgels about hym. And the blyssed virgyn of virgyns came crowned with a ryght resplendysshynge crowne/ and there folowed her a grete multytude of virgyns wout nombre & cōtynentes also. And anone ẏ kyng arose agaynst her/ & made her to syt on a sete by hym. And after came a mā cladde with ẏ skynne of a camell/ & a grete multytude of auncyent & honourable faders folowynge hym. And after came a man in ẏ habyte of a bysshop/ & a grete multytude in semblable habyte folowyng hym And after came a multitude of knyghtes wout nōbre/ whom folowed a grete company of dyuerse people. Than came they all tofore ẏ trone of ẏ kynge & adoured hȳ vpon theyr knees. And than he ẏ was in the habyte of a bysshop began matyns/ & the other folowed. And an aūgel whiche ladde this sexteyn thus in the visyon/ expowned this visyon to hym/ & sayd ẏ our blissed lady ẏ virgyn was she ẏ was in ẏ fyrst company/ & he that was cladde in ẏ heyre of camels was saynt John baptist with the patriarkes & prophetes/ and he that was aourned in the habyte of a bysshop was saynt Peter with the apostles The knyghtes were the martyrs/ & the other the confessours/ ẏ whiche all came tofore our lorde syttynge in his trone for to gyue to hym laude & thankynges of ẏ honour ẏ was done to them in this worlde of the mortall people/ & prayed to hym for all the vnyuersall worlde. And after ẏ aūgell brought hym in to an other place/ and shewed to hym men & women/ some in beddes of golde/ other enioyenge in dyuerse delytes/ other naked and poore/ and other beggynge. And sayd to hym ẏ this was the place of purgatory/ they ẏ dwelled there were the soules/ they that habounded in welth were ẏ soules of them whiche were socoured by theyr frēdes by many aydes. The poore were ẏ soules of whom theyr executours and frendes set not by them/ ne dyd no thynge for them. And than he cōmaūded hȳ that he sholde shewe this to the pope/ that after ẏ feest of all halowen he shold establysshe the cōmemoracyon of all the soules/ & that general suffrages temporal myght be done for them on the nexte daye/ where they may haue none in especyall.

¶ Here foloweth the commemoracyon of all soules.

The memory of the departynge of all chrysten soules is establysshed to be solempnysed in the chirche on this daye/ to the ende ẏ they may haue generall ayde & conforte/ where as they may haue none specyall/ lyke as it is shewed in the foresayd reuelacyon. And Peter damiens sayth ẏ in Cecyle in ẏ yle of vulcan saynt Odylle herde ẏ voyces & the howlȳges of deuyls/ whiche cōplayned strōgly bycause ẏ the soules of them that were deed were taken away fro theyr handes

by almesses & by prayers And therfore he ordeined ꝑ the feest & remẽbraũce of them that ben departed out of this World shold be made & holdẽ in all monasteryes ꝑ day after ꝑ feest of all halowen/ ꝑ whiche thyge Was approued after of al holy chirche And therof We may specially touche two thynges. Fyrst of the purgacion of ꝑ soules/ & secondly of theyr suffrages. Of the fyrst is to be cõsydered thre thyges. First Who ben they ꝑ ben purged/ secondly by Whome they ben purged/ thyrdly Where they bẽ purged. It is to Wyte that there ben thre maners of them that bẽ purged The fyrst ben they that dye tofore or they haue done satisfaccyon of ꝑ penaũce that hath ben enioyned to them. Neuertheles yf they had so moche cõtriccyon in ꝑ herte that it had suffysed to efface ꝑ synne/ they sholde haue frely passed to ꝑ lyfe perdurable/ how be it ꝑ they had not accõplysshed theyr Wyll ne satysfaccyon. For cõtriccyon is ryght grete satysfaccyon of theyr synnes/ & puttyng away of synne. And here of sayth saynt Jherome. The lengthe of tyme auayleth not so moche as of forWene ꝑ abstynence of metes auayleth not so moche as ꝑ mortyficacyon of vyces. But now they that dye Wout this contriccyon tofore ꝑ accõplysshynge of theyr penaũce ben greuously punysshed in purgatory/ but yf it happen that the satysfaccyon of them be done of some of theyr frendes. But to this ꝑ suche mutacyon of ꝑ satysfaccyon may auayle/ foure thynges ben requyred. The fyrst is of ꝑ auctorite of ꝑ chaũger/ for it ought to be done of ꝑ auctorite of ꝑ preest. The secõde is of his parte for Whome this mutacyon is of the satysfaccyon/ ꝑ is the necessyte of hym. For he may be in suche estate/ that he may not Well do satysfaccyon for that other/ that is to saye in charyte/ for he ought to be in charyte. The thyrde is on his syde/ on Whome the cõmutacyon is made of satysfaccyon for ꝑ other/ that is to saye of charyte. For it is requysyte that he be in charyte/ by Whiche he maketh satysfaccyon to be merytorious and suffycyent. The fourth thynge is proporcyon/ that is to Wite ꝑ the lesse payne be ꝓportioned unto greter. For ꝑ prore payne of ꝑ synner satysfyeth more to god than of a straũger/ And alWay he is turmẽted in purgatory But for the payne ꝑ he suffreth/ & ꝑ other payeth for hym/ he is ꝑ sooner delyuered For god acoũteth his payne & ꝑ payne of that other. For yf he Were cõdempned to suffre ꝑ payne of two monethes in purgatory/ he myght so be holpẽ he shold be delyuered in a moneth/ but he shal neuer be takẽ thens tyll ꝑ dette be payed/ & Whã it is payed ꝑ ought to be payed/ after it is cõuerted in to the Wele of hym ꝑ dothe it. And yf he haue no nede/ it is turned to ꝑ Wele of other ꝑ ben in purgatory. ¶ The seconde ꝑ ben in purgatory ben they that haue accõplysshed theyr penaũce/ but alWaye by ꝑ neclygence or ignoraũce of the preest Whiche confessed them/ it Was not suffysaũt/ & yf they haue not had ryght contrycyon ꝑ may suffyse for theyr synne they shall accõplysshe all ꝑ there/ bycause of the lytell penaũce doynge in this lyfe/ our lorde ꝑ knoWeth ꝑ maner & ꝑ mesure of payne & of synne/ he gyueth payne sufficyent/ in suche Wyse ꝑ there remayneth not one synne vnpunysshed. Than ꝑ penaũce ꝑ is enioyned eyther it is greter/ or egall/ or lesse. yf it be greter they that haue done more/ it shall turne to the encreasynge of glory. yf it be egall/ than it shall suffyse to the remyssyon of his synne. yf it be lesse than that Whiche lacketh shall be fulfylled by the vertue of the dryne pursaũce and iustyce. Of them that repent them at the last/ herken What saynt Austyn sayth. He that is baptysed/ and at that houre goth out of this Worlde/ he gothe surely. A man Well lyuynge/ and so dyeth gothe surely. A man doynge penaũce at the last and reconcyled/ yf he go

surely I am not sure. Therfore holde the certayne waye & leue ꝑ vncertayn waye This sayth sayt Austyn. For suche do pe naũce more for nede than of wyl & rather for drede & payne than for loue of glorye. The thyrde that go in to purgatory/ben they that bere wode/hey & stubble. These ben they that notwithstãdyng they loue god/yet they haue carnall affeccyon to theyr rychesses/theyr wyues and possessyons/yet they loue no thynge tofore god And they ben turmented in purgatory after ꝑ maner of theyr lõge or shorte beynge therin/as ꝑ wode in longe brẽynge/as the hey lesse/or the stubble lesst & shortest And sayt Austyn sayth/though this fyre be not perdurable/yet it is greuous meruaylously/so ꝑ it surmoũteth all ꝑ payne that ony man suffred euer in this worlde For so greuous payne was neuer foũden in the flesshe/how be it ꝑ martyrs haue suffred grete paynes. The seconde is to wyte/by whome they ben purged/or by whome punycion is made. It is done by the euyll aũgels/& not by the good. For ꝑ good aũgels turment not ꝑ good soules/ but the good aungels turment the euyll aũgels/& the euyl aũgels turmenten the euyll chrysten soules. And it is well to by leue that ꝑ good aũgels bysyte ofte & conforte theyr bretherne & theyr felowes/& warne them to suffre in pacyence. And yet haue they an other remedy of cõforte of these that attende certaynly ꝑ glory to come. For they ben certayne to haue ioye lesse than they that ben in the countree/& more certaynte than they that bẽ in theyr lyfe. For ꝑ certaynte of them that ben in the coũtree is without abydyng & drede/ for they abyde not ꝑ is for to come/whan they haue it present & doubte no thyng to lese it. But the certaynte of them ꝑ ben in the lyfe is contrary/but the certaynte of them that bẽ in purgatory is meane/for they abyde to haue it and without drede. For they haue free wyll wout drede cõfermed/that they may no more synne/& yet haue they an other conforte/ꝑ they wene alwaye ꝑ there ben made prayers & done almesses for them. And peraventure it is more true that this punycyon is not made by euyll aũgels/but by the cõmaũdement of the dyuyne iustyce/& by the force therof succedynge. As to ꝑ thyrde it is to wyte where they ben purged/in a place by hell whiche is called purgatory/after the oppynyon of dyuerse wyse men/how be it ꝑ it semeth to some other/ꝑ it is in ꝑ ayre in a place brennynge & roũde/but neuertheles there ben ordeyned dyuerse places to dyuerse soules/& for many causes/ and ꝑ is for lyght punycyon/or for hasty delyueraũce/or for the synne cõmysed in that place/or for the prayer of some saynt First for ꝑ lyght punycion as it is shewed to some/after ꝑ saint Gregory sayth that some soules ben purged in the shadowe. Secondly for theyr hasty delyueraũce/ꝑ they may shewe vnto other how ꝑ they nede to requyre ayde/and therby myght hastely yssue out of payne/lyke as it is redde ꝑ some fyshers of saynt Thybault that fyshed on a tyme in harueste/& toke a grete pece of yce in stede of a fysshe/and they were gladder therof than of fysshe/ bycause ꝑ bysshop had grete brẽynge of hete in his legges/& they layde that yce therto/& it refreshed him moche. And on a tyme ꝑ bysshop herde ꝑ voyce of a man in the yce. And he coniured hy to tell hym what he was. And the voyce sayd to hy. I am a soule whiche for my synnes am turmented in this yce/& may be delyuered yf thou saye for me.xxx.masses contynually togyder in.xxx.dayes. And ꝑ bysshop entreprysed to saye them/& whã he had sayd halfe of them/he made hy redy to contynue forth & saye the other. And ꝑ deuyll made a discencyon in the cite/that the people of the cite fought eche agaynst other. And than the bysshop was called for to appease this dyscorde/& dyd of his

vestementes/and lefte to saye the masse. And on the morowe he began all newe agayne. And whan he had sayd the two partes/him semed that a grete hoost had besyeged the cite/so that he was cōstrayned by drede/& lefte to saye the offyce of ẏ masse. And after yet he began ẏ seruyce/& whan he had all accomplysshed excepte the last masse/whiche he wolde haue begon/all the towne & the bysshops hous was taken by fyre. And whā his seruaūtes came to hym/& badde hym leue his masse. He sayd/though all the cyte sholde be brent/I shall not leue to saye ẏ masse. And whan the masse was done/the yce was molten/& the fyre ẏ they had supposed to haue seen was but a fantasme/and dyd no harme. ¶ Thyrdly for our infyrmite/ẏ is ẏ we knowe what grete payne is made redy to synners after this mortall lyfe. Also dyuerse places ben deputed to dyuerse soules for our instruccyō/as it happed at Parys. There was a mayster whiche was chaūceler at Parys named Sylo/whiche had a scoler seke/and he prayed hym that after his deth he sholde come agayn to hym/& saye to hym of his estate. And he ꝓmysed hym so to do/& after dyed/and a whyle after he appered to hym/cladde in a cope writen full of argumētes fallacyous & sophymmes/& was of parchement/& withinforth all full of flambes of fyre. And ẏ chaūceler demaūded hym what he was. And he tolde to hym/I am suche one/that am comen agayne to the. And ẏ chaūceler demaūded hym of his estate/& he sayd. This cope weyeth on me more than a mylstone or a toure/& it is gyuen me for to bere/for the glory that I had on my sophȳmes & sophistycal argumētes/that is to saye/deceyuable & fallacyous. The skynnes ben lyght/but the flambe of fyre withinforth turmenteth & all to brēneth me. And whā the mayester iudged ẏ payne to be lyght the deed scoler sayd to hym that he sholde put forth his hande & fele the lyghtnes of his payne. And he put forth his hande And that other let fall one droppe of his swete on it/& that droppe perced through his hande sooner than an arowe coude be shotten through/wherby he felte a meruaylous turment. And ẏ deed man sayd/I am al in suche payne. And than ẏ chaūceler was aferde of that cruell & terryble payne ẏ he had felt/cōcluded to forsake ẏ worlde/& entred in to religyon w̄ grete deuocyon. ¶ Fourthly for ẏ synne ẏ hath bē cōmysed in ẏ place/as sayt Austyn sayth Somtymes soules be punysshed in ẏ places where they haue sinned/as appereth in an ensample ẏ saynt Gregory recyteth in ẏ fourth boke of his dyalogue/& sayth that there was a preest whiche vsed gladly a bayne/& whan he came in to ẏ bayne he foūde a man whome he knewe alway redy for to serue hym. And it happed on a daye ẏ for his dylygent seruyce & his rewarde ẏ preest gaue to hȳ an holy lofe/& he wepynge answered. Fader wherfore gyuest ẏ̄ me this thȳge/I may not ete it for it is holy. I was somtime lord of this place/but after my deth I was deputed for to serue here for my syñes/but I pray the that ẏ̄ wylte offre this breed vnto almyghty god for my synnes. And knowe thou for certayn ẏ thy prayer shal be herd And whan ẏ̄ shalte come to wasshe the/thou shalte not fynde me. And than this preest offred all a weke entyer sacrefice to god for hym/& whan he came agayne he foūde him not. ¶ Fyfthly dyuerse places are deputed to dyuerse soules for ẏ prayers of some saynt/as it is redde of saynt Patryke ẏ impetred a place of purgatory in Irlōde for some/of whiche ẏ hystory is wrytē afore in his lyf. And as to ẏ thyrde that is suffrages/thre thynges ought to be consydered. Fyrst the suffrages that ben done. Secondly of them for whome they be done. Thyrdly of them by whom they be done. Aboute the suffrages that

ben done / it is to be noted that there ben foure maner of suffrages / Whiche ꝑfyte vnto them that ben deed / that is to wyte prayers of good frendes / gyuynge of almesses / syngynge of masses / & obseruacyon of fastynges. As touchynge to that that ꝯ prayers of frendes ꝑfyte to them it appereth by ensample of Paschasyen / of whome Gregory telleth in ꝯ fourth boke of his dialogues / & sayth ꝯ there was a man of grete holynes & vertue / & two were chosen for to haue bē popes / but neuertheless at ꝯ last the chirche accorded vnto one of them. And this Paschasyen alway by errour suffred ꝯ other / & abode in this errour vnto ꝯ deth. And whan he was deed the bere was couered w̄ a cloth named dalmatyke. One that was vexed with a deuyll was brought thyder / and touched the cloth / & anone he was made hole. And a longe tyme after as sayt Germayn bysshop of Capuenne wente for to wasshe hym in a bayne for his helth / he foūde Paschasyen deken there & serued / And whan he sawe hym he was aferde and enquyred diligently what thynge so grete & so holy a man made there. And he sayd to hym that he was there for none other cause but for ꝯ he helde & susteyned more than ryght requyred in the cause afore sayd / & sayd. I requyre the that thou praye our lorde for me. And knowe that ꝯ shalt be herde / for whan thou shalt come agayn thou shalt not fynde me here. And than ꝯ bysshop prayed for hym / & whā he came agayne he foūde hym not. And Peter abbot of Cluny sayth that there was a preest ꝯ songe euery daye masse of Requiē for all christen soules. And hereof he was accused to ꝯ bysshop / & was suspended therfore of his offyce. And as the bysshop went on a daye of grete solempnyte in the chircheyerde / all the deed bodyes arose vp agaynst hȳ sayenge. This bysshop gyueth to vs no masse / & yet he hath taken awaye our preest fro vs. Now he shall be certayn but yf he amende he shall dye. And than ꝯ bysshop assoyled ꝯ preest & sange hymselfe gladly for them ꝯ were passed out of this worlde. And so it appereth ꝯ the prayers of lyuynge people ben profytable to them that ben departed / by this ꝯ the chaūtour of Parys reherceth. There was a man ꝯ alway as he passed through ꝯ chircheyerde he sayd De profundis for all christen soules. And on a tyme he was beset w̄ enemyes / so that for socour he lepte in to the chircheyerd. And they folowed for to haue slayne hym. And anone all the deed bodyes arose / and eche helde suche an instrument in his hande ꝯ they defended hym that prayed for them and chaced away his enemyes / puttyng them in grete fere. And ꝯ seconde maner of suffrages is for to gyue almesses / & ꝯ helpeth them ꝯ be in purgatory / as it appereth in ꝯ boke of Machabees / where it is redde ꝯ Judas the moost stronge man made a collacyon / & sente to Jherusalem xij. thousande drammes of syluer there to be offred for the synnes of deed men / remembrynge ryghtfully & relygyously of the resurrecyō. And how moche to gyue almes auayleth for them ꝯ ben departed as it appereth by ensample ꝯ saynt Gregory putteth in his fourth boke of dyalogues. ¶ There was a knyght that laye deed / & his spiryte taken fro hym / and a whyle after the soule returned to ꝯ body agayne / and what he had seen & done he tolde & sayd there was a brydge / & vnder that brydge was a flode foule / horryble & full of stenche / & on that other syde of the brydge was a medowe swete / odorañt / & aourned full of all maner of floures. And there on ꝯ syde of the brydge were people assembled cladde all in whyte ꝯ were fylled with the swete odour of floures. And the brydge was suche / that yf ony of the mynystres wolde passe ouer the brydge / he sholde slyde & fall in to that stynkynge ryuer. And the ryghtwyse people passed

ouer lyghtly & surely in to that delectable place. And this knyght sawe there a mã named peter/Whiche lay boũden in grete weyght of yren vpon hȳ/Whiche Whan he asked Why he laye so there. It Was sayd to hym of an other. He suffreth bycause yf ony man Were deliuered to him to do vengeaũce/he desyred more to do it by cruelte than by obedyence. ¶Also he sayd he sawe there a pylgrym/that whã he came to ŷ brydge/he passed ouer With grete lyghtnes & shortly/bycause he had Well lyued here/& purely in the Worlde & Without synne. And he sawe an other named Stephen/Whiche Whan he Wolde haue passed/his fote slode ŷ he fell halfe ouer ŷ bridge. And than there came some horryble blacke men/& dyd all that they myght to drawe hym downe by ŷ legges And than came other right fayre creatures & Whyte/& toke hym by the armes/& drewe hȳ vp. And as this stryfe endured this knyght ŷ sawe these thynges retur ned to his body/& knewe not Whiche of them vaynquysshed. But this Waye We vnderstãde ŷ the Wycked dedes ŷ he had done/stroue agaynst ŷ Werkes of almesses. For by them ŷ drewe him by ŷ armes vpWarde/it appered ŷ he loued almesses And by the other/that he had not perfytly lyued agaynst the synnes of the flesshe. ¶The thyrde maner of suffrages is the oblacyon and offrynge of the holy sacrament of ŷ awter/Whiche pfyteth moche to them that bē departed/as it appereth by many ensamples/lyke as sayntGregory recoũteth in ŷ fourth boke of his dialogue/ŷ one of his monkes named Just⁹ Whan he came to his last ende/he shewed that he had hyd thre pens of golde. And therof sorowed sore. And anone after he dyed. And than sayntGregory cõmaunded his bretherne ŷ they sholde bury his body in a dunghyll/& thre peces of golde With hym/sayenge/thy money be to the in perdicyon. Neuertheles sayntGrego ry cõmaũded one of his bretherne to saye for hȳ euery daye masse.xxx.dayes longe And so he dyd/& Whã he had accomplysshed his terme/the monke ŷ was deed appered on the thyrtyest day to one Whiche demaunded how it Was With hym. And he answered to hym. I haue ben eupl at ease vnto this daye/but I am noW Well I haue this daye receyued cõmunyon/& this sacrefyce of the awter profyteth not onely to them ŷ ben deed/but also to them that bē lyuyng in this Worlde. ¶It happed there Was a man Whiche Wother laboured in a roche for to dygge for syluer/and sodeynly that roche fell on them/and sleWe them all saue this one man/Whiche Was saued in a creuyce of the roche. But for all that he myght not yssue ne go out/& his Wyfe supposed that he had ben deed/& dyd do synge euery daye a masse for hym/& bare euery daye to ŷ offrynge a lofe & a potte of Wyne and a cãdell. And the deuyll Whiche had enuy hereat appered thre dayes cõtynually to this Womã in fourme of a man/and demaunded her Whyder she Went. And Whã she had said to hȳ/he sayd to her. Thou goest in vayn for the masse is done. And thus she lefte ŷ masse thre dayes/& dyd not do synge for hym. And after this an other mã dygged in ŷ same roche for syluer/& herde vnder this the voyce of this man/Whiche sayd to hym. Smyte softe & spare thyn hande for I haue a grete stone hangynge ouer my heed. And he Was aferd & called moo men to hym for to here this voyce/& began to dygge agayn. And thã they herde semblably that voyce/& than they Went more nere & sayd. Who art thou. And he sayd. I praye you to spare your smytyng for a grete stone hangeth ouer my heed. And than they Went and dygged on that one syde tyll that they came to hym/and drewe hym out all hole. And they enquyred of hȳ in What maner he had so longe lyued there. And he sayd that euery daye

was brought to hȳ a loke/ a pot of wyne and a candell/ saue these thre dayes. And whan his wyfe herde that/ she had grete ioye/ & knewe well that he had ben sustey ned of her offrynge/ & that the deuyll had deceyued her/ ȳ she had do synge no masse those thre dayes. ¶ And as Peter ȳ abbot of Cluny wytnesseth & sayth/ that in the towne of Ferrare in the diocese of Gzane polytane/ that a maryner was fallen in to the see by a tempest. And anone a preest sange masse for hym. And at the last he came out of the see all safe. And whan he was demaũded how he escaped. He sayd that whā he was in the see and almoost deed/ there came to hym a man whiche gaue to hȳ breed. And whan he had eten he was well cõforted and recouered his strength/ and was taken vp of a shyppe that passed by. And it was foũden that it was the same tyme that the preest offred to god ȳ blyssed sacramēt for hym. ¶ And the fourth maner of suffrages ȳ ꝑfyteth to them that ben deed is fastȳge. Saynt Gzegory in spekynge of this mater/ and of thre other wytnesseth it & sayth. The soules of them ȳ ben departed ben assoyled in foure maners. By the oblacyon of preestes/ by ȳ prayers of sayntes/ by the almes of frendes/ and by the fastȳges of theyr kynnesmen/ that the penaũce done for them by theyr frendes is bayllable to them. ¶ It is shewed by a solempne doctour/ whiche reherceth that there was a woman whiche had her husbonde deed & she was in grete despayre for pouerte. And the deuyl appered to her/ & sayd ȳ he wolde make her ryche/ yf she wold do as he wold saye to her. And she promysed to do it. And he enioyned her that the men of the chirche that she shold receyue in to her hous/ that she sholde make them do fornycacyon. Secondly that she sholde take in her hous by daye tyme poore men/ and in the nyght dzyue them out voyde & hauynge no thynge. Thyrdly that she sholde in the chirche lette prayers by her langlynge/ & that she shold not cõfesse her of none of all these thynges. And at ȳ last as she approched towarde her deth/ her sone warned her to be confessed. And she dyscouered to hym what she had promysed/ & sayd ȳ she myght not be shryuen/ & that her confessyon sholde auayle her no thȳge. But her sone hasted her/ & sayd he wolde do penaũce for her. She repented her/ & sent for to fetche ȳ preest/ but tofore or the preest came/ the deuylles ranne to her/ & she dyed by ȳ horryblenes of them. Than the sone confessed the synne of his moder/ and dyd for her. viij. yere penaũce And ȳ accomplysshed he sawe his moder And she thanked hym of her delyueraũce And in lyke wyse auayleth the indulgences of the chirche. ¶ It happed ȳ a legate of ȳ pope prayed a noble knyght that he wolde make warre in ȳ seruyce of ȳ chirche/ & ryde to Albigois/ & he wolde gyue therfore pardon to his fader whiche was deed. And the knyght rode forth & abode there an hole lent. And ȳ done/ his fader appered to hym more clerer than ȳ daye/ & thanked hym of his delyueraũce. And as to ȳ thyrde/ that is to saye for whome the suffrages ben done/ there ben foure thynges to be consydered. Fyrst who ben they to whom it may profyte. Secondly wherfore it ought to ꝑfyte them. Thyrdly it must be knowen yf it profyte to all egally. Fourthly how they may knowe ȳ suffrages ȳ ben done for them. As to the fyrst who ben they to whom ȳ suffrages may profyte. It is to be knowen as saint Austyn sayth/ that all they that departe out of this worlde/ or they be ryght good or ryght euyl/ or bytwene bothe. Than ȳ suffrages ȳ ben done for the good/ ben for to yelde thankynges for them. And they that ben done for euyll ben somtyme comforte to them ȳ lyue. And they ȳ ben done for them ȳ ben myddle & bytwene bothe/ they ben clensynges to them. And they ȳ

ben ryght good/ ben they that anone flee to heuen/ & ben quyte of the fyre of purgatory/ & of hell also. And there ben thre maner of this people/ ꝑ ben chyldren baptysed/ martyrs & perfyte men/ these bē they that perfytly maynteyne the loue of god/ the loue of his neyghbour/ & good werkes/ & thought neuer to please ꝑ worlde/ but to god onely. And yf they had done ony venyall synne/ it was anone put away by ꝑ loue of charite/ lyke a droppe of water in a fornays/ & therfore they bere no thynge w̄ them that ought to be brent And who ꝑ prayeth for ony of these thre maner of people/ or dothe ony suffrages for them/ he dothe to them wronge. For sayt Austyn sayth/ he hath wronge that prayeth for a martyr/ but yf one praye for one ꝑ is right good of whom he doubteth that he be in heuen/ than of his orysons ben gyuen thankynges/ & they come to ꝑ profyte of hym that prayeth/ lyke as Dauid sayth. My prayer shal be turned in to my bosome. And to these maner of people is ꝑ heuen anone open whā they departe ne they fele no fyre of purgatori. And this is signefyed to vs by the thre to whom ꝑ heuen was opened. It was fyrst opened to Jesu chryst whan he was baptysed & prayenge/ by whiche is signefyed that ꝑ heuen is open to them that ben baptysed be they ponge or aged/ yf they dye anone they flee in to heuen/ for baptym is clensynge of all orygynall synne and mortall by the vertue of ꝑ passyon of Jesu chryst. Secondly it was opened to sayt Steuen whā he was stoned/ wherof it is sayd in the actes of the apostles. I se the heuen open/ & in this is signefyed that it is open to all martyrs/ & they flee anone to heuen as soone as they departe. Thirdly it was opened to saynt John the euangelyst/ whiche was right perfyte/ wherof it is sayd in thapocalypse. I behelde/ & loo the dore was open in heuen. By whiche it appereth that it is opened to perfyte men that haue all accomplysshed theyr penaunce/ and haue in them no venyall synne/ or yf ony happen to be cõmyxed/ anone it is cõsumed & extynct by the ardour of charite. And thus heuen is open to these thre maner of people/ whiche entre lyghtly in for to regne perpetually. The ryght cuyll & wycked men ben they ꝑ anone ben plunged in to ꝑ fyre of hell. For whom yf theyr dampnacyon be knowen there ought no suffrages to be done for them/ after that saynt Austyn sayth. yf I knewe my fader to be in hell/ I wolde no more praye for hym than for the deuyll. But yf ony suffrages were done for a dampned man of whome were doubte ꝑ he so were/ neuertheles they sholde not profyte hym to his delyueraunce/ that is to saye/ fro the paynes/ ne do ꝑ mytygacyon of them/ ne lessynge of it/ ne shortyng of tyme. For as Job sayth. In hell is no redēpcion. They that ben myddle good/ ben they ꝑ haue w̄ them some thynge to be brent & purged/ that is to saye/ wode/ hey & stubble/ or elȝ they that ben surprysed with deth before they myght haue accōplysshed theyr penaūce in theyr lyf/ nor they be not so good but that they nede to haue suffrages of theyr frendes/ ne they be not so cuyll/ but that suffrages myght ꝓfyte & ease them And the suffrages that ben done to them bē clensynges to them. And these bē they to whome suffrages onely may profyte. And in doynge suche maner suffrages/ ꝑ chirche is acustomed to obserue thre maner dayes/ that is the seuenth daye/ the thyrtyest daye/ & the annyuersarye. And the reason of these thre dayes is assigned in the boke of office. The seuenth daye is kepte & obserued/ ꝑ the soules sholde come to the sabbate of euerlastynge rest/ or by cause that all ꝑ synnes that they haue cōmyxed in theyr lyfe be forgyuen/ whiche they haue done by. iij. dayes/ or ꝑ all the synnes that they haue cōmyxed in theyr body whiche is made of foure complexy-

ons/ & in theyr soule/ in Whiche ben thre powers may be forgyuen/ the trentall is kepte/ Whiche is in thre dysaynes/ ꝑ they may be purged of all suche thynges as they haue synned in ꝑ tryuite/ & brekyng of the.x. cõmaũdementes. The annyuersarye is obserued ꝑ they come fro ꝑ peres of calampyte & maleurte vnto the peres of perdurabylite. And lyke as We solẽpnyse euery yere the feest of a sayut to theyr honour & our profyte / ryght so We obserue the annyuersarye of them that ben deed vnto theyr profyte & our deuocyon. ¶ Of the seconde that is/ wherfore ꝑ suffrages ought to profyte to them. It is to Wyte that it ought to profyte for thre reasons. Fyrst by reason of vnyte/ for they ben one body With them of the chirche mylytaũt And therfore theyr goodes ought to be comyn. Secondly by reason of dygnyte/ by Whiche they deserued Whan they lyued that these suffrages sholde profyte them For they helpe other/ & it is reason ꝑ they be holpen ꝑ haue holpen other. Thyrdly by reason of necessyte / for they ben in the estate ĩ Whiche they may not helpe them selfe. As to ꝑ thyrde it is to Wyte yf it profyte to all egally. It is to Wyte ꝑ the suffrages / yf they be done for some in especyall/ they ꝓfyte more to them for Whom they be made than for other. And yf they be done for the comyn/ they profyte moost to them ꝑ haue deserued moost in this lyf And yf they be made egall / it profyteth them that haue moost nede. ¶ Fourthly that is to Wyte / yf they knowe ꝑ suffrages ꝑ ben done for them. After sayut Austyn they may knowe it by thre maners. Fyrst by dyuyne reuelacyon / ꝑ is Whan our lorde sheweth to them suche thyṅges. Secondly by manyfestacyon of good aũgels Whiche ben alway here With vs/ & cõsyder all that We do/ & may incõtynent descẽde to them/ & anone shewe it to them Thyrdly by intimacyon of soules ꝑ gone hens & go thyder. For the soules that go from hens out of this Worlde may Well tell suche thynges & other. Fourthly neuertheless they may knowe it by experyence and by reuelacyon/ for Whan they fele themselfe alledged & releued of theyr payne/ they knowe well that some suffrages haue ben done for them. Thyrdly it is to Wyte by Whome these suffrages be made / that is to Wyte/ that yf these suffrages sholde profyte/ it behoueth ꝑ they be done by them that be in charite. For yf they be done by euyll & synfull persones/ they may not profyte to them. Wherof it is redde that Whan a knyght laye in his bedde wt his Wyfe/ & ꝑ mone shone ryght clere Whiche entred in by the creuces/ he meruayled moche Wherfore man Whiche was reasonable obeyed not to his maker / Whan the creatures not reasonable obeyed to hym/ & than began to say euyll of a knyght Whiche Was deed & had ben famylyer wt hym. And than this knyght of Whome they so talked entred in to the chambre & sayd to hꝑ. Frende haue none euyll suspeccyon of ony man/ but pardon me yf I haue trespaced the. And Whã he had demaũded hym of his estate / he answered. I am turmented of dyuerse turmentes & paynes/ & specyally bycause I defouled the chircheyerde/ & hurte a man therin/ and despoyled hym of his mantel Whiche he Ware/ Whiche mantel I bere on me/ & it is heuyer than a mountayne. And than he prayed that knyght that he Wolde do praye for hym. And than he demaũded yf he Wold ꝑ suche a preest sholde praye for hym or suche one. And the deed man Wagged his heed & answered not/ as he Wolde not haue hym. Than he asked of hym yf he Wolde that suche an heremyte sholde praye for hym. And than ꝑ deed man answered/ Wolde god that he Wold praye for me. And ꝑ lyuyṅge knight promysed ꝑ he sholde praye for hym. And than the deed man sayd. And I saye to ꝑ that this daye two yere thou shalt dye/ &

soo banysshed awaye. And this knyght chaūged his lyfe in to better / & at ꝑ daye he slepte in our lord. That whiche is sayd that suffrages done by euyl men may not profyte / but yf they bē werkes sacramentall / as is the celebracyon of ꝑ masse / for ꝑ may not be defouled of an euyll mynystre Or els yf he that is deed lefte ony goodes to dyspose by some euyll man / and sholde anone haue disposed them & dyd not / lyke as it is redde that it happed. As Turpyn tharchebysshop of Raynes sayth / ꝑ there was a noble knyght ꝑ was in ꝑ batayle wt Charles ꝑ graūte for to fyght agaynst the mores / & prayed one ꝑ was his cosyn that yf he dyed in batayle / ꝑ he sholde sell his hors / & gyue the pryce therof to poore people. And he dyed / & ꝑ other desyred the hors / & reteyned it for hȳselfe. And a lytel whyle after he ꝑ was deed appered to ꝑ other knyght shynyge as ꝑ sonne / & sayd to hym. Cosyn thou hast made me suffre payn. viij. dayes in purgatory bycause ꝑ gauest not the pryce of my hors to poore people / but ꝑ shalt not escape awaye vnpunysshed. This day deuylles shall bere thy soule in to hell. And I beynge purged go in to the kyngdome of heuen / & sodeynly was a grete erye herde in ꝑ ayre / as of beres / lyons / & wolues / whiche bare hȳ awaye. Thā let euery executour beware that he execute well the goodes of them ꝑ they haue charge of / & to beware by this ensample here tofore wryten. For he is blysſed that can beware by other mennes harmes. And let vs also praye dylygently for all chrysten soules / ꝑ by ꝑ meane of our prayers / almesses & fastynges they may be eased & lessed of theyr paynes. Amen.

## Here folowyth the lyfe of saynt Wenefryde virgyn and martyr.

After that ꝑ holy man Beuno had do make many chirches / and had ordeyned ꝑ seruyce of god deuoutly to be sayd in them / he came to a place of a worshypfull man named Tenythe / the whiche was the sone of a noble senatour called Elynde / & desyred that he wolde gyue hȳ as moche groūde as he myght buylde a chirche on in ꝑ honour of god. Than he graūted hym his askyng wt a good wyll. And thā did do buylde theron a fayre chirche / to the whiche this worshypfull man his wyfe & his doughter Wenefryde resorted dayly for to here therin dyuyne seruyce. And thā Wenefryde was set to scole to this holy man Beuno / & he taught her full dylygently / & enformed her perfytly in the fayth of Jesu chryst. And this holy mayde Wenefryde gaue credēce to his wordes / & was so enflambed wt his holy doctryne / that she purposed to forsake all worldly pleasures / & to serue almyghty god in mekenes & in chastite. And than it fortuned vpon a sondaye she was dyseased / and she abode at home & kepte her faders hous whyle they were at chirche / to whome there came a yonge man for to defoule her / who was named Cradock / the sone of a kyng named Alane / whiche yonge man brenned in ꝑ concupiscence of her / by ꝑ entycynge of the fende / whiche had enuy at this holy virgin Wenefryde And she demaūded ꝑ cause of his comȳge And whā she vnderstode his corrupte entent / she excused her & put him of all ꝑ she myght. And he alwaye abydynge in his foule purpose / wold in no wyse be answered. Thā she cōsyderyng his foule desyre & feryng lest he wolde oppresse her / fayned her as she wolde haue consented and sayd she wolde go in to the chambre for to araye herselfe for to please hym ꝑ better. And whā he had agreed to her / she closed fast ꝑ chambre dore / & fled pryuely by an other dore towarde ꝑ chirche. And whan this yōge mā had espyed her / he folowed her with his swerde drawen lyke a wood man. And whā he had ouertaken her / he sayd to her these wordes. Somtyme I loued the & desyred to haue the to my wyfe

But one thynge tell now to me shortly/ eyther consent to me to accomplysshe my pleasure/ or els I shall slee the with this swerde. Than this blissed virgyn Wenefryde thought fermely ẏ she wold not forsake ẏ sone of ẏ euerlastyng kynge/ for to please ẏ sone of a temporal kynge/ & sayd to hym in this maner. I wyll in no wyse consent to thy foule & corrupte desyre/ for I am Joyned to my spouse Jesu chryst/ whiche preserueth & kepeth my virgynite/ & trust thou veryly ẏ I wyll not forsake hȳ for all thy menaces & thretenynges And whā she had sayd thus/ this cursed tyraunt full of malyce smote of her heed. And in the same place where as the heed fell to ẏ groūde/ there sprāge a fayre well gyuyng out haboūdaūtly fayre clere water/ wher our lord god yet dayly sheweth many myracles. And many seke people hauynge dyuerse dyseases haue there bē cured & heled by ẏ merytes of this blyssed virgyn saynt Wenefryde/ & in ẏ sayd well appereth yet stones besprincte & spercled as it were with blode/ whiche can not be had awaye by no meane. And the mosse ẏ groweth on these stones is of a meruaylous swete odour/ & that endureth vnto this daye. And whan the fader & moder knewe of theyr doughter/ they made grete lamentacion for her deth/ bycause they had no moo chyldren but her onely. And whā this holy man Beuno vnderstode ẏ deth of Wenefryde/ & sawe ẏ heuynes of her fader & moder/ he cōforted them goodly/ & brought them to the place where as she lay deed. And there he made a sermon to the people declarynge her virgynite/ & how she had auowed to be a relygyous womā. And after toke vp the heed in his handes/ & set it to the place where it was cutte of/ & desyred al the people that there were present to knele downe/ & praye deuoutly vnto almighty god/ that it might please hym to reyse her agayne vnto lyf. And not onely for the cōfort of her fader & moder/ but for to accomplysshe the vowe of relygyon. And whan they arose from prayer/ this holy virgyn arose w̄ them also/ made by myracle alyue agayne by ẏ power of almighty god/ wherfore all the people gaue laude & praysynge to his holy name for this grete myracle. And euer as lōge as she lyued after/ there appered aboute her necke a reednes roūde aboute lyke to a reed threde of sylke/ in sygne and token of her martyrdom. And whan this yonge man that had thus slayne her: had wyped his swerde on the grasse/ & stode styll there besyde/ & had no power to remeue awaye/ ne to repent hym of ẏ cursed dede. And than this holy man Beuno repreued hym/ not onely of the homicyde but also bycause he reuerenced not ẏ sondaye/ and dredde not the grete power of god there shewed vpon this holy virgyn and sayd to hym. Why hast thou no contricyon for thy mysdede/ but syth thou repentest not/ I beseche almighty god to rewarde ẏ after thy deseruynge. And than he fell downe deed to the groūde/ & his body was all blacke/ and sodeynly borne awaye with fendes moost terryble. Than after this holy mayde Wenefryde was veyled & consecrate in to relygyon by the handes of this holy man Beuno/ & he cōmaūded her to abyde in the same chirche that he had do make there by the space of seuen yere/ and there to assemble to her virgyns of honest and holy conuersacyon whome she sholde enforme in the lawes of god. And after the seuen yere to go to some holy place of relygyon/ and there to abyde the resydue of her lyfe. And whan this holy man sholde departe fro her & go in to Irlond/ she folowed hȳ tyll she came to the foresayd well/ where they stode talkyng a longe whyle of heuenly thynges And whan they sholde departe/ this holy man sayd. It is ẏ wyll of our lord that ẏ sende to me euery yere some token/ whiche ẏ shalt put in to ẏ streme of this well

& fro hens it shall by ẏ streme be brought in to the see/ & so by ẏ purueyaunce of god it shall be brought ouer ẏ see the space of fyfty myle to ẏ place where I shall dwell And after they were departed/ she wͭ her virgyns made a chesyble of sylke werke/ & the nexte yere folowynge she wrapped it in a whyte mantell/ & layde it vpon the streme of ẏ sayd well/ & fro thens it was brought to this holy mā Beuno through the wawes of the see by ẏ purueyaũce of god. ¶ After this ẏ blyssed virgyn Wenefryde encreaced fro daye to daye in grete vertue & goodnes/ & specyally in holy contemplacyon with her systers/ meuynge them in to grete deuocyon and loue of almyghty god. And whan she had abyden there seuen yere/ she departed thens and went to the monastery called Wytheryachus/ in whiche were bothe men & women of vertuous & holy cõuersacion. And whan she had cõfessed & tolde her lyfe vnto ẏ holy abbot Elerius/ he receyued her honourably/ & brought her to his moder Theonye a blissed woman whiche had ẏ rule & charge of all ẏ systers of that place And whan Theonye was dececed out of this worlde/ this holy abbot Elerius delyuered to this holy virgyn Wenefryde ẏ charge of the sisters/ but she refused it as longe as she myght. But by constraynte she toke the charge/ & lyued afterwarde a vertuous lyfe/ and more strayter & harder than she dyd tofore/ in gyuynge good ensample to all systers. And whā she had cõtynued there in the seruyce of god. viij. yere/ she yelded vp her spiryte to her maker. To whome let vs praye to be a specyall intercessour for vs. Amen.

¶ Here foloweth the lyfe of saynt Leonarde. And fyrst of his name.

Leonarde is as moche to saye as the odour of ẏ people/ & it is sayd of leos that is people/ & of nardus that is an herbe swete smellynge/ for by ẏ odour of good fame he drewe the people to hym by ẏ odour of good renome. Or Leonard may be sayd as gaderynge hye thynges Or it is sayd of lyon/ the lyon hath in hȳ selfe foure thynges. The fyrst is force or strength. And as ysydore sayth/ it is in ẏ brest & in the heed. And so ẏ blyssed saynt Leonarde hath strengthe in his brest/ by the refraynynge of euyll thoughtes/ in the heed by contemplacyon of souerayne thynges. Secondly ẏ lyon hath subtylyte in two thynges. For he hath his eyen open whan he slepeth/ and dyffaceth his traces whā he fleeth. And thus Leonard waked by labour of good werkes/ and in wakynge he slepeth by rest of cõtemplacyon/ & dyffaceth in hymself ẏ trace of all worldly affeccyon. Thyrdly ẏ lyon hath myght in his voyce/ for by his voyce he reyseth ẏ thyrd day his whelpe ẏ is deed borne/ & maketh al other beestes by hȳ to be in peas & rest. And in lyke wyse Leonarde reysed many ẏ were deed in synne & many ẏ lyued bestyally/ he fyxed them in good werkes & profytable. Fourthly ẏ lyon hath drede in his herte after ẏ ysydore sayth/ he doubteth two thȳges/ ẏ is the noyse of wheles of charyots or cartes & fyre brẽnynge. In lyke wyse Leonard doubted/ & in doubtyng he eschewed all ẏ noyse of ẏ worlde/ & therfore he fledde in to the deserte. And he eschewed ẏ fyre of couetyse/ and therfore he refused the tresours that were offred to hym.

It is sayd ẏ Leonard was aboute the yere of our lorde. v. C. & he was baptysed in ẏ holy font of saynt Remyge archebisshop of Raynes/ & was instructe of hym/ & enduced in holy discyplynes of helth. And the parentes & kynnesmen of saynt Leonarde were chefe and hyest in the palays of the kynge of Fraũce. This Leonarde gate so moche grace of ẏ kynge/ that all the prysoners that he visyted were anone delyuered. And whan the renome of his holynes grewe & encreaced the kynge constrayned hym for to dwell

With hym longe tyme tyll ꝑ he had tyme couenable/ & gaue to hym a bysshopryche & he refused it/ & lefte all desyrynge to be in deserte/ & went to Orleaunce prechynge there with his broder Lyeffart/ & there lyued a lytell whyle in a couent. And thā Lyeffart had desyre to dwell alone in deserte vpon the ryuer of Loyre. And Leonarde was warned by the holy ghoost to preche in Guian/ & than they kyssed togyder & departed. Than Leonarde prechyd there/ & dyd many myracles/ & dwelled in a forest nygh to the cyte of Lymoges/ in whyche forest ꝑ kynge had do make an hall or a lodge/ whyche was ordeyned for hym whā he sholde go hunte. And it happed on a day ꝑ the kyng went for to hunt in ꝑ forest/ & the quene whyche was gone thyder w̄ hym for her recreacion/ whyche than was grete w̄ chylde/ began to trauayle of chylde/ & the trauayle endured longe/ & was in poynt to perysshe/ so that the kynge & all the meyny wepte for ꝑ peryll of ꝑ quene. And than Leonard passed through ꝑ forest & herd ꝑ voyce of them ꝑ wepte/ & was moued with pyte & went thyder. And ꝑ kyng called hym & demaū ded hym what he was. And he sayd ꝑ he was a disciple of sayt Remyge. And thā the kynge had good hope/ bycause he had bē enformed of a good maister/ & brought hym to ꝑ quene/ & prayed hym ꝑ he wold praye for her & for the fruyte ꝑ she bare/ ꝑ she might gete of god double ioye. And anone as he had made his prayer/ he gate of god ꝑ he requyred. Than the kyng offred to hym moche golde & syluer/ but he refused al/ & desyred hym to gyue it to poore men/ & sayd. I haue no nede of no suche thynges/ it suffyseth me to despyse ꝑ rychesses of ꝑ worlde/ & to serue god in this wode/ & that is ꝑ I desyre. And than the kyng wold haue gyuen hym all ꝑ wode. I wyll not haue all/ but as moche as I may go aboute w̄ myn asse in a nyght I desyre/ whyche the kynge gladly graūted to hym/ & there was made a monastery/ in whyche he lyued longe in abstynence/ & two monkes w̄ hym/ & theyr water was a myle fro them/ wherfore he dyd do make a pyt all dyre/ ꝑ whyche he fylled with water by his prayers/ & called that place noble/ bycause he had receyued it of a noble kynge. And he shone there by so grete myracles/ that who ꝑ was in prison and called his name in ayde/ anone his bōdes and fetters were broken/ & went awaye without ony gaynsayenge frely/ & came presentyng to hȳ theyr chaynes or yrens And many of them that were so delyuered dwelled styll with hym/ & serued there our lorde. And there were seuen of his noble lygnage whyche solde away all theyr goodes/ & dwelled with hym. And he delyuered to eche of them a parte of ꝑ wode And by his holy ensample he drewe many to hym. And at the last this holy man beynge endowed with many vertues/ ꝑ viij. Idus of Nouember departed out of this worlde/ & slepte in our lorde/ where afterwarde for many myracles that god shewed there/ it was shewed to the clerkes of ꝑ chirche/ that bycause that place was ouer lytell for ꝑ grete multytude of people that came thyder/ that they sholde do make in an other place an other chirche/ & bere therin the body of saynt Leonarde honourably. And than the clerkes and the people were all thre dayes in fastynges & in prayers. And on the thyrde daye they sawe all the countree couered with snowe/ saue onely ꝑ place wherin saynt Leonarde wolde rest/ whyche was all voyde/ & thyder was the body trāslored and the chirche made. And the grete multytude of yrens of dyuerse maners wytnesse well how many myracles almyghty god hath shewed for hym/ and specyally vnto prysoners/ of whome the fetters and yrens hange tofore his tombe. ¶ The bycounte of Lymoges had do make a grete chayne for to fere therwith

all the malefactours/& cõmaũded that it
shold be fastened vnto a trõke in his toure
And who someuer was bounden w̃ this
chayne to ỹ tronke/there as it was set/
he myght se no lyght/and it was a place
right derke. And who so dyed there dyed
not of one deth onely/but moze than of a
thousande turmẽtes. And it happed that
one of the seruauntes of saynt Leonarde
was boũden w̃ this chayne wout deser-
uynge/so that almoost he gaue ouer his
spirvte. And than as he might in his cou
rage he auowed to saynt Leonarde/and
prayed hym ỹ syth he delyuered other/ỹ
he wolde haue pyte on his seruaũt. And
anone saynt Leonard appered to hym in
a whyte vesture & sayd. Fere ỹ not hynge
foz ỹ shalt not dye. Aryse vp & bere ỹ this
chayne with ỹ to my chirche/folowe me
foz I go tofoze. Than he arose & toke the
chayne & folowed saint Leonard/whiche
went tofoze hym tyl he came to ỹ chirche
And anone as he was tofoze the gates/
saynt Leonarde lefte hym there/and he
than entred in to the chirche/& recounted
to all ỹ people what saynt Leonarde had
done/and he henge ỹ grete chayne tofoze
his tombe. ¶ There was a certayn man
whiche dwelled in ỹ place of saynt Leo-
narde/& was moche faythfull & deuoute
to saynt Leonarde. And it happed ỹ this
good man was taken of a tyraũt/whiche
began to thynke in hym selfe that saynt
Leonarde vnbyndeth & loseth all them ỹ
ben boũden in yrens/& the might of yren
hath no moze myght agaynst hym/than
waxe hath agaynst the fyre/yf I set this
man in yrens/Leonarde shall anone de-
lyuer hym/& yf I may kepe hym/I shal
make hym paye foz his raũsom a thou-
sande shyllynges. I wote well what I
shall do/I shall go make a right grete &
depe pyt vnder the erth in my toure/& I
shall cast hym therin boũden with many
bondes. And after I shal do make a chest
of tree vpon the mouth of the pyt/& shall
make my knyghtes to lye therin all ar-
med. And how be it ỹ yf Leonarde bryke
the yrens/yet shall he not entre in to it vn
der the erth. And whan he had made all
this that he thought. This man whiche
was enclosed therin/cryed ofte to saynt
Leonarde/so that on a nyght saynt Leo-
narde came and turned the chest wherin
the knyghtes laye armed/& closed them
therin lyke as deed men ben in a tombe/
and after entred in to the pyt with grete
lyght/& toke ỹ hande of his true seruaũt
& sayd to hym. Slepest thou oz wakest/
loo here is Leonarde/whome ỹ so moche
desyrest. And he soze meruaylynge sayd/
lozde helpe me. Anone his chaynes were
broken/& toke hym in his armes/& bare
hym out of the toure. And than spake to
hym as a frende dothe to a frende/& sette
hym at home in his hous. ¶ There was
a pylgrym whiche returned fro the bysy
tynge of saynt Leonarde/& was taken in
Almayne & put in a pyt oz fosse/and fast
closed therin. And this pylgrym prayed
strongly sayt Leonarde/& also them that
toke hym/that they wolde foz the loue of
saynt Leonard let hym go/foz he had ne-
uer trespaced to them. And they answe-
red/but yf he wolde paye moche money
he shold not departe. And he sayd/be it by
twene you & saynt Leonarde/to whome
I remytte the mater. And the nyght fo-
lowynge saynt Leonarde appered to the
lozde of the castell/& cõmaũded hym that
he sholde delyuer his pylgrym. And on ỹ
mozowe he supposed he had dremed/and
wolde not delyuer hym. The next nyght
he appered to hym agayne/& cõmaũded
hym to let hym go/but yet he wolde not
obey. The thyrde nyght saynt Leonarde
toke this pilgrym/& brought hym out of
the castell/& anone the toure & halfe the
castel fell/& oppressed many of them that
were within. And the prynce onely was
lefte to his confusyon alyue/and had his
thyes broken. ¶ There was a knyght in

pryson in Brytayn/Whiche ofte called on saynt Leonarde/Whiche anone appered to hym in ỹ syght of all men/& knowyng hym. And they beynge sore abasshed entred in to the prison & brake his bondes/& put them in ỹ mannes hande/& brought hym forth before them all beynge sore aferde. ¶There was an other Leonarde whiche was of the same profession/& of one vertue/of whome the body resteth at Corbigny. And whā this Leonard was prelate in a monastery/he was of so grete humilite/ỹ he was seen to be lowest of all/& moche people came to hym so fast & so many/that they ỹ were envyous sayd to ỹ kyng Clotayre/ỹ yf he toke not good hede to ỹ realme of Fraūce/he sholde suffre domage & ỹ grete by Leonarde/Whiche gadred to hym moche people vnder ỹ shadowe of religyon. And thā this cruell kynge cōmaūded ỹ he sholde be chased away. But ỹ knightes ỹ came for to chace hym/were so cōuerted by his wordes/ỹ they were cōpuncte & promysed to be his dysciples. And than the kynge repented hym/& requyred pardon of hym/& put them from hym ỹ had so missayd of hȳ/& fro theyr goodes & honours/& loued moche saynt Leonarde/so ỹ vneth ỹ kynge wold not restablysshe thē agayn to theyr estate at the prayers of ỹ holy saint. And this holy saynt impetred & had graūte of god/ỹ who someuer were holdē in prison & prayed in his name/ỹ he sholde anone be delyuered. ¶And on a day as he was in his prayers a right grete serpent stretched hym fro the fote of saynt Leonard a longe vpwarde vnto his brest/& he neuer therfore lefte his orysons/& whan he had accōplysshed his orysons/he sayd to ỹ serpent. I knowe well ỹ syth ỹ begynynge of thy creacyon ỹ turmētest mē as moche as ỹ mayst/but thy might is gyuē to me nowe/do to me nowe ỹ whiche I haue deserued. And whan he had sayd thus/the serpēt sprange out of his hāde & fel downdeed at his feet. After this on a time whā he had appeased two bysshops ỹ had ben in discorde/he sayd ỹ he sholde on the morowe fynysshe his lyfe/& so he dyd. And ỹ was about the yere of our lorde. v.C.lxx.

## ¶Here folowyth the lyfe of the foure crowned martyrs.

The foure crowned martyrs were Seuerus/Seuerianus/Capofo rus/& Victorinus/Whiche by the cōmaūdemēt of Diocleſian were beten wt̄ plommettes of leed vnto the deth. The names of whome coude not be foūden/but after longe tyme they were shewed by dyuyne reuelacyon. And it was establysshed that theyr memory sholde be worshypped vnder ỹ names of. v. other martyrs/ỹ is to wyte/Claudyen/Castor/Symphoryen/Nicostrate/& Simplicyen/Whiche were martyred two yere after ỹ. iiij. martyrs. And these martyrs knewe all ỹ crafte of sculpture or keruyng/& Diocleſian wold haue cōstrayned them to kerue an ydoll/but they wold̄ not entayle ne kerue it/ne consent to do sacrefice to the ydolles. And thā by ỹ cōmaūdemēt of Diocleſian they were put in to tonnes of leed all lyuynge & cast in to the see/aboute the yere of our lorde. C.C.lxxxvij. And Melchiades ỹ pope ordeyned these foure sayntes to be honoured/& to be called foure crowned martyrs before ỹ theyr names were foūden/& though theyr names were afterwarde foūden & knowen/yet for ỹ vsage they bē alway called ỹ foure crowned martyrs.

## ¶Here folowyth the lyfe of saynt Theodore. And fyrst of his name.

Theodore is sayd of theos/that is as moche to saye as god/and of das/that is to saye gyue/& of rus ruris/that is a felde. And thus Theodorus is as moche to saye/as felde gyuen of god.

for he gaue hym to god/ & renounced the felde of the chyualry of the emperour.

Theodore suffred deth vnder Dyoclesyan & Maxymyan in ỹ cyte of Maryne. And whan the prouost sayd to hym ỹ he sholde do sacrefyce/ & returne to his fyrst chyualry. Theodore answered. I serue my god/ & his sone Jesu chryst. To whome ỹ prouost sayd. Thā thy god hath a sone/ & Theodore sayd. ye certaynly. To whom ỹ prouost sayd. Of whome may we knowe hym. And Theodore sayd. Forsothe ye may well knowe him & go to hym. And than there was a terme gyuē to sayut Theodore for to do sacrefyce to the ydolles. And he entred in to the temple of Marte by nyght/ & put fyre in it vnder/ & brent all ỹ tēple. And thā he was accused of a man ỹ had seen hym/ & was enclosed in the prison for to dye there for hūger. And thā our lorde appered to hym & sayd. Theodore my seruaūt haue ỹ good hope/ for I am w̄ the. Than came to hym a grete cōpany of men clad in whyte/ ỹ dore beynge closed/ & began to synge w̄ hym. And whan the kepers sawe that/ they were aferde & fledde. Than he was takē out & warned to do sacrefyce/ & he sayd. yf ỹ brenne my flesshe by fyre & cōsumest it by diuyne turmentes/ I shall neuer renye my god as lōge as my spiryte is in me. Thā he was hanged on a tree by the cōmaūdemēt of ỹ emperour/ & cruelly his body was rent & torne w̄ hokes of yren ỹ his bare rybbes appered. Than the prouost demaūded of hym. Theodore Wylt ỹ be with vs/ or w̄ thy god Chryst. And Theodore answered I haue ben w̄ my lord Jesu chryst/ & am & shall be. Than ỹ prouost cōmaūded ỹ he sholde be brent in a fyre/ in whiche fyre he gaue vp his spiryte/ but the body abode therin wout hurte. About the yere of our lord. CC. lxxbij. And all ỹ people were replenisshed w̄ right swete odour/ & a voyce was herde whiche sayd. Come to me my



frende/ & entre in to ỹ ioye of thy lord. And many of the people sawe the heuen open.

Here folowyth the lyfe of sayut Martyn. And fyrst of his name.

Martyn is as moche to saye as holdynge. Marte that is ỹ god of batayle agaynst vyces & synnes. Or Martyn is sayd as one of the martyrs. For he was a martyr by his wyll/ & by mortyfyenge of his flesshe. Or Martyn is expowned thus/ as despysyng/ prouokyng or seygnouryenge. He despysed the deuyl his enemy/ he prouoked the name of our lord to mercy/ & he seygnouryed ouer his flesshe/ by cōtynual abstynēce in makyng it lene/ ouer whiche flesshe reason or courage sholde domyne: as sayt Denys sayth in an epystle to Demophyle. Lyke as a lorde domyneth ouer his seruaūt/ or a fader his sone/ or an olde man a yonge wanton/ so sholde reason domyne his flesshe. Seuerus whiche otherwyse was called Sulpici⁹/ disciple of Martyn wrote his lyfe/ whiche Seuerus Genandius remē breth & nombreth amonge ỹ noble men.

Martyn was borne in the castell of Sabarye in ỹ towne of Pauonye But he was nourysshed in ytalye at Pauye w̄ his fader/ whiche was mayster & tribune of ỹ knyghtes vnder Cōstancyen and Julyan cezar/ & Martyn rode with hym/ but not w̄ his wyll. For fro his yonge infancye he was inspyred diuynly of god And whā he was. xij. yere olde he fledde to the chirche agaynst the wyll of all his kynne/ & requyred to be made newe in the fayth/ & fro thens he wolde haue entred in to deserte/ yf infyrmyte had not letted hym. And as themperour had ordeyned that ỹ sones of aūcyent knyghtes sholde ryde in stede of theyr faders/ & Martyn whiche was. xv. yere olde was cōmaunded to do ỹ same/ & was made knyght/ &

Was cõtent With one seruaũt/& yet often tymes Martyn Wold serue hym & drawe of his botes. ¶ In a Wynter tyme as Martyn passed by a gate of Amyens he mette a poore man all naked/ to Whom no man gaue ony almes. Than Martyn drewe out his swerde & kytte his mantel therw in two peces in the myddle/ & gaue ỹ one halfe to ỹ poore man/ for he had no thyge els to gyue hym/ & he cladde hymselfe w̃ ỹ other halfe. The next night folowynge he sawe our lorde Jesu chryst in heuẽ clothed w̃ that parte ỹ he had gyuen to that poore man/ & sayd to ỹ aũgels that Were about hym. Martyn yet newe in ỹ fayth hath couered me w̃ this vesture. Of whiche thyge this holy man Was not enhaũced in vaynglory/ but he knewe therby ỹ bounte of god. And Whan he Was. xviij. yere of age/ he dyd do baptyse hymself/ & promysed ỹ he sholde renoũce the dignite to be the iudge of the knightes/ & also the Worlde/ yf the tyme of his prouosty were accõplisshed. Than helde he yet chevalry two yere/ & in the meane Whyle the barbaryns entred amonge the frenshe men. And Julyan Cezar Whiche sholde haue foughten agaynst them/ gaue grete money vnto ỹ knyghtes. And Martyn Wyllynge no more to fyght refused his gyfte but sayd to Cezar. I am a knyght of Jesu chryst/ it apperteyneth not to me for to fyght. Than Julyan Was Wroth/ & sayd that it Was not for ỹ grace of relygyon ỹ he renoũced chevalry/ but for fere & drede of ỹ present batayle folowyge. To whom Martyn not beynge aferde sayd to hym. Bycause that ỹ holdest it for cowardyse/ & that I haue not done it for good fayth/ I shal be to morowe all vnarmed tofore ỹ batayle/ and shall be protected & kepte by the sygne of ỹ crosse/ & not by shelde ne by helme/ & shal passe through the batayles of the enemyes surely. And than he Was cõmaunded to be kepte/ for to be on ỹ morowe all vnarmed agaynst the enemyes But on the morowe the enemyes sente messengers that they Wold yelde them & theyr goodes. Wherof it is no doubte but that by ỹ merytes of this holy man/ that this victory Was had Without shedynge of blode. And than forthon he lefte chevalrye/ and Went to saynt Hylary bysshop of Poytyers/ & he made hym acolyte. And he Was Warned of our lorde in his slepe/ that he sholde yet vysyte his fader & moder/ Whiche yet Were paynyms/ & also ỹ he sholde suffre many trybulacyons. For as he Went ouer the mountaynes he fell amonge theues. And Whan one of ỹ theues had lyfte vp an axe for to haue smytten hym in ỹ heed/ he bare of the stroke w̃ his right hande. And thã that other toke his handes & boũde them behynde hym at his backe/ & deliuered hym to an other to holde hym. And it Was asked of hym yf he Were aferde or doubted. To Whom Martyn answered that he Was neuer tofore so sure/ for he knewe Wel ỹ the mercy of god Was redy/ & Wolde come in temptacions And than began to preche to the theefe/ & cõuerted hym to the fayth of Jesu chryst And than ỹ theefe brought Martyn forth on his Waye/ and after lyued a good lyfe And Whã he Was passed Mylan ỹ deuyll appered to hym in a mannes lykenes/ & demaũded hym whyder he Went/ and he sayd thyder Where our lorde Wolde that he sholde go. And the deuyll sayd to hym Where someuer ỹ goest the deuyll shall alway be agaynst the. And Martyn answered to hym. Our lord is my helper/ & therfore I doubte no thynge ỹ may be done to me. And than anone the fende vanysshed awaye. Than he Went home & cõuerted his moder/ but his fader abode styll in his errour. And Whan the hereselye arryenne grewe in ỹ Worlde/ he Was beten openly & put out of ỹ cite & came to Mylan/ & dyd do make there a monastery/ but he Was cast out of the arryens/ & Went With one preest onely in to the yle of Galmarye/ &

there toke for his meet herbes/ & amonge other he toke an herbe enuenymed whiche was named Herebours. And whan he felte that he shold dye/ & was in peryll he chaced awaye all the payne & peryll of the venym by the vertue of prayer. And than he herde ẏ the blissed Hylarye returned fro his exyle/ & went to mete hym/ & ordeyned a monastery by Poytyers/ and there was renewed in the fayth/ whiche he had in kepynge. And whan he went a lytell out & came agayne/ he founde hym deed wout baptym. And than he went in to his cell/ & brought the corps thyder/ & there kneled by ẏ corps/ & by his orysons he remysed hym in his lyfe agayne. And as the same reherceth ofte/ that whan ẏ sentẽce was gyuen agaynst hym/ & was put in a derke place/ & two aũgels sayd to the iudge. This is he for whom Martyn is pledge. And than he cõmaũded that he sholde be remoued vnto his body/ and so was yolden alyue to Martyn. And also he restablysshed ẏ lyfe to an other ẏ was hãged. And truly whã ẏ people of Tours had no bysshop/ they requyred strongly hym to be theyr bysshop. And he refused it. But there was one whiche was to hẏ cõtrary bycause he was of vyle habyte & despysable of chere. And one there was a mõge ẏ other whiche was named Defensor. And whã ẏ lector was not present/ an other toke ẏ psalter & redde ẏ first psalme ẏ he foũde/ in whiche psalme was wryten this verse. Ex ore ĩfanciũ. God thou hast performed the laude by the mouth of chyldren & yonge soukers. And for thyne enemyes ẏ shalt destroye the enemy defensor. And thus that Defensor was chaced out of ẏ towne by all ẏ people. And than he was ordeyned bysshop. And bycause he myght not suffre ẏ tumulte ne ẏ noyse of the people/ he establisshed a monastery a two leges fro the cyte/ & there he lyued in grete abstynence with. lxxx. dyscyples of whome dyuerse cytees chosen of them to be theyr bysshoppes. And there was a corps in a chapell whiche was worshypped as a martyr/ & saynt Martyn coude fynde no thynge of his lyfe ne of his merytes. He came on a daye on the sepulcre of hym & prayed vnto our lord ẏ he wold shewe to hym what he was/ & of what meryte. And than he turned hym on the lyfte syde/ & sawe there a ryght obscure & derke shadowe. Than saẏt Martyn coniured hym/ & demaunded hym what he was. And he sayd to hym that he was a chefe/ & ẏ for his wyckednes was slayne Anone thã saẏt Martyn cõmaũded ẏ the awter sholde be destroyed. ¶ It is redde in the dyalogue of Seuere & Galle discyples of saynt Martyn/ that there be many thynges lefte out in the lyfe of saynt Martyn/ whiche ben accomplysshed in ẏ sayd dyalogue. So on a tyme saynt Martyn went to Valentynyen the emperour for a certayne necessyte. And ẏ emperour knewe well that he wolde requyre suche a thynge as he wold not gyue to hym/ & Martyn came twyes to haue entred/ but he myght not entre. Thã he wrapped hẏ in heyre & cast asshes on him/ & made his flesshe lene all an hole weke by fastynges & dyd grete abstynence. And than the aũgell warned hym to go to ẏ palays/ & no man sholde gaynsaye hym. And than he went to ẏ emperour. And whan he sawe hym/ he was angry bycause he was let come in/ & wolde not aryse agaynst hym tyll ẏ the fyre entred in to his chambre/ & felte the fyre behynde hym. Thã he arose all angry/ & cõfessed ẏ he had felt ẏ vertue dyuyne/ & began to embrace saynt Martyn/ & graũted to hym all ẏ he desyred/ & offred to hym many gyftes/ but he refused & toke none. And in this dialogue it is redde how he reysed the thyrde deed persone. For whan a yonglynge was deed/ his moder prayed saynt Martyn wͭ wepynge teres for to reyse hym to lyfe. And he kneled down & made his prayer/ & the

childe arose tofore them all. And all ỹ paynyms ỹ sawe this cõuerted thẽ to ỹ fayth of Jesu chryst. And al thynges obeyed to this holy man/as well thynges not sensyble as vegetatyfe & not reasonable/as thynges insensyble/as the fyre & water/ For whan he had cõmaũded to set fyre in a temple/the flambe was brought w̃ the wynde vpon an hous ỹ was ioynynge/ and he moũted vpon the hous/& set hym selfe agaynst ỹ fyre. And anone ỹ flambe returned agaynst the myght of ỹ wynde so ỹ there was seen ỹ fyghtynge of ỹ elementes. ¶ And whan a shyppe sholde perysshe in the see/there was therin a marchaũt whiche was not chrystẽ/& escryed and sayd. God & saynt Martyn helpe vs. And anone ỹ tempest ceased/& the see became all styll & euen. ¶ And also to hym obeyed thỹges vegetatyues as trees/for he destroyed in a place an olde temple/& a a tree of a pyne whiche was dedyed to ỹ deuyll/& he wolde haue raced down that tree/& the vilayns of ỹ coũtree withsayd hym/so that one of them sayd to hym. yf thou hast affyaunce in thy god/ we shall hewe downe this tree/& ỹ shalt receyue it And yf thy god be with ỹ as ỹ sayst/thou shalt escape. And he graũted it. And than the tree was hewen/& boũden for to fall on hym. And whan it sholde fall/he made the sygne of ỹ crosse agaynst it/& it fell on that other syde/& slewe almoost all ỹ vylayns that were there. And than ỹ other were cõuerted to ỹ fayth whan they had seen this myracle. ¶ And many beestes not reasonable obeyed to hym/lyke as it is sayd in the dyalogue. Houdes folowed an hare/& he cõmaunded them to leue to folowe hym. And anone they taryed and abode styll/lyke as they had ben ouercomen. ¶ A serpent passed ouer a ryuer/& saynt Martyn sayd to the serpent/ I cõmaũde the in the name of god that thou returne anone. And the serpent returned by the wordes of saynt Martyn/& went to that other syde. And than saynt Martyn sayd all weppynge. The serpentes vnderstande me well/and the men wyll not here me. ¶ On a tyme as an houde barked at one of the dyscyples of saynt Martyn/the disciple returned and sayd to the houde. I cõmaũde the in ỹ name of saynt Martyn that thou holde thy peas. And anone ỹ houde was all styll as his tõgue had ben cutte of. The blyssed saynt Martyn was of grete humylite. For he mette at Paris a foule lepre/horryble to al men And he kyssed hym and blessed hym. And anone he was all hole. ¶ Whan he was secretly in the vestry he had no chayre/ne neuer no man sawe hym syt. In the chirche & in his chambre he sate vpon a thre foted stole. He was of moche grete dignite for he was lyke vnto the apostles/& that was by the grace of the holy ghoost that descended in hym in the lykenes of fyre/ lyke as he descended in the apostles. And the apostles visyted hym/lyke as he had ben one of them. And it is redde in ỹ dyalogue/that he sate on a tyme alone in his cell/& Seuere & Galle abode hym wout the gates/the whiche were smytten sodeynly with grete fere/for they herde dyuerse people speke togyder within ỹ cell. And whan they had tolde it to sayt Martyn/saint Martyn sayd. I wyl tell it you but I praye you tell it to no body. Agnes Tecle & Marye came to me. And cõfessed that they had ofte visyted hym/and also Peter & Poule came ofte to vysyte hym. And he was of grete humylite/for whan the emperour Maximyen had on a tyme bydden hym to a feest/the drynke was brought to Martyn for to drynke/& eche man wende ỹ he wolde haue gyuen after to ỹ kyng/but he gaue it to his preest/for he wyst well ỹ there was none worthy to drynke tofore ỹ preest/& iudged in hyselfe that it was not a thỹge worthy yf he had gyuen it to ỹ kyng or his neyghbours tofore the preest. He was of moche grete pa

cyence/for he kepte so grete pacyēce/that he that was souerayne preest was often tymes hurte of his clerkes without punysshyng them/ne therfore put them not out of charite/neuer man sawe hȳ angry ne neuer man sawe hym wepe ne laugh/ne neuer was in his mouthe but Jesu chryst/ne in his herte but pyte peas and mercy. ¶ It is redde in ẏ same dyalogue that saynt Martyn was clad w̄ a sharpe clothyng blewe/& w̄ a grete course mātel hangynge here & there vpon hym/& rode vpō his asse. And horses ẏ came agaynst hym were aferde of hym/in suche wyse that they ẏ rode on them fell down to the erth. And than they toke Martyn & bette him greuously. And he sayenge no thȳge suffred gladly ẏ strokes/& they enforced them to bete hȳ more/& hym semed ẏ he felte no harme/ne set not by ẏ strokes/ne was not moued ne angry w̄ them. And than they returned to theyr horses/whome they foūde lyenge fast to ẏ groūde/& they myght no more moue them than a roche/tyll they returned to saint Martyn & cōfessed theyr synne & trespace/& ẏ they had so done by ignoraūce/& prayed hym to pardon them/& to gyue them lycence to departe/& so he dyd/& than the beestes arose and went forth theyr waye a good pace. He was of grete besynes in prayers For there was neuer hour ne momēt (as it is sayd in his legende) but ẏ he prayed/or els went to his lesson/for he neuer ceased/but he redde or prayed in his courage For lyke as it is a custome to ẏ smythes ẏ werke in yren/ẏ otherwhyle whan they smyte the yren for to alledge & ease them of theyr labour/they smyte on ẏ stythy or anduell. In lyke wyse saynt Martyn alwaye whā he laboured or dyd ony thȳge he prayed cōtynually. He was alway of grete cruelte toward hymselfe/& harde & sharpe. Seuere sayth in a pistle vnto Eusebe/that on a tyme whā he came in to a place of his dyocese/ẏ clerkes had made redy for hym a bedde full of strawe. And whan he laye theron/he doubted that it was softer than it was whiche he was wont to lye on. For he was acustomed to lye on the bare groūde/& but one couerlet of hayre vpon his bedde/& thā he beynge angry arose/& threwe awaye the strawe & layde hym downe on the bare groūde. And about mydnyght all ẏ strawe was set a fyre. Martyn arose and supposed to haue escaped/& myght not. For he was so enuyronned w̄ fyre/ẏ his clothes brenned. And thā he returned to his prayers acustomed/& made the signe of the crosse and abode in the myddle of the fyre w̄out ony touchynge of it/and felt the flambes well smellynge and swetely/whiche he had tofore founden euyll brennynge. And than ẏ monkes were all moued/& ranne thyder/and founde saynt Martyn in the myddle of the flambes without hurte/& they had supposed that he hadde ben all destroyed & brent with the fyre. He was moche pyteous agaynst them that wold be repentaūt & be penytent/them wolde he receyue in to the bosome of pyte. And whan the deuyll repreued this holy man saynt Martyn bycause he receyued to penaunce them that had ones fallen. And saynt Martyn answered to hym. yf thou moost cursed wretche woldest leue to turment the people/& repent the of thy cursed dedes/I wolde trust so moche in our lorde that he sholde gyue to the his mercy. He was moche pyteous vnto ẏ poore people. It is redde in the sayd dyalogue that the blyssed saynt Martyn went on a tyme to the chirche/and a poore man folowed hym. And saynt Martyn cōmaūded his archedeken ẏ he sholde go clothe this poore man. And whā he sawe he taryed ouer longe to clothe hym/he entred in to the sextrye & dyd of his owne cote/& gaue it to the poore man/and cōmaūded that he sholde go his waye anone. And whan the archedeken warned hym to go

do the seruyce. Martyn sayd ꝑ he myght not go tyll the poore man were clothed/ & ment hymselfe/but he vnderstode hꝑ not For he sawe hym clothed & couered with his cope/ & wyst not that he was vnder naked/and therfore he rought not of the poore man. And than he sayd to hꝑ/Why brꝑge ye no thꝑge for ꝑ poore man/brꝑge ye me than a vesture/ & let me be clothed for ꝑ poore man. And than he beynge con strayned wente to the market & bought a vyle cote and a shorte for .v. pens/whiche was nought worth/ & [illegible] and angrely threwe it down at his feet. And sayt Martyn toke it vp & clapse hꝑ [illegible] w̃ all secretly and the sleues came to his elbowes/ and the length was but to his knees/ and so went to synge the masse/and as he sange masse/a grete light of fyre descẽded vpon his heed/ & was seen of many that were there. And therfore he is sayd lyke & egal to ꝑ apostles. And to this myracle addeth mayster Johñ Beleth/that whã he lyfte vp his handes at the masse/as it is of custome/the sleues of ꝑ aulbe slode down vn to his elbowes. For his armes were not grete ne fleshely/ & the sleues of his cote came but to his elbowes/so ꝑ his armes abode all naked. Than were brought to hym by myracle sleues of golde and full of precyous stones of aũgels/whiche couered his armes couenably. ¶ He sawe on a tyme a shepe shorne and sayd. This hath accomplysshed the cõmaũdement of the gospell. For he had two cotes/ & hath gyuen one to hym that had none/ & thus sayd he/ye ought to do. He was of grete power to chace awaye the deuyls/for he put them out ofttymes fro diuers people It is redde in the same dyalogue that a cowe was turmented of ꝑ deuyll/ & was wood/ & confoũded moche people. And as sayut Martyn and his felawshyp sholde make a vyage/this wood cowe ranne agaynst them. And saint Martyn lyfte vp his hande/ & cõmaunded her to tary. And she abode styll without mouynge. Than sayut Martyn sawe the deuyll/ whiche sate vpon the backe of the cowe/ & blamed hym/ & sayd to hym. Departe ꝑ fro this mortall beest/ & leue to turment this beest that noyeth no thynge. And anone he departed/ & the cowe kneled downe to ꝑ feet of this holy man/ & at his cõmaũdement she returned to her company full mekely. ¶ He was of moche grete subtylite for to knowe the deuyls/they coude not be hyd fro hym/for in what place they put them selfe in/he sawe them. For somtyme they shewed them to hym in fourme of Jupyter/or of Mercurye/ & other whyle they transfygured them in lykenes of Venus or Mynerue/whome euerych he knewe & blamed them by name. ¶ It happed on a daye that ꝑ deuyll appered to hym in ꝑ fourme of a kynge in purpre/ & a crowne on his heed/ with hosen & shone gylte/ w̃ an amyable mouth & glad chere & visage And whan they were bothe styll a whyle the deuyl sayd. Martyn knowe ꝑ whom thou worshippest/ I am Chryst that am descẽded in to erth/ & wyll fyrst shewe me to the. And as sayt Martyn all ameruayled sayd no thynge/yet ꝑ deuyl sayd to hꝑ Wherfore doubtest ꝑ Martyn to byleue me/whan ꝑ seest that I am Chryst. And than Martyn blissed of ꝑ holy ghost sayd Our lord Jesu chryst sayth not ꝑ he shall come in purpre/ne with a crowne resplendyssh ynge/ I shall neuer byleue ꝑ Jesu chryst shall come/ but yf it be in habyte & forme suche as he suffred deth in/ & that the sygne of ꝑ crosse be borne tofore hym. And w̃ that worde he vanysshed away/ & all ꝑ hall was fylled w̃ stenche. ¶ Saynt Martyn knewe his deth lõge tyme tofore his departyng/ the whiche he shewed to his bretherne. And whyles he visited the dyocese of Tours for to appease dyscorde that was there/ & as he went he sawe in a water bydes that plonged in ꝑ water whiche awayted & espyed fysshes/ & ete

them. And than he sayd. In this maner deuyls espye folcs/they espye them ꝑ be not ware/they take them ꝑ knowe not/ but ben ignorannt/& deuoure them ꝑ ben taken/& they may not be fulfylled ne sacyate with them that they deuoure. And than he cõmaunded them to leue the water/& that they sholde go in to deserte coũ trees. And they assembled them & wente vnto the wodes & moũtaynes. And than he abode a lytell in that dyocese/& began to wexe feble in his body/and sayd to his disciples that he sholde departe & be dyssolued. Than they all weppynge sayd. Fader wherfore leuest thou vs/or to whom shalt thou leue vs all desolate & dyscõforted/the raufshyng wolues shall assayle thy flocke & beestes. And he than moued with theyr weppynges wepte also/and prayed sayenge. Lorde yf I be yet necessary to thy people/I refuse no thynge ꝑ labour/thy wyll be fulfylled. He doubted what he myght best do. For he wold not gladly leue them/ne he wolde not longe be departed fro Jesu chryst. And whã he had a lytell whyle ben turmented w̃ the feuers/& his disciples prayed hꝑ where as he laye in ꝑ asshen dust & hayre ꝑ they myght laye some strawe in his couche where he laye/he sayd. It apperteyneth not but that a chrysten man sholde dye in hayre & in asshes/and yf I sholde gyue to you an other ensample/I my selfe sholde synne. And he had his handes & his eyen towarde ꝑ heuen/& his spiryte was not losed fro prayer. And as he laye towarde his bretherne/he prayed that they wold remeue a lytell his body/& he sayd. Bretherne let me beholde more ꝑ heuen than the erth/so that the spiryte may addresse hꝑ to our lord. And this sayenge he sawe the deuyll that was there/& saynt Martyn sayd to hym. Wherfore standest thou here ꝑ cruell beest/thou shalt fynde in me no thynge synfull ne mortall/the bosome of Abraham shall receyue me. And with this worde he rendred & gaue vp to our lorde his spiryte/in the yere of our lorde CCC.lxxxvij. and the yere of his lyf. iiij score & one. And his chere shone as it had ben glorifyed. And the voyce of aũgelles was herde syngynge of many that were there. And they of Poityers assembled at his deth/as well as they of Tours. And there was grete altercacyon. For ꝑ poyteuyns sayd/he is our mõke/we requyre to haue hym. And the other said/he was taken from you and gyuen to vs. And at mydnyght all the poyteuyns slepte/and they of Tours put hym out of the wyndowe/& was borne with grete ioye/and had ouer the water of Leyre by a bote vnto the cyte of Tours. ¶ And as Seuere bysshop of Coleyn on a sondaye after matyns visyted & went aboute the holy places ꝑ same houre that saynt Martyn departed out of this worlde/he herde ꝑ aũgels syngynge in heuen. Than he called his archedeken & demaunded hym yf he herde ony thynge. And he sayd nay. And the bisshop bad hym to herken diligently And he began to stretche forth his necke & addresse his eres & lent vpon his staffe. Than ꝑ bysshop put hymselfe to prayer for hꝑ. Than he sayd ꝑ he herd voyces in heuen. To whome ꝑ bysshop sayd. It is my lorde saynt Martyn whiche is departed out of this worlde/& the aũgels bere hym now in to heuen. And ꝑ deuyls were at his passyng/but they foũde no thynge in hym/& went awaye all confused. And the archedeken marked the daye and the houre/and knewe veryly after that saynt Martyn passed out of this worlde ꝑ same tyme. And Seuere ꝑ monke whiche wrote his lyfe/as he slepte a lytell after matyns/lyke as he wytnesseth in his epistle Saynt Martyn appered to hꝑ cladde in an aulbe/his chere was ryght amyable to beholde/swete & clere/his eyen were bryght/clere/& full of lytell sparkles/his heere was of purple colour/holdyng a bo

ke in his ryght hande / Whiche the sayd Seuere had wryten of his lyfe / & Whan he had gyuen hym his blessyng / he sawe hym moũt vp in to heuen / & as he coueyted for to haue gone With hym / he awoke. And anone the messengers came Whiche sayd that that same tyme saynt Martyn departed out of this World. And on the same daye saint Ambrose bysshop of Mylan sange masse / & slepte vpon ỹ awter by twene ỹ lesson of ỹ prophecy & the epystle & none durst Wake hym / & the subdeken durst not rede ỹ epystle Without his leue And Whan he had slepte the space of thre houres they awoke hym & sayd / syr the houre is passed / & the people bẽ wery for to abyde / Wherfore cõmaũde ỹ the clerke rede the epystle. And he sayd to them / be not angry / Martyn my broder is passed vnto god / & I haue done ỹ office of his departyng & buryenge / & I coude no sooner accõplysshe ne make an ende of ỹ last orysson / bycause ye hasted me so sore. Than they marked the daye & the houre / & they foũde that saynt Martyn Was than passed out of this World and gone to heuen.

¶ Mayster John Beleth sayth ỹ kynges of Fraũce Were Wonte to bere his cope in batayle / & bycause they kepte this cope / they Were called chapellayns. And after his deth the yere .lxiiij. Whan saynt Petrue had enlarged his chirche / & Wolde transporte ỹ body of saynt Martyn therin / they Were in fastỹges & vygyles ones twyes / thryes / & they myght in no Wyse moue the sepulcre / & as they Wolde haue lyfte it / a ryght fayre old man appered to them & sayd / Wherfore tary ye / se ye not that saint Martyn is all redy for to helpe you / yf ye set to your handes With hym. And than anone they lyfte vp ỹ sepulcre / & brought it to ỹ place Where as he now is worshipped. And than anone this olde man vanysshed awaye. This trãslacyon was made in the moneth of Juyllet. And it is sayd ỹ there Was than two felowes one lame / & that other blynde. The lame man taught ỹ blynde man ỹ Waye / & the blynde man bare the lame man / & thus gate they moche money by truandyse / & they herde saye ỹ many seke men Were heled / Whan the body of saynt Martyn Was borne out of ỹ chirche on processyon & they Were aferde lest the body sholde be brought tofore theyr hous / & ỹ peraventure they myght be heled / Whiche in no Wyse they Wolde not be / for yf they Were heled they shold not gete so moche money by truandyse as they did / & therfore they fledde fro ỹ place & Went to an other chirche / Where as they supposed that ỹ body sholde not come. And as they fledde / they encoũtred & mette the holy body sodeynly vnpurueyed / & bycause god gyueth many benefaytes to men not desyred / & that Wolde not haue them / they Were bothe heled agaynst theyr Wyll / and Were sory therfore. And saynt Ambrose sayth thus of the holy saynt Martyn. He destroyed ỹ temples of the cursed errour / he reysed ỹ baners of pyte / he reysed deed mẽ / he cast deuyls out of bodyes in Whiche they were / and alledged by remedy of helth them that trauayled in dyuerse maladyes and sekenesses. And he was foũden so perfyte that he clad Jesu chryst in stede of a poore man / & the vesture that ỹ poore man had taken / the lord of all ỹ World cladde hym Withall. That Was a good largesse that diuynite couered. O gloryous vesture & inestymable gyft clothed & couered bothe that knyght and the kynge. This was a gyfte that no man may prayse of whiche deserued to clothe ỹ deite. Lorde ỹ gauest to hym Worthely the reWarde of thy confessyon / thou puttest vnder hys Worthely the cruelte of ỹ arryens. And he Worthely for ỹ loue of martyrdom / neuer dredde the turmẽtes of the persecutours / What shal he receyue for ỹ oblacyon of his body that for the quantite of lytel vesture Whiche Was but halfe a mantell / deserued to

clothe & couer god / & also to se hym. And gaue so grete medicyne to them ꝑ trusted in god: that some he heled by his prayers and other by his cõmaũdementes. Than let vs praye to saynt Martyn. &c.

## Here folowyth the lyfe of saynt Bryce. And fyrst of his name.

Bryce is sayd of breos / ꝑ is to saye in greke as mesure / and of scio scis that is to knowe. And thus the exposycyon of this name Bricius or Bryce is as moche to saye as knowynge mesure. For at ꝑ begynnynge of his infancye whan he was yonge / he was full of wantonnes & folyes / but he coude well after ꝑ mesure of hȳselfe demaũde & coũseyle & gouerne well other / & excuse hymselfe by mesure.

Bryce was archedekē of sayt Martyn / and was moche greuous to hym / & sayd of hym many thynges vnreasonable. And on a tyme a poore man came to Bryce & demaũded of hym where the bysshop was / & how he sholde knowe hym. And he bad hym go in to ꝑ chirche / and hym that ꝑ there shalt se lokynge vp towarde heuen as a madde man / or one fro hymselfe / ꝑ same is Martyn. And the poore man went & foũde saynt Martyn. And whan he had receyued that he asked saynt Martyn called saynt Bryce & sayd to hym. Bryce semeth it to the ꝑ I am a fole or frātyke. And he forsoke it & denyed it for shame / & said he had not said so. And saynt Martyn sayd. I haue herde it / for myn eres were at thy mouth whan thou saydest it to ꝑ poore man openly. I tell & saye to ꝑ forsothe that I haue obteyned & haue graũte of god that ꝑ shalte succede me in this bisshopryche / but know for certayne that ꝑ shalt suffre therin many aduersytees. And whan Bryce herde hym saye so / he scorned him sayenge. Sayd I not true whā I sayd he was a fole. And after ꝑ deth of saynt Martyn Bryce was electe & made bysshop of Tours / whiche fro than forthon entended all to prayer / & how be it ꝑ he had bē proude / yet he was alway chaste / & in the .xxx. yere of his bisshopryche / a woman whiche than relygiously clad whiche was his lauender / & had washen his clothes / had cõceyued & borne a childe / whiche all ꝑ people sayd ꝑ the bysshop had gotē / & they assembled at his gate wt̄ stones / & sayd. We haue longe suffred thy lechery for ꝑ loue of sayt Martyn / & for his pyte. But now we wyll no more kysse thy hādes / whiche ben accursed. But he denyed ꝑ fayte & dede manly & sayd. Bryng to me ꝑ childe. And whā he was brought he was .xxx. dayes olde & saynt Bryce sayd to hym. I conjure the by the sone of god that ꝑ saye to me tofore all this people / yf I haue engendred the. And the childe sayd / ꝑ arte not my fader. And the people yet not content / bad hym to demaũde who was his fader. And he sayd / that apperteyneth not to me to do / I haue done that apperteyneth to me for myn excuse. And ꝑ people sayd that this was done by arte of enchaũtemēt / & sayd playnly he sholde not seygnoury ouer thē thus falsly vnder ꝑ shadowe of a pastour And than yet for to purge hym / he bare in his lappe or his vestement coles all brennynge vnto the tombe of saynt Martyn / & his vestement neuer brenned ne had no harme. And thā he said / lyke as my vestement is vnhurte & not brent of these coles but is hole & not corrupte of ꝑ fyre / in lyke wyse is my body clene of touchyng of ony woman. And yet ꝑ people byleued hym not / but bette hym / & dyd to hym many iniuryes / & put hym out of the bysshoprychē / bycause ꝑ worde of saynt Martyn sholde be accomplysshed. And than saynt Bryce went his waye wepyng & came to the pope & abode there .vij. yere. And purged hym of that he had trespaced to saint Martyn. And ꝑ people made a newe bysshop named Justynyen / and sent hym to

Rome for to defende ỹ cause agaynst Bryce. And as he went thyderward he dyed in the cyte of Uercellence. Than ỹ people made one Armenon bysshop in his stede/ and in ỹ seuenth yere returned w̃ auctorite of the pope/ & toke his lodgynge symple wout ỹ cyte. And ỹ same nyght Armenon the bysshop dyed/ & Bryce knewe it by dyuyne reuelacyon/ and sayd to his people that they shold aryse & haste them for to go & bury ỹ bysshop of Tours/ whiche was deed. And as Bryce entred at one gate/ the deed bysshop was brought in at an other gate. And whan he was buryed saynt Bryce toke his see or syege/ & was bysshop after that seuen yere/ and ledde an holy & laudable lyfe. And in the.xlvij. yere of his bysshoprychе he passed vnto our lorde god/ to whome be gyuen laude and glorye. Amen.

## Here followeth the lyfe of the holy virgyn saynt Clare.

There was a meruaylous holy woman in the cyte of Assyse/ whiche was named Clare. Fyrst ye shall vnderstande ỹ her natiuite was moche worthy & noble. It is redde that as touchynge ỹ worlde she was of ryght noble lygnage/ and as touchynge ỹ spiryte to ỹ regarde of the state of vertues and noble maners towarde god/ she was of ryght noble reputacyon. Than for to shewe ỹ after her natyuite she was a deuout spouse to god she is worthy to be of grete recõmendaciõ It is redde ỹ whan her moder was ensaynted or grete w̃ chylde of her/ on a tyme as she was before the crucyfyxe Weppyng & prayenge/ ỹ of his grace he wold graũte to her ỹ delyueraũce of her fruyte with ioye & gladnes/ she herd a voyce sodeynly sayenge to her. Woman haue ỹ no doubte/ for wout peryll ỹ shalt be delyuered of a doughter/ whiche shall by her doctryne enlumyne all ỹ worlde. And therfore as soone as she was borne/ she did do name her at the font Clare. Secondly is foũden in her lyfe & knowen grete plente of vertues. It is redde that this holy virgyn after ỹ tyme of her infancye was so composed in all good maners/ in porte/ in mayntene & in cõtynuaũce/ that all other myght take of her fayre & good ensample for to mayntene & gouerne them. And in especyall she had so grete pyte of ỹ poore people/ ỹ oftẽ tymes she spared her owne mouth/ & sente by secrete messengers suche as she sholde her selfe haue be susteyned by. Also in makynge deuoute prayer she had so grete pleasure/ ỹ oftẽ tymes it semed to her beynge in orysons/ that her spiryte was refresshed w̃ the swetenes of heuen. She was in her araye lyke other but by penaunce she chastysed her body. For how well ỹ for ỹ honour of her frẽdes she was nobly apparayled/ yet neuerthelesse she ware alwaye ỹ hayre on her bare body. And from her infancy her hert had determyned ỹ for to dye she wolde neuer haue other spouse than Jesu chryst. And many other & plente of vertues shone in her/ whiche were ouer longe to recoũte. Thyrdly how saynt Fraũceys shewed to her the waye of trouth. It is redde ỹ as soone as saynt Clare herde the renome of sayt Fraũceys/ it was spradde ouer all ỹ worlde as it were a newe man sent in to ỹ worlde/ she wynge how we ought to folowe the newe waye of Jesu chryst/ she neuer myght haue rest in her hert tyl she was comen to hym/ & that to hym she had opened her hert. Thã after she had swetely vnderstanden hym/ & had receyued of hym many an holy/ swete and aũgelyke worde. Saynt Fraũceys exhorted her aboue all other thynges to flee the worlde bothe w̃ herte & body. And to this he enioyned her ỹ on palmesondaye she sholde halowe ỹ feest w̃ the other people/ but the nyght folowynge in remembraũce of the passyõ of Jesu chryst/ she shold turne her

ioye in to Weppynge & afflyccyons. For in
suche Wyse to Wepe the passyon of Jesu
chryst kynably she myght come to heuen
as virgyn & espouse of god Well eurous &
happy. ¶ Fourthly how she had no quyet
nes in her herte tyll she had accõplysshed
her thought & purpose. Jt is redde that
saynt Clare thus enformed of saint Fraũ
ceys coude haue no rest in her hert/ tyll ỹ
nyght assigned & ỹ houre she yssued out
of ỹ cite of Assyse in Whiche she dwelled/
& came to ỹ chirche of our lady of porciun
cula/ & there ỹ freres receyued her/ Whi-
che awoke in ỹ sayd chirche/ & abode for
her tofore ỹ awter of ỹ blessed virgin Ma
rye/ & there her heere Was cut of/ & after
they ladde her in to an abbey of nonnes/ &
there lefte her. ¶ Fyfthly how her frẽdes
despised this Werke ordeyned by our lord
Jt is redde Whã this lady Was thus or-
deyned/ she laboured & dyd so moche ỹ she
drewe her syster named Agnes in to her
cõpany/ Wherfore as well for ỹ one as for
that other/ ỹ carnall frendes of saynt Cla
re had her in indignacyon out of mesure/
Wherfore saint Fraũceys trãslated them
in to ỹ chirche of saynt Damyen/ Whiche
chirche by ỹ cõmaũdement of ỹ crucifyxe
he had repayred. And there this lady be-
gan ỹ relygyon that Was called of poore
systers/ & there she was enclosed in a lytel
cell Whiche saynt Fraũceys had edyfyed
¶ Syxthly she had humylite in her hert
Jt is redde ỹ saynt Clare edyfyed herself
souerayntly in humylite/ lyke as ỹ Wyse
man sayth. Of so moche ỹ a creature is
promoted/ of so moche ought he to be the
more humble. Therfore after ỹ she had as
sembled a grete couent of holy virgyns/
vnneth & With grete payne yf it had not
ben for ỹ obedience of saynt Fraũceys she
had neuer receyued ỹ souerayntc of them
And after ỹ she had receyued ỹ domyna-
cyon ouer them & gouernaunce/ she Was
tofore all other redy to serue them ỹ were
seke/ as she had ben an handmayde or ser
uaũt/ & was so humble ỹ she wold wasshe
the feet of her handmaidens & seruaũtes
Whan they came from Without fro theyr
Werke/ and dryed them/ & kyssed them.
¶ Seuenthly how saynt Clare kepte po-
uerte. Jt is redde ỹ for to kepe & folow po
uerte after ỹ gospel of Jesu chryst/ saynt
Clare put therto all her entent/ Wherfore
syth the begynnynge of her holy lyfe all ỹ
euer that came to her of fader & moder she
sold & gaue it for goddes sake/ in so moche
that for her ne for her systers she had but
symple fedyng & clothyng/ ne Wold none
other. And notwithstandynge ỹ she Was as-
soyled of ỹ pope of the bowe of pouerte/ &
therupon had receyued lettres of ỹ pope
moche sodeynly Weppynge/ she Wrote a-
gayne sayenge. J wyl Well be assoyled of
my synnes/ but ỹ bowe of pouerte J shal
kepe vnto ỹ deth. ¶ The eyght/ how in
necessyte Jesu chryst vysyted her. Jt is
redde ỹ on a tyme at ỹ houre of fiue in the
college of saynt Clare Was but one lofe of
breed/ ne there myght no more be had/
than saint Clare toke this lofe of ỹ hande
of the dyspenser/ & made than her prayer
And after of ỹ lofe made as many loues &
partyes as there Were systers/ & as soone
as euerych had receyued her parte/ how
Well it Was but lytell/ the dyuyne grace
multyplyed it so moche/ ỹ euerych lefte
some & had ynough. Also semblably it is
redde ỹ god dyd for her/ Whan in her col-
lege the pottes Were fayled. ¶ Nynthly
how in straytnes saynt Clare Was ruled
This holy lady was content wt̃ one poore
cote lyned wt̃ a mantell. She vsed neuer
pendaũtes ne furres of skynes/ but despẽ
ded all her tyme in keppynge her body in
seruage of ỹ spiryte. And there wt̃ thryes
in the weke she fasted in this maner/ ỹ she
neuer tasted thyng that Was soden. Also
euery yere she fasted two lentens breed &
Water onely/ saue the sondaye she toke a
lytell Wyne/ & shortly she lyued so strayt-
ly ỹ she became so feble ỹ saynt Fraũceys

cõmaũded her by ꝑ vertue of obedyence ꝑ she sholde fayle no daye but that she sholde take for her refeccyon an vnce & an halfe of breed. She was neuer without heyre nexte her flesshe/& for a pylowe she toke a blocke or a grete stone/she laye alway on the bare groũde/or for to take better her rest she laye otherwhyle vpon ꝑ cuttyng of vynes/vnto ꝑ tyme ꝑ saynt Fraũceys had cõmaunded her bycause it was ouer foule ꝑ she sholde vse to lye on a sacke full of strawe. ¶ Tenthly how she hath despi sed ꝑ iniquite of ꝑ fende our enemy. It is redde ꝑ in specyall she had a custome that from myddaye she was in prayers/& re membrynge ꝑ passyon & suffraũce of Je su chryst two houres durynge. And after in the euentyde she was alwaye a longe whyle in orysons. And it is redde ꝑ often tymes the fende appered to her by nyght sayenge/yf so be ꝑ ye absteyne you not fro wakyng & weppyng/ye shall for certayne be blynde. And she answered. He shal not be blynde ꝑ shall se our lorde in his glory. And whan the fende herde this answere anone he departed all confused/ne durst neuer after tempte her/ne lette her of her prayers. ¶ Enleuenthly god of his grace had perced her herte. It is redde ꝑ saynt Clare for to spende amorously the tyme ꝑ god had lent her/in especyall she was de termyned/that fro the houre of myddaye vnto euensonge tyme/she wold dyspende all that tyme in thynkynge & bewepyng the passyon of Jesu chryst/& say prayers & orysons accordyng therto. After vnto ꝑ fyue woũdes of ꝑ precyous body of Jesu Chryst/as smytten & perced to ꝑ herte w̃ the darte of ꝑ loue dyuyne. It is redde ꝑ fro ꝑ tyme on a sherthursdaye the houre of the maũdye vnto eester euen the sater daye she was remẽbrynge & thynkynge on ꝑ suffraũce of our lorde Jesus so bren nyngly/ꝑ she was rauysshed as all dron ken in the loue of god/that she knewe not what was sayd ne done aboute her/but as vnmeuable or as al insensyble/in stan dyng she helde her eyen fixed in one place ¶ Twelfthly how in her dysease & payne she was of god cõforted. It is sayd ꝑ she was by the space of.xv.viij.dayes in con tynuall languour & sekenes/neuertheles was neuer seen in her sygne of vnpacyen ce/but alway swete wordes & amyable/ in prayenge & thankyng god of all. And in especyal it is redde that in the sekenes in whyche she passed toward the ende of her lyfe/she was.xviij.dayes wout meet or drynke. And neuertheleſſe she was so swetely vysyted of god/that it semed vn to al them that sawe her/that she had no payne ne dysease/but yet more euery cre ature ꝑ came to her was cõforted in god. And in especyall it is redde/that whan ꝑ houre of deth approched/she whiche lõge tyme had lost her speche/began to speke and saye. Go out surely/thou hast a good saufcõduyte. And whã one of her systers beynge there present herde that/she de maũded her to whom she spake. And she answered/to my soule/whom I se abas shed to departe fro my body/for he ought not to doubte/for I se ꝑ holy virgyn Ma ry whiche abydeth for me. And this said our blyssed lady entred in to the chambre where saynt Clare laye/& she was crow ned w̃ a crowne right clere shynynge/that the obscurete of the nyght was chaũged in to clerenes of myddaye/& she brought with her a full grete multytude of other virgyns all nobly crowned/amõge who me there was one ꝑ bare a ryche mantel to whome she sayd. Gyue hyther ꝑ man tell. And whã she had swetely embraced her/she clad her w̃ the mantel. At at that same tyme was weppynge about her the college of systers/& in especial Agnes the syster of sayt Clare/makyng grete mone & sorowe. Than saint Clare sayd swetely My syster dyscõforte you not/for ye shall haue to god of me a good & true aduocate & ꝑ Agnes shalt soone after folow me in to

glozy. Now is it well reason & right that we saye & shewe of the grete meruayles that god shewed foz saint Clare by her holy prayers/foz she was verytable/true & wozthy of al honour. That grete tẽpest ꝑ was in ꝑ tyme of Frederyk ꝑ emperour/ wherof holy chirche had so moche to sufre/ꝑ in dyuers partyes of ꝑ wozlde was moche warre/so ꝑ by ꝑ cõmaũdemẽt of ꝑ emperour were batayles establysshed of knyghtes/& with ꝑ so many archers of saracyns as they had ben hylles of flyes foz to destroye ꝑ people/castelles & cytees The saracyns ran as wood men tyll they came to the gates of Assyse/& the felon saracyns ꝑ ben full of all cruelte & falshede/ & seke no thynge but foz to slee & destroye christen mennes blode/& as they came to the cloystre of the pooze ladyes of saynt Dampen/& the holy ladyes had so grete fere that theyr hertes melted in theyr bodyes/& ranne weppynge to theyr moder saynt Clare. And she that was seke wout fere of herte made her to be ladde tofoze her enemyes vnto the doze/& dyd do bere tofoze ꝑ body of our lozde/ꝑ whyche was in a pixe moche rychely garnysshed & deuoutly. And this holy lady was on her knees sayenge with weppyng teres vnto our lozde. Ha fayze lozde god please it you that they that serue you & ben dysarmed whome I nourysshe foz your loue be not brought in to ꝑ handes & power of ꝑ paynyms. Fayze swete lozde I beseche the ꝑ thou kepe thy handmaydẽs & seruaũtes. Foz I may not kepe them in this poynt. And our lozde anone sente of his specyall grace a voyce as it had ben a chylde/whiche sayd to her. I shall kepe you alwaye. O swete lozde kepe this cite yf it please ꝑ whyche hath gyuen to vs suche thynges as hath ben nedefull to vs foz the loue of you. And he answered. The cyte shall haue some greuaunce/but neuertheless I shall kepe and defende it. Than this holy virgyn saynt Clare arose fro her prayer/ whiche had yet her vysage all bewepte/ & cõfozted moche swetely her systers that wepte/& sayd to them. I cõmaunde you fayze doughters ꝑ ye cõfozte you in good fayth/& trust ye onely in our lozde/foz the saracyns shall neuer do you harme. Thã anone the saracyns had so grete drede & fere that ouer the walles & by those places ꝑ they had entred they fledde hastely And were in this wyse by the ozyson and prayer of saynt Clare destroubled & put fro theyr entrepryse. Than cõmaunded she to all them ꝑ had herde the voyce that in no maner they sholde discouer ne tell it to ony ꝑ lyued. ¶ An other tyme it happened ꝑ an olde squyer ful of vayne glozy/ꝑ whiche was moche hardy in batayle/& was cayptayne of a grete hooste whiche Frederyk had delyuered to hꝫ/& came w̃ all his hooste foz to take the cyte of Assyse. He dyd do hewe down ꝑ trees & destroye the coũtree all about/& besyeged the cyte and sware ꝑ he wolde not departe thens tyll he had taken the cyte. And thus was the cyte besyeged foz to haue ben taken. And whan saynt Clare ꝑ handmayde of Jesu chryst herde the tydynges/she had grete pite/& dyd do call her systers & sayd to them. Ryght swete doughters/we receyue dayly many benefaytes of this cyte/& it sholde be a grete vnkyndnes to vs yf we socoured it not in this grete nede as moche as we may. Than cõmaũded she to bzynge asshes/& sayd to her systers ꝑ they sholde discouer theyr hedes/and she her selfe fyrst caste grete plente of asshes vpon her heed/and after vpon the hedes of all the other/& sayd to them. Now go fayze doughters & with all your hertes requyze & prayze ye to our lozde ꝑ he wyll delyuer this cyte. And than euerych by themselfe in grete weppynges and teeres made theyr ozysons & prayers deuoutly to our lozde/in suche wyse ꝑ he kepte and defended the cite that on the mozowe the hooste departed out of ꝑ coũtree/& it was

not longe after that they all were deed & slayne. It sholde not be accordynge ꝑ we sholde hele & kepe secrete the meruaylous vertue of her prayer/the whiche at ꝑ begynnynge of her cõuersyon/she cõuerted a soule to god. For she had a syster yonger thã her selfe was/whose cõuersacion she moche despyzed. And in all her prayers ꝑ she made/she prayed at ꝑ begynnynge w̃ all her hert to our lord/ꝑ lyke as she & her syster had ben in ꝑ worlde of one herte/& of one wyll/ꝑ it myght please the fader of mercy ꝑ Agnes her syster whom she had lefte in ꝑ worlde myght despyse ꝑ worlde and sauour ꝑ swetenes of god/so that she myght haue no wyll to mary her/saue onely to god her true frẽde/in suche wyse that betwene them bothe/they myght espouse theyr virginite to our lord. These two systers loued meruaylously togyder & were moche sorowfull of theyr departynge/& ꝑ one more than ꝑ other/but our lorde graũted vnto saynt Clare the fyrst gyfte ꝑ she demaũded/for it was a thyng that moche pleased hym. After ꝑ seuenth daye ꝑ saynt Clare was cõuerted/Agnes her suster came to her/& discouered her secretnes & wyll to her/& sayd vtterly ꝑ she wolde serue god. And whan saynt Clare herd that/anone she embraced her/& said for ioye ꝑ she had. My syster ye be ryght welcome/I thanke god ꝑ he hath herde me for the/for whome I was in grete sorowe. How be it ꝑ this conuersyon was meruaylous/& yet more to be wondred/how saynt Clare defended her syster by her prayers. At that tyme were ꝑ good blyssed systers of saynt Michael of Pambo/whiche were ioyned to god/& they folowed the lyfe & werkes of Jesu chryst/& there was saynt Clare whiche felt more of god than ꝑ other. And she enformed her syster her nourryce how she shold rule her. And the parentes & kynnesmen of saynt Clare began a newe batayle and stryfe agaynst ꝑ virgyns. For whan they herde say that Agnes was gone to dwell with her syster Clare/there came on ꝑ morowe to ꝑ place where saynt Clare dwelled. xij of her kynnesmen & frendes all fro them selfe al enraged/& shewed not wout forth the malyce ꝑ they had in theyr herte/but gaue them to vnderstãde ꝑ they came for good. And whan they came within/they made no force of saynt Clare for to drawe her out/for they knewe well ꝑ they shold no thynge exployte of theyr entent/but they turned to Agnes & said to her. What makest thou here/come out w̃ vs home to thy hous. And she answered ꝑ she wolde neuer departe fro the company of saynt Clare. And a tyraũt knyght toke & drewe her by ꝑ heere/& the other toke her by the armes & caryed her forth aferre. And she whiche semed ꝑ she was amonge lyons and taken fro the hãdes of god/began to crye & sayd. Fayre dere syster helpe me/& suffre not ꝑ I be taken awaye fro ꝑ inly company of Jesu chryst. But the felons drewe this virgin agaynst her wyll ouer the moũtayne/and rente her clothes and drewe & raced out her heere. And the holy virgyn saynt Clare kneled downe and put her selfe to prayer/& prayed our lorde to gyue her syster a stronge herte and a stable/and that she myght by the puyssaũce of god ouercome and surmount the puyssaunce of the people. And anone the holy ghoost made her so puyssaũt & heuy that it semed that her body was fyxed to the groũde/in suche wyse that for all the force and power that they coude do/they myght not bere her ouer a lytell broke/& the men that were in ꝑ feldes and ryuer came for to helpe them/but they myght neuer remeue her fro the erth. And than one of them sayd in mockynge. It is no wonder though she be heuy/for she hath eten moche leed. Than ꝑ lorde Nouualte her vncle lyfte vp his arme for to bete her cruelly/but an ache and payne toke hym sodeynly/and it turmented hym a longe

tyme ryght cruelly. After that this sayd Agnes had suffred this longe wrastlyng of her kynnesmen & frendes came saynt Clare / & prayed them for goddes sake þ they sholde leue this batayle w̄ her syster & go theyr waye & take hede of themselfe And she receyued the cure and charge of Agnes her syster / Whiche laye there on þ groũde in grete dysease. And fynally her kynesmen departed in grete anguysshe & sorowe of herte. And than anone after she arose vp moche gladly / & had moche grete ioye of þ fyrst batayle þ she had suffred for the loue of Jesu chryst. And fro this tyme forwarde she ordeyned her selfe to serue god perdurably. And saynt Fraunceys cutte of her heere w̄ his owñ hãdes & enduced & taught her to serue god. And so dyd sayt Clare her syster. And bycause we may not shortly accoũte w̄ fewe wordes þ grete perfeccyon of þ lyfe of Agnes therfore we shall entende vnto the lyfe of saynt Clare the virgyn. Was it not grete meruayle of þ orysons & prayers of saint Clare Whiche were so stronge & so moche auayled agaynst the malice of the people Whan they fledde and were puyssaũt to brenne þ deuyls. ¶ It happed on a tyme that a moche deuoute woman of the bysshoprych of Pise came to one of þ ladyes for to yelde thankynges to god and saynt Clare / Whiche had delyuered her fro the handes of fyue deuyls. For they fledde & wayled þ the orysons of sayt Clare brent them all / & therfore they might no lenger dwell in þ place. The pope Gregory had moche grete fayth & grete deuocyon in þ prayers of the holy virgyn / & not wout a cause. For he had preued & felte certayne vertues therof / Whiche had holpen many & dyuerse þ had necessyte & nede. And Whan he was bysshop of Hostence / & after Whã he was pope / he sent his lettres to her / by Whiche he required her to pray for hym. And anone he felte hym eased & alledged by her prayers. Than certainly yf he whiche was bycayze of Jesu chryst by his humylite as we may se had so grete deuocyon to saynt Clare / of whome he requyred ayde / & recõmaũded hym to the vertue of her orysons / Well ought we thã to ensewe w̄ all our power þ deuocyon of suche a man. For he knewe well how moche loue is myght y / & how the pure virgyns haue delyuered entre in to þ doze of the herte of our lorde. And yf our swete lord gyue hymselfe to them þ loue hym ferme ly / how may he denye them / for whome they requyre hym deuoutly. Alway seen that they requyre hym that is nede & behouefull. The holy werke sheweth well the grete fayth / & the grete deuocyõ that she had in the holy sacrament of þ awter. For in that grete malady whiche had so vexed her that she laye in her bedde / she arose & did her to be borne from one place to an other / and dyd sprynne a fyne small cloth / of whiche she made moo than fyfty corporas / & sent them in fayre towels of sylke to dyuerse chirches in dyuerse places of Assyse. Whan she sholde receyue the body of our lord / it was meruayle to se þ teres that she wepte / of Whiche she was all wete. And she had so grete fere Whan she approched nygh vnto her sauyour / þ she ne doubted hym no lesse Whiche is in semblaũce very god in þ fourme of breed the sacramẽt / than hym that gouerneth heuen & erth / Whiche is all one. Thus as she had alway louenaũce & myde of Jesu chryst in her malady / so god cõforted her & visyted her in her infirmite & languour In the houre of þ natiuite of Jesu chryst at Chrystmas Whan the aũgels and the worlde made feest & songe of enioyenge of lytell Jesus þ was borne / all the poore ladyes went to matyns in theyr monastery & left alone theyr poore moder sore greued in her malady. Thã she began to thynke on lytel Jesus / & was sorowfull that she might not be at the prayse and seruyce of our lorde / & sayd in syghynge. Fayre lord

I wake here alone. And anone she began to here the freres ẏ songen ⁊ saynt Fraũceys/and herde well the iubylacyon/the psalmody/⁊ the grete melody of ẏ songe. How be it her bedde was not so nygh ẏ the voyce of a man ne of a womã myght not be herd ne vnderstande/yf god dyd it not by his curtesye/or yf god had not gyuen to her aboue all nature of man force ⁊ power to here it/but this passed all. For she was worthy to se in her oratory the ioye of our lorde. On the morowe whan the ladyes her doughters came to her she sayd to them. Blyssed be our lorde Jesu Chryst/for whan he lefte me/he lefte me not truly/⁊ I saye to you ẏ I haue herde this nyght all the seruyce ⁊ solempnite ẏ hath be done in ẏ chirche by saynt Fraũceys through the grace of Jesu christ. At the paynes of her deth our lorde cõforted her alwaye/for she drewe out of the holy woundes of Jesu Chryst a bytternes/of whiche her hert/her wyll ⁊ her thought were ful of anguisshes meruaylously byt ter/⁊ often she had ben dronken of the sorowe ⁊ teres ẏ she wepte for ẏ loue of Jesu chryst. For oftentymes the loue of god whiche she had imprynted in her hert wͤ in forth/she made to appere by signes out warde. She enformed ⁊ taught ẏ nouyces/⁊ admonested them to haue in theyr myndes the sorowe ⁊ payne of the deth of Jesu chryst/and ẏ she sayd wͤ her mouth she dyd it in her herte/⁊ gaue ensample. Whan she was secretely alone/tofore she myght saye ony thynge/she was all bedewed wͤ teres. She was moost deuoute ⁊ had more feruour of deuocyon bytwene vnderne ⁊ noone than ony other tyme/by cause she wolde ẏ in the houre that Jesu chryst was crucyfyed in the awter of the crosse ẏ her herte shold be sacrefyed to our lorde god. ¶ On a tyme it happed ẏ at ẏ houre of noone ẏ she prayed to god in her cell/⁊ the deuyl gaue to her suche a stroke vnder ẏ ere/ẏ her eyen ⁊ her visage were all couered wͤ blode. She had lerned an oreyson of ẏ fyue woundes of Jesu chryst whiche she oft recorded ⁊ remembred/by cause her herte ⁊ thought were nourysshed therin/⁊ myght fele ẏ delytes ẏ ben in Jesu chryst. She lerned ẏ offyce of the crosse of saȳt Fraũceys whiche loued her truly/⁊ she sayd it as gladly to her power as he dyd. She gyrd to her flesshe a corde wheron were.xiij.knottes whiche were full of pryckes of small nedles/⁊ theron small rynges. And this did she in remembraũce of ẏ woũdes of our lord. ¶ It happed on a tyme on an holy sherthursdaye/whiche is the daye whan our lorde had made his maũdy or souper/where as is remembred how god loued vnto the ende his disciples about ẏ houre of euen whã god began ẏ wrastlynge of his passyon. Than saynt Clare beynge heuy ⁊ sorowfull/enclosed her in ẏ chambre of her cell. And it happed ẏ she prayed longe ⁊ was sorowfull vnto ẏ deth/⁊ in that sorowe ⁊ heuynes she drewe a feruent loue full of desyre/for she remẽbred how Jesus in ẏ houre was taken/strayned/haled forth and mocked/in so moche ẏ of this remembraũce she was all dronken/⁊ sate in her bedde/all ẏ nyght was she so rauysshed ⁊ on the morowe ẏ she wyst not where her body was. the eyen of her heed loked sted fastly in one place wͤout remeuynge or lokynge asyde/⁊ the eye of her hert was so fixed in Jesu chryst ẏ she felte no thynge. One of her doughters more famylyer ⁊ secrete wͤ her than other/went ofte to her for to se her/⁊ alway she foũde her in one poynt. The night of ẏ saterday this good deuoute doughter brought a candell brennynge/⁊ wͤout spekyng made a sygne to her blyssed moder Clare/that she shold remembre ẏ cõmaũdemẽtes of saynt Fraũceys. For he had cõmaunded that euery daye she sholde ete somwhat. Thã as she stode tofore her with a candel brennynge saynt Clare came agayne to her estate/⁊

her semed ꝑ she was comē from an other worlde/ & she sayd. Fayre doughter what nede is of a candel/is it not yet daye. And she answered. Ryght dere fayre moder ꝑ nyght is passed/ & the day is gone/ & that other nyght is come. Fayr doughter said saynt Clare/this slepe ꝑ I haue made be blysse/for I haue moche delyred it/and god hath gyuen it to me/ beware ꝑ thou saye it neuer to no creature as lōge as I lyue. Whan our lorde knewe & apperceyued how well and how moche this holy Clare loued hym/ & the right grete loue ꝑ she had to ꝑ very crosse for ꝑ loue of hym/ he so enlumyned & preuyleged her ī suche maner ꝑ she had power to make tokens & myracles by ꝑ crosse/ for whā she made ꝑ sygne of ꝑ very crosse vpon them ꝑ were seke/anone ꝑ maladyes fled awaye. And so many myracles god shewed for her/of whiche I shall tell you some. Fyrst of a frere that was out of his wytte. ¶ On a tyme it happed ꝑ saynt Fraūceys sent to saynt Clare a frere named Steuen/ and was all madde fro hymselfe/ ꝑ she sholde make vpon hym ꝑ signe of ꝑ crosse/ for he knewe well ꝑ she was a woman of grete perfeccyō/ & he honoured her moche for ꝑ vertue ꝑ was in her. And she ꝑ was obeysaūt & good doughter of obedyēce/ blysse the frere by ꝑ cōmaūdemēt of saynt Fraūceys/ & made hym to slepe a lytell. And after she toke hym by the hande/ & he arose all hole/ & wente to saynt Fraūceys clene delyuered of all his malady. This blysse sayt Clare was a good maystresse & true for to enforme yonge people ꝑ knewe but lytell of religyon. And she was prelydent & vppermest of ꝑ maydens of our lorde/ & enfourmed them in good customes/ and taught them ryght well to do penaunce/ she nourysshed them by so grete loue ꝑ vneth ony tōgue may expresse/ she taught them pryuely to flee all noyse of ꝑ worlde bycause they sholde ioyne to our lord. And also she exhorted them ꝑ they sholde put fro them all carnall affeccyon & flesshely loue of theyr frendes/ & ꝑ they sholde not be ouer tender ouer them/ ne loue them ouer moche/ne houses ne londe/ but make them stronge to please & serue god/ she coūseyled them & warned that they sholde hate to do the wyll of the body/ & that the delytes & flesshely desyres of the flesshe/ they sholde with all theyr herte and good reason go there agaynst/ she said to them the fende of hell lyeth in a wayte & layeth his hokes & gynnes subtylly for to take & bynde the holy soules/ & yet they tempte more the good people/ than them of the worlde/ she wolde that they sholde wake and labour with theyr propre handes/ in suche werkes as she had establysshed to them. She wold ꝑ whan they had done theyr bodyly trauayle/ they sholde go to prayer/ for prayer is a thynge ꝑ pleaseth moche to god/ & she wolde ꝑ in prayenge they sholde rechafe theyr bodyes/ & ꝑ they sholde leue & deprelle neclygence/ & all coldnes of herte/ & be kyndeled & lyghted in ꝑ holy loue of god/ so that in stede of coldnes they sholde be hote in deuocyon. In no place ne in no cloystre was scylence better kepte ne holden/ there was no lauas in theyr speche ne euyll/ but they were so sober & so good/ that they shewed well that in theyr hertes was none euyll/ but all goodnes. The good maystresse saynt Clare herselfe spake so lytell ꝑ she restrayned them/ and thought meruaylously on theyr wordes/ how be it ꝑ in her herte ne in her thought was but all holynes/ this good lady purueyd to her doughters the worde of god by deuoute prechynges/ & had so moche ioye & gladnes perfoundly in her herte in herynge the wordes of the holy predicacyon that all her delyte was in our lorde Jesu chryst her espouse. For on a tyme as frere Phylyp Adryan preched/ a right fayre childe was tofore sayt Clare/ & abode there a grete parte of the sermon/ and beheld meruaylously & gra

cyously saynt Clare/ Wherof it happed ꝑ he that was worthy to knowe & se so hye thynges of saynt Clare/ receyued in that syght & beholdynge so grete a swetenes in his herte & so grete cōforte/ that it might not be sayd ne expressed. And how be it ꝑ she was not lettred/ yet herde she more gladly ꝑ sermon in latyn than in her vulgar tongue. She knewe well ꝑ within ꝑ shell was ꝑ kernell/ she herde ꝑ sermons entētyuely/ & assauoured them more swetely. She coude moche well drawe to her that was moost ꝓfytable for her soule/ & well knewe she ꝑ it was no lesse cōynge to gader fayre floures amonge the sharpe thornes/ thā to ete ꝑ fruyte of a fayre tree that is to say/ ꝑ she loued better a rude sermon well edifyenge thā a fayre polisshed lytell profytyng. ¶ On a tyme it happed that ꝑ pope Gregory defended ꝑ no frere sholde go to ꝑ hous of ꝑ ladyes wout his leue. And whan ꝑ holy moder sayt Clare knewe that/ she had moche sorowe in her herte/ bycause she sawe well ꝑ she myght not haue ꝑ whiche was nedefull/ whiche was ꝑ norysture of holy scripture/ & sayd to her systers w̄ a sorowfull herte. Now forthon well may the pope Gregory take fro vs all the freres/ whan he hath taken fro vs them ꝑ nourysshe our soules w̄ the worde of god. And anone she sent agayne all the freres of her hous to the mayster or ministre. For she sayd she had no thynge to do to haue freres to gete them bodyly breed whā they fayled them ꝑ nourisshed her & her systers with the worde of god. Anone as ꝑ pope Gregory herde this tydynge/ he repeled that whiche he had defended/ & set all at ꝑ wyll of god. This holy & good abbesse loued not onely ꝑ soules of her good doughters/ but thought well in her herte oftentymes how she myght serue theyr bodyes moost charytably/ for whan it was ryght colde/ she couered by nyght them ꝑ were feble/ & visyted them moche swetely. And yf she sawe ony trouble by ony temptacion or ony anger/ whiche happely somtyme/ she wold cal them secretly/ & cōforted them all wepyng. And other whyle she wolde fall down to ꝑ feet of her doughters ꝑ were ouercom & heuy & kneled tofore them/ so ꝑ the swetenes & debonayrte that the ladyes sawe in theyr good moder/ ꝑ she alledged & toke away theyr sorow/ wherof ꝑ ladyes her doughters coude her moche thanke. And thus lerned they to do well by deuocyon/ & to loue theyr good moder more swetely/ & so lowed by ꝑ ryght way ꝑ werkes of theyr good abbesse. And they merualled moche of ꝑ grete haboundaūce of holynes ꝑ god had gyuen to his spouse. Whan she had ben. xl. yere in ꝑ state of ryght holy pouerte/ it pleased our lorde to call her to be rewarded in heuen/ & sent to her a grete malady & multyplyed her languour & sekenes. She had somtyme done so sharpe penaūce ꝑ her body ne flesshe had no strēgth And at ꝑ last she was ouer seke/ & moche more thā she was wont to be. For as our lord had gyuen to her in helth rychesse of merytes/ of good vertues & of good werkes/ right so wold god enryche her in her sekenes/ to the ende ꝑ she sholde suffre for hym ryght grete payne and turmentes. For in suffrynge of sekenes is vertue perfyte. How & in what wyse she was vertuous in her malady and perfyte ye may here. For how be it ꝑ she had ben. xxbiij. yere in languour & malady/ yet neuer she grutched ne murmured ne playned/ but alway sayd holy wordes/ & rendred thankynges to our lorde. How be it ꝑ she was meruaylously agreued & seke/ so that it semed that she hasted moche to drawe to her ende. It pleased neuertheless to our lorde that he respyted her from the deth vnto ꝑ tyme that her ende myght be honoured and enhaunced here by the presence of the pope and of the cardynalles/ to whome she was especyall doughter. For whan the pope and the cardynalles

had abyden a grete whyle at lyons/saint Clare was thā meruaylously destrayned by sekenes/so ꝑ her doughters had grete sorowe at theyr hertes ꝑ them semed that a glayue had perced them/or ꝑ they had ben ryuen through w̄ a swerde/but our lorde shewed anone a bysyon to a hande mayde of his/whiche dwelled at sayut Poules/for it semed to her ꝑ she & her systers were at saynt Damiens tofore sayt Clare whiche was ryght seke/& her semed that this Clare lay in a ryght fayre bed & moche precyous/& her semed ꝑ her doughters wepte whan the soule sholde passe out of ꝑ body. And anone she sawe a ryght fayre lady at ꝑ heed of the bedde/& sayd to them ꝑ wepte. Fayre doughters wepe no more/for this lady shall ouercome all/& knowe ye ꝑ she shal not dye tyll ꝑ our lorde & his disciples shall come/& she shall not abyde lōge after ꝑ the pope & the courte of Rome shal come to perouse. And anone as ꝑ bysshop of Hostence herd saye that this holy womā was seke/anone in grete haste he went to se & visyte ꝑ spouse of Jesu chryst/for he was her ghostly fader/& had ꝑ cure of her soule/& nourisshed her w̄ pure herte & pure wyll/for he had alwaye deuoutly loued the holy virgyn. And than he gaue to her in her malady ꝑ body of our lorde/for ꝑ is the very fedyng of the soule/& he cōforted ꝑ other doughters by his sermons & holy wordes. Thā the holy moder wepyng prayed hym moche swetely that he wold take hede of her doughters there beynge/& of all ꝑ other. And that for ꝑ loue of our lorde he wolde remēbre her. And aboue all other thynges she prayed hym ꝑ he wolde do so moche ꝑ her preuylege of pouerte myght be cōfermed of the pope & of ꝑ cardynals. And he that loued her beryly & the religyon/and that had alway truly ayded her/promysed that he shold̄ do/& dyd it. In the yere after came the pope & cardinals to Assyse for to se the departynge of ꝑ holy virgyn/ and to put to effecte the bysyon that had ben seen and sygnefyed of her. For ꝑ pope is the hyghest man in erth vnder god/& that best representeth ꝑ persone of Jesu chryst. For lyke as our lorde had his disciples/whiche were ioyned to hym in erth In lyke wyse ꝑ pope hath his cardynals the whiche ben ioyned to hy̆ in holy chirche. Our lord god hasted hym as he that knewe the ferme purpose of his spouse saynt Clare/& hasted for to honour her & to set in the palays of the kynge of paradyse his poore pylgrym. And the good lady also couepted & wysshed with all her herte that she myght be delyuered of her mortall body/and that she myght se in heuen Jesu Chryst/as she that had ensewed hym in the erth with all her herte in very pouerte. Her membres were bruysed & troubled by grete sekenes that the body myght not endure/for it was ouer moche enfebled/so that our lorde called her fro this worlde/and ordeyned for her helth perdurable. Than pope Innocent the fourth & the cardynalles came with hym for to visyte the handmayde of god of whome he had better proued the holy lyfe/than of ony woman that was in his tyme. And therfore he knewe certaynly ꝑ it was reason ꝑ he sholde come & honour her with his presence. And whā he came in to ꝑ hous of ꝑ ladyes/he went thyder where as this holy saynt laye/& toke to her his hande for to kysse. And the pope whiche was curteys stode vpon a tree/& toke to her his fote for to kysse by grete humylyte. And she toke it and kysted it moche swetely/& after enclyned herselfe to the pope moche humbly/and requyred hym with a swete chere that he wolde assoyle her of all her synnes. To whome he sayd/wolde god that we had no more nede of absolucyon of synnes ꝑ we haue done than ye haue. And than he assoyled her of all her synnes/& gaue to her largely his benedicey̆. And whā they were all

departed / for as moche as she had receyued that daye by ꝑ handes of ꝑ mynystre prouyncyall ꝑ very body of our lorde / she lyfte vp her eyen to our lorde in heuen / & ioyned her handes togyder / & than sayd. Ha my ryght swete & fayre doughters / our lorde Jesu chryst by his debonayre hath done to me so grete good / & gyuen to me so grete a gyfte / ꝑ heuen ne erth may not knowe / for J haue receyued this day a moche hygh lorde / & also haue seen his vicayre. The good doughters were about the bedde whiche wepte / & abode for to be orphelyns / wherof they had moche grete sorowe in theyr hertes / for ꝑ deth of theyr moder perced theyr hertes lyke as it were a swerde / whiche doughters departed not fro her for hongre ne for thurst ne for no slepe / ne they thought neyther of bedde ne of table. All ꝑ delytes ꝑ they had was for to crye / to wepe & to make sorow And amõge all ꝑ other / her syster whiche was a moche deuoute virgyn wepte many teres / & sayd to saynt Clare her syster. Fayre & ryght swete syster departe not awaye fro me / & leue me not here alone. And saynt Clare answered to her moche swetely. Fayre swete syster / it pleaseth to god that J departe fro this worlde / but wepe no more fayre syster / for ye shall come hastely to our lorde after me. And also J saye to you that our lord shall do to you grete cõforte and consolacyon tofore or ye dye. After this ꝑ holy & good Clare drewe fast to her ende. And the people had to her grete deuocyon. And ꝑ prelates & cardynalles came ofte to se her / & honoured her as a very saynt. But there was a meruaylous thynge to here. For she was by the space of .xij. dayes that neuer entred in to her body no corporall meet. And she was so stronge by ꝑ suffraũce & grace of god / that she conforted in ꝑ seruyce of god all them ꝑ came tofore her / and desyred & charged them to do well. And whã frere Reynalde whiche was debonayre came for to se her / & behelde the grete sekenes ꝑ she had longe tyme suffred / he preched to her & prayed her moche to haue pacyence And anone she answered to hꝑ freely & debonayrly. Syth that the holy man saynt Fraũceys the seruaũt of Jesu chryst hath shewed to me the waye of trouth / & that J haue felt & knowen the wyll & grace of Jesu chryst by ꝑ aduertysement of saynt Fraũceys / knowe ye ryght dere broder ꝑ no paynes dysplease me / ne no penaunce greueth me / ne no sekenesses ben to me harde ne dysplesaũt. And thã answered she to the frere. Whan she felte our lorde knocke at ꝑ gate for to haue her soule out of this worlde / & requyred ꝑ good folke & spirytuall shold be w̃ her / that she myght here of them ꝑ holy wordes of god / & specyally ꝑ wordes of ꝑ deth & passyon of Jesu Chryst. And amonge all other came a frere named Aymbers / whiche was one of ꝑ noblest prechers that was in erth / & that ofte tymes spake & sayd noble & holy wordes ardaunt and good / of whose comynge she was moche gladde / & prayed hym that yf he had made redy ony newe thynge / that he shold saye it. And than ꝑ frere opened his mouth & began to say so swete wordes / ꝑ they were lyke sparcles of fyre & ardaunt feruour or hete / wherof the holy virgyn had moche grete consolacyon. Than she turned her & sayd to her doughters. Swete doughters J recommaũde to you ꝑ holy pouerte of our lorde And gyue ye to hym thankynges for that he hath done to you. Than she blyssed all them that had deuocion to her and to her ordre / and gaue largely & wysely her blessynge to all ꝑ poore ladyes of her ordre ꝑ were there tofore her. The two felowes of saynt Fraũceys ꝑ were there / of whome that one was named Aũgell cõforted thẽ that were full of sorow. And ꝑ other frere kyssed deuoutly & holyly ꝑ bedde of her ꝑ sholde passe to our lord. The holy ladyes sorowed moche the losse of theyr moder / &

as moche more as they cryed and wepte without forth/so moche more were they ardaũtly greued ẅin forth. Than saynt Clare began to speke to her soule al softly Go sayd she/go surely/for ꝑ hast a good guyde & conduytour in the waye where as thou shalt go/whiche shal well lede ꝑ the right waye. Go sayd she hardyly/for he that made the and sanctifyed the/shal kepe the/for he loueth ꝑ as tenderly as ꝑ moder dothe her chylde. Lorde god (sayd she) blyssed be thou that madest me. And than one of her systers demaũded her to whome she spake. I haue (sayd she) spoken to my soule/& without fayle her glorious conduytour is not ferre from her. Than she called one of her doughters & said to her. Fayre doughter seest thou the kyng of glory whome I se. But ꝑ doughter sawe hym not/for ꝑ wyll of god was that one shold se ꝑ an other sawe not. For there was an happy wydowe & cõfortable whiche sawe hym with ꝑ eyen of her heed amonge the teres that she wepte/& yet neuertheless she was woũded to the hert with a darte full of swetenes and of sorow. Thã she turned her syght toward the dore of the hous/& sawe a grete company of virgyns entre in to the hous all cladde ẅ whyte clothes/& eche of them bare a crowne of golde on theyr hedes/& amonge all other there was one moche more clerer & fayrer than ꝑ other/whiche bare a crowne of golde wyndowed/out wherof yssued a ryght grete clerenes/ꝑ all the hous was so clerely lyght/that it semed ꝑ nyght to be clere daye. And this lady ꝑ was so clere approched to ꝑ bedde where as the spouse of her sone lay/& she enclyned vpon her/& embraced her moche swetely. Than the virgyns brought a mantell of ryght grete beaute/and the virgins enforced them to serue & to couer the body of saynt Clare/& well to make redy the hous. And on ꝑ morowe was ꝑ feest of saynt Laurence. And than dyed & departed out of this mortall lyfe the holy lady & frende of our lorde. And anone the soule of her was crowned in euerlastyng ioye. The spiryte of her was moche benignely & ioyously losed & delyuered fro ꝑ flesshe. And whan the body abode in the erth/the soule went ẅ god/whiche was her lyfe. And blissed be the holy company of god/that fro the valey of this worlde cõduyted the holy soule of this lady in to the moũtayne of heuen/where ꝑ blyssed lyfe is. Now is this blyssed virgyn in the company of them that ben in ꝑ courte of heuen. Now hath she chaũged her poore lytell lyf/whiche hath brought her for to syt at ꝑ table where ꝑ grete delytes ben. Now hath she for ꝑ lytell lyf of humylite and of sharpnes ꝑ blyssed regne of heuen where as she is cladde & arayed with the robe of perdurable glory. Anone the tydynges were spredde abrode ꝑ the blissed virgyn was departed. And whan ꝑ people of Assyse herde therof/they came to ꝑ place bothe men & women by so grete cõpanyes/that it semed ꝑ in the cyte abode neyther man ne woman/and all cryenge O dere lady & frende of god/& therwith they prayed her/& wepte moche tenderly. The potestate & the prouost of the cyte ran moche hastely thyder/& with them many companyes of knyghtes & of people armed/whiche all ꝑ daye & all nyght kepte the body of the holy virgyn moche honourably. For they wolde in no wyse ꝑ the towne sholde not haue by ony aduenture domage or hurte in takynge awaye the tresour ꝑ laye there. On the morowe came the byeayre of Jesu chryst & all the cardynalles with hym with all ꝑ cyte of Assyse vnto the chirche of saint Dampen And whan it came therto that they shold begyn the masse for ꝑ blissed saynt Clare it happed that he that began wold haue begon the offyce of them that were deed. And anone ꝑ pope sayd that they ought better do the offyce of virgyns/than the

offyce of deed folke / so that it semed that he wolde canonyse her tofore or she was buryed. Than answered ỹ wyse man the bysshop of Hostence and sayd it was more accustomed to saye of them that ben deed in this case. And than they sayd ỹ masse of Requiem / and all the prelates and the bysshop of Hostence began to preche / and toke theyr mater how all ỹ Worlde is vanite / & began to prayse moche gretly this swete saynt / saynt Clare / & how she had despysed the Worlde & all that was therin. Than the cardynals that were there went fyrst & dyd holyly ỹ seruyce aboute the holy body and the offyce lyke as it is accustomed. And bycause ỹ them semed neyther ryght ne reason that ỹ precyous body sholde not be ferre fro the eyte / they bare it to saynt Georges w̃ so grete feest syngynge & praysynge god in ympnes & laudes / and in so grete melody that there was honour ynough. And in the same place was fyrst buryed the body of saynt Fraũceys. And fro this tyme forthon came moche people euery day to the tombe of saynt Clare / and gyuynge praysynge and laude to our lord god. And verytably this is a ryght very saynt and glorious virgyn regnynge with the company of aungelles / to whome god hath gyuen so moche honour in erth. Ha swete virgyn praye thou vnto Jesu Chryst for vs. For thou were the fyrst floure of ỹ holy poore ladyes / whiche hast drawen to penaũce without nombre / and that they may conduyte vs to the lyfe perdurable. Amen.

¶ It was not longe after gretely that Agnes syster of saynt Clare was somoned and called to Weddynge of the very lambe Jesu chryst / and also saynt Clare ladde her syster vnto the ioye perdurable full of delyces / there be now ỹ two doughters of Syon / whiche were systers germayns of grace & of nature / & ben now herytours of ỹ ioye of heuen / there where they fele the swetenes of god / and enioye with hym. Now is Agnes in the ioye and in the cõsolacyon that Clare her syster had promysed to her tofore that she dyed. For lyke as Clare brought her out of the worlde / so brought she her selfe in the crosse of penaunce / by whiche she is shynynge in heuen. Thus went Agnes after her syster ryght soone out of this mortall lyfe full of wepynge & of sorowe vnto our lorde / whiche is lyfe of the soule in heuen / whiche regneth with the fader and holy ghoost. Amen.

¶ Here folowyth of the myracles whiche were shewed after her deth.

The tokens & myracles of sayntes ought to be shewed / prayed & honoured / & also wytnessed / whan ỹ werkes in the lyfe were holy & full of perfeccyon. We fynde not many sygnes ne myracles that saynt Johñ the baptyst dyd / neuertheless he is a moche holy saynt a greter than suche one as haue be shewed for many myracles. And therfore I saye that ỹ right & holy lyfe & the grete perfeccyon of saynt Clare whiche she vsed & demened here in erth / ought well to suffyse and wytnesse ỹ she is a very saynt / yf it were not for ỹ people whiche haue more deuocion and more greter fayth vnto the sayntes whan they se ỹ sygnes & myracles that god sheweth for them. I knowe well ỹ saynt Clare was in the waye full of merytes / & that she was rayssshed in the profoũdnes of ỹ grete clerenes & light of heuen. Neuertheles though she were resplendyssaunt / well sauerous / & ryght full of grete myracles / as is wel declared by the cardynals of Rome. Wyne othe of trouth ỹ I haue made & my cõscyence constrayneth me ỹ I wryte to my power the lyfe truly / and the myracles of her / how well I passe ouer many fayre thynges.

¶ There was a childe named Jakemyn of Perouse whiche had in his body ỹ de-

uyll/in suche wyse that Jakemyn fell in the fyre/as he ẏ coude not kepe hȳ. Som tyme he hurtled strongly agaynst ẏ groũ de/somtyme he bote ẏ stones/so ẏ he brake his tethe/ & otherwhyle he brake his heed/that all his body was blody/& fouled his mouth/& put out his tongue/and somtyme he lay & walowed & was roũde so ẏ ofte he layde his thye in his necke/& euery daye twyes this maladye came to hym/& two persones myght not kepe hȳ ne holde hym/ but ẏ he wolde despoyle & vnclothe hȳ maugre them bothe. There coude no phisycyen ne wyse man ẏ was in all ẏ coũtree fynde ony remedy ne gyue coũseyle to ease hym/but ẏ fader whiche was named Quindelor whan he sawe ẏ he coude fynde no coũseyle ne remedy for this malady/began to crye & call on saint Clare ẏ holy virgyn/& sayd. To the ẏ art worthy of all honours I auowe my childe/whiche is meschaũt and caytyfe/and praye the right swete saynt/that ẏ wylt sende to my chylde helth/and forthwith went to her tombe full of byleue to haue his request/and layde the chylde vpon ẏ tombe of the virgyn/& made his prayers And anone he was delyuered of ẏ malady/ne neuer was seke after of ẏ sekenes/ne neuer hurte hym by reason of that malady. ¶ Alexandryne of Perouse had in her body a ryght felonous deuyll/whiche had so vtterly power ouer her/that he made her descende from a roche that stode vpon a ryuer of water/& made her to flee ouer the water/as she had ben a byrde/& made her to lyght vpon a lytell bough of a tree whiche henge ouer ẏ ryuer/& cesed not to playe there/also for her synne/it happed ẏ she lost her lyft syde/& was lame of that one hãde/& she assayed moche yf she myght be heled by ony medycyne. But all the medicynes ẏ she toke auayled her not. And than she came to ẏ tombe of saynt Clare with grete repentaunce of herte/& began to requyre saynt Clare that she wolde helpe her. And anone she was heled & redressed in all helth/and her syde was hole & soũde also/& delyuered of the possessyon of ẏ deuyll whiche was in her/and of many other sekenesses & maladyes tofore the sepulture of saynt Clare. ¶ A man borne in Fraunce came on a tyme fro ẏ courte & fell in a malady/ẏ he was out of his wytte/& myght not speke/& so demened his body ẏ he myght haue no rest/& was moche ouer straũge and hydous to loke on. No mã myght so holde him/but ẏ he brake fro them maugre them that held hym/& brake asondre cordes or ony other thynge ẏ they boũde hym w̄. And they of his coũtree brought hym to saynt Clare. And anone he was heled and well delyuered of his malady. ¶ There was a man named Valentyne despole/whiche had an horryble malady that he fell of ẏ foule euyl well. vj. tymes in a daye. And therwith he was lame of one thye/so that he myght not go/but he was set vpon an asse/ẏ whiche brought hym where as saint Clare lyeth/and he was set tofore the tombe thre nyghtes & two dayes. And on the thyrde daye w̄out touchynge of ony body/his thye began to romble and made so grete a noyse/that it semed that the bone brake & forthwith he was hole of his dyseases. ¶ Jacob ẏ sone of Spoletyne had bẽ two yere blynde/so that he must be ladde. For whan he had no leder/he wente here & there. And on a tyme the chylde that ladde hym let hym go alone/& fell so that he brake his arme/and a grete wounde in his heed. And it happed on a nyght as he slepte by the brydge of Margue/there appered to hym in his slepe a body/and sayd to hym Jacob wherfore comest thou not to me for to be hole. And on the morowe he recoũted his dreme vnto two other blynde men all tremblyng. And the blynde men tolde to hym that there was newly deed a lady in the cite of Assyse/to whome god

shewed many myracles to them ꝑ came to her tombe seke & dyseased/& whā they sholde departe were all hole. And anone as he herde that/he was not slowe/but hasted hym & came first to Polete/& that nyght he sawe the same vysyon ꝑ he had fyrst seen that other nyght tofore. On a tyme he went & ranne by ꝑ waye/& for ꝑ desyre to haue his syght he went ꝑ night to Assyse/& whā he came thyder/he foūde so moche people in ꝑ monastery/& lyenge tofore the tombe of ꝑ holy birgyn that he myght not entre ne come in to ꝑ monastery ne to the tombe where ꝑ birgyn laye. And thā he layd a stone vnder his heed/& abode there w̄ grete deuocyon sorowynge and angry ꝑ he might not entre. And the same nyght as he slepte he herde a voyce that sayd to hym. Jacob yf ꝑ mayst come and entre here in/god shall do well to the. And on ꝑ morow whan he was awaked he began to praye w̄ grete teres/that the people wolde gyue & make to hym waye for the loue of god/& besought the people cryenge them mercy ꝑ they wold bryng hym in/& the people began to make hym waye. And anone he did of his hosen and shone/& despoyled hȳ by grete deuocyon/ and he put his gyrdle aboute his necke/ & so went to the tombe. And there beynge in grete deuocyon fell a slepe a lytell/and saynt Clare appered to hym & sayd to hȳ Aryse vp for thou art all hole. And anone he arose & sawe clerely. And whā he sawe that he was enlumyned & sawe the clerenes of ꝑ daye by ꝑ merytes of saint Clare he praysed & glorifyed our lord that had done to hym so moche boūte/and prayed the good people to gyue praysynges and thankyges to god. ¶ There was a mā of Perouse whiche was named good John the sone of Martyn/& went for to fyght agaynst them of Fulmes. And as that one parte & that other began to stryue/& began to cast stones so grete and so fast that this John had his one hande all to frusshed & broken of a stone. And bycause he had grete desyre to be heled/he despended moche money on maysters and surgyens/but he coude fynde none ꝑ coude hele hym/but that he abode alway lame on his hande/ne myght do no thynge/ne werke therwith/therof he had so grete sorowe/that he hasted hym for to haue it smytten of many tymes. But whan he herde the grete meruayles that our lorde had done for saynt Clare/he auowed that he sholde vysyte her. And than came to ꝑ sepulture of saynt Clare the holy birgyn and bare thyder an ymage of waxe in his hande/& layd hym downe vpon ꝑ tombe. And anone he was perfytly heled of his hande. ¶ There was a man named Petrius of ꝑ castell of Bycoune/whiche had ben thre yere seke/& was so febled that by the strength of his malady he was all dryed vp/and had so moche payne in his reynes/that he was becomen so croked ꝑ he went lyke a beest. For whiche cause his fader ladde hym to the best maysters and medycynes that he myght fynde & knowe/and also to suche as entremeted of broken bones/& the fader wolde well haue spent all his goodes on ꝑ condicyon to haue his sone hole. And whan he herd saye of the maysters that no physyke ne no man myght hele hym of his málady/ than he thought to go to saynt Clare/& lede his sone thyder/and so he dyd/and layde hym tofore the sepulture of the holy birgyn. And he had not bē longe there but by the grace of god & by the merytes of the holy birgyn he was all hole/and arose vp guaryssched of all his maladye/ and gaue laude/thankynges/and prayesynges to our lorde god & to saynt Clare/ and prayed the people to do in lyke wyse bycause of his helthe. ¶ There was also a chylde of the age of two yere in the towne of saynt Quyryte/in the bysshoprych of Assyse/whiche was borne croked in the backe/and lame/so that his

thyes and feet turned thwarte and went in suche wyse that it was all out of ordre And whan he was fallen he coude not arise. His moder had oftetymes auowed hym to saynt Fraūceys & was not therby holpen. And whan she herde that god shewed newe myracles for saynt Clare/ she bare the chylde to her sepulture/ and abode there certayne dayes. But within a fewe dayes his legges began to growe and his thyes within ꝑ skynne were redressed naturally/ & he went vpryght/ & was all guarysshed & made all hole. And thus he that had ben dyuerse tymes at saynt Fraūceys was heled by ꝑ merytes of his good disciple saynt Clare by ꝑ vertue of our lorde Jesus. ¶ A burgeys of Angulam named James de franke had a chylde of fyue yere of age/ whiche had no feet for to bere him/ ne had neuer gone ne myght go/ wherfore his fader wepte ofte/ and sorowed moche at his herte for his deformyte/ and thought it a reproche to hym to haue suche one disfygured borne of his blode. For he laye on ꝑ erth & in the asshes walowynge and adressynge hym agaynst the walles/ despyzyng by nature to helpe hym/ but myght & power fayled hym. Than his fader & moder auowed hym to saynt Clare/ that he sholde be her seruaūt yf by her prayers & merytes he myght be heled. And as soone as the fader & moder had made theyr auowe/ the holy virgyn heled her seruaūt/ so that he had his right lymmes/ & went vpryght And anone the fader & moder ladde hym to saynt Clare/ whiche wente leppynge & rennynge praysynge our lorde and thankynge hym. And than the fader & moder offred hym vnto our lord. ¶ There was a woman of the castell of Bruane named Pleniere/ whiche had ben longe seke in her raynes/ in suche wyse ꝑ she myght not go without helpe ne adresse her but with grete payne/ & was all croked. It happed that on a frydaye she dyd her to be borne to the tombe of saynt Clare/ and prayed her ryght deuoutly that she wold helpe her. And it happed as she prayed was sodeynly made all hole. And on the morowe ꝑ was saterdaye she wente vpright al hole on her feet home to her hous where as ꝑ day tofore she was borne for feblenes. ¶ There was a mayde of ꝑ lōde of Perouse/ whiche had her throte gretly swollen of a malady called ꝑ escroweles whiche she had longe/ & had aboute her necke and throte a twenty botches called glaūdres/ so that her necke semed greter than her heed/ & ofte she had ben ledde to saynt Clare/ & ꝑ fader & moder of ꝑ mayde had prayed her deuoutly to hele theyr doughter. And it happed on a night as ꝑ mayde lay tofore the tombe/ she began to swete/ & the escroweles & the malady began to mollyfye & to remeue. And anone after ꝑ malady vanysshed away all clene & so hole ꝑ by the merytes of saynt Clare there was seen no sygne ne token therof. ¶ One of the systers of the ordre of saynt Clare in the tyme ꝑ she lyued had suche a malady in her throte/ whiche syster was named Andree/ but it was of one thynge meruayle/ how that amonge the systers whiche were as precyous stones all full of the feruent loue of the holy ghost/ that suche one that was so colde myght dwell amonge them/ as was this Andree so folysshe/ ꝑ dishonoureth the other virgyns Than it happed on a nyght ꝑ she distrayned her selfe by ꝑ throte/ that she was almoost estrangled/ whiche thynge saynt Clare sawe & knewe by ꝑ holy ghoost/ & sayd to one of her systers/ now go hastely & take a softe egge/ & bere it to syster Andree of ferriere for to rume her throte/ and come agayne & brynge her with ꝑ hyder to me. And than she hasted her/ & founde the same Andree ꝑ she myght not speke/ for she had almoost strangled her wt her owne handes/ & she releued her as moche as she myght/ & brought her to her good

moder. Than saynt Clare sayd to her. Thou caytyfe go and confesse the of thyn euyll thoughtes/ & I wote well that our lorde wyll hele the/ but amende thy lyfe/ that ẏ mayst dye of some other maladye than this whiche ẏ hast suffred so longe. And anone as saint Clare had sayd these wordes/ she began to repent her w̄ good herte/ & amended her lyfe meruaylously/ & was all hole heled of ẏ escroweles by ẏ grace of god/ but she dyed anone after of an other malady. ¶ In ẏ londe of Assyse there was a wolfe ouer sore cruell/ whiche turmented ẏ countree and the people and ranne vpon them & slewe & ete them So there was a womā named Gallane of the moūt of Gallum/ whiche had chyldren/ & the wolfe had rauysshed & borne awaye one of them/ & had eten hȳ/ wherfore she wepte oft. And on a tyme ẏ wolfe came for his praye as he had done tofore for to deuour some chylde. And it happed that this woman was besy in her werke/ whiche she had in hande/ & one of her sones went out/ & anone ẏ wolfe caught hym by ẏ heed/ & ranne w̄ hym towarde the wode. And a man that was amonge the vynes labourynge herde the chylde braye otherwyse than he had herde ony and came rēnynge to ẏ moder of ẏ chylde and bad her se yf she had all her chyldren for he sayd that he had herde the crye of a chylde otherwyse than they be wonte to crye. And anone ẏ moder loked & sawe ẏ the wolfe had rauysshed her chylde/ and went towarde ẏ wode with hym lyke as he dyd with that other/ and cryed as hye as she myght crye. Ha gloryous virgyn saynt Clare saue my chylde & kepe hym/ and yf thou do not I shall go drowne my selfe. And therwith ẏ neyghbours came out & ranne after the wolfe/ & founde the chylde whome the wolfe had lefte/ & an hoūde besyde hym lyckyng his woūdes. For ẏ wolfe fyrst toke hym vp by ẏ heed/ and after toke hym by the raynes for the more easyer to bere hym/ & the bytyng of his tethe appered bothe in his heed & raynes. And than the moder went w̄ hym to saynt Clare ẏ had so well holpen her/ and brought her neighbours w̄ her/ & shewed the woūdes of ẏ childe to all them ẏ wolde se them/ & thanked god & sayt Clare ẏ she had her chylde agayn rendred to her. ¶ There was a mayde of ẏ castel Conuary/ whiche sate on a tyme in a felde/ & an other woman had layde her heed in her lappe/ & in the meane whyle there came a wolfe whiche was acustomed to renne on ẏ people/ & came to this mayde & swalowed ẏ vysage & all ẏ mouth/ & so ranne with her to ẏ wode. And the good womā that rested in her lappe whan she sawe it was moche abasshed/ & began to call on saynt Clare & sayd. Helpe helpe sayt Clare & socour vs/ I recōmaūde to ẏ at this tyme this mayde. And she whome the wolfe bare sayd to the wolfe. Arte ẏ not aferde to bere me ony ferder/ that am recōmaūded to so grete and worthy a lady. And with ẏ worde that ẏ mayde sayd/ ẏ wolfe all cōfused & ashamed set softly the mayde downe & fledde away lyke a thefe And so she was delyuered. Than let vs praye vnto this gloryous virgyn saynt Clare to be our aduocate in all our nedes and by the merytes of her that we may so amende our lyf in this present worlde/ ẏ we may come vnto euerlastyng lyfe and blysse in heuē. Amen.

¶ Here foloweth the lyf of saynt Barbara.

IN the tyme ẏ Maxymyen regned there was a ryche man a paynym

Whiche adoured & worshypped ỹ ydolles Whiche man Was named Dyoscorus. This Dyoscorus had a yonge doughter Whiche was named Barbara/ for whom he dyd do make an hygh & stronge toure/ in Whiche he did do kepe & close this Barbara/ to ỹ ende that no man sholde se her bycause of her grete beaute. Than came many prynces to ỹ sayd Dioscorus for to treate wt̄ him for ỹ mariage of his doughter/ Whiche Went anone vnto her & sayd. My doughter certayn prynces be comen to me Whiche requyre me for to haue ỹ in maryage/ Wherfore tel to me thyn entent and What Wyll ye haue to do. Than sayt Barbara returned all angry toward her fader & sayd. My fader I praye you ỹ ye wyll not cõstrayne me to mary/ for therto I haue no Wyll ne thought. After this he departed fro her & Went in to ỹ towne Where there Was one makyng a cesterne or a pyscyne. For he had many Werkmen for to pfourme this Werke/ & also he had tofore ordeyned how he sholde paye vnto eche of them theyr hyre/ & after this he departed thens & Went in to a ferre countree Where he lõge sojourned. Thã saynt Barbara ỹ ancyll of our lord Jesu chryst descẽded fro ỹ toure for to come se ỹ werke of her fader/ & anone she percepued that there Were but two Wyndowes onely/ ỹ one agaynst the south/ & ỹ other agaynst the north/ Wherof she Was moche abasshed & amerueyled/ & demaunded of the Werkmen Why they had not made moo Wyndowes. And they answered ỹ her fader had so cõmaunded & ordeyned. Than saynt Barbara sayd to them. Make me here another wyndowe. They answered dame We fere & drede to angre your fader whiche cõmaũded vs to make no moo/ ne We dare not therfore make no moo. The blyssed mayde sayd. Do & make ỹ I com maũde you/ & I shall content my fader/ & shall excuse you agaynst hym. Than dyd they that she cõmaunded to them by the maner that she enseygned & shewed them Whan the holy saynt Barbara walked & came vnto ỹ cesterne/ she made With her fynger toWarde the oryent a crosse With her thombe in ỹ stone of marble/ the Whiche crosse is there yet vnto this day/ Whiche euery mã may se ỹ cometh thyder by deuocyon. And Whan she came vnto the syde Where as ỹ Water descended in to ỹ cesterne/ she blyssed it & made the sygne of the crosse/ & incontynent the Water Was halowed/ in Whiche all they ỹ Were seke receyued helth/ yf they had pfyte bylene in god & in the blyssed mayde. In ỹ same cesterne Was this holy mayde baptysed of an holy man/ and lyued there certayne space of tyme in takynge onely for her refeccyon hony socles & locustes/ folowynge the holy precursour of our lorde saynt Johñ baptyst. This cesterne or pyscyne is semblable to the fountayne of syloe/ in Whiche he that was borne blynde recouered there his syght. It is also lyke to the pyscyne named probatica/ in Whiche the impotent by the Worde of god was made hole. These pyscynes or pecynes ben foũtaynes perpetuelles/ in Whiche al maner seke men in What someuer malady they Were greued or turmented ỹ went therin receyued fully theyr helth. In this fountayne is lyuynge Water/ & it is the Water that the samarytane requyred of our lorde to haue of the holy piscyne. ¶ On a tyme this blyssed mayde Went vp vpon the toure/ & there she behelde the ydolles to Whiche her fader sacrefyed & Worshypped/ and sodeynly she receyued the holy ghoost/ & became meruaylously subtyll & clere in the loue of Jesu Chryst. For she Was enuyronned With the grace of god almyghty of souerayn glory and of pure chastyte. This holy mayde Barbara adourned With fayth surmoũted the deuyll For whan she behelde ỹ ydolles/ she scratched them in theyr vysages/ in despysynge them all & sayenge. All they ben made

lyke vnto you Whiche haue made you to erre / and all them that haue affyaūce in you. And than she went in to the toure / & worshypped our lorde. ¶And whan the werke was fully perfourmed / her fader returned from his vyage / and whan he sawe there thre wyndowes / he demaunded of the werkmen / wherfore haue ye made thre wyndowes. And they answered / your doughter hath cōmaunded so. Than he made his doughter to come afore hym / & demaunded her why she had made thre wyndowes. And she answered to hym & sayd. I haue done them to be made bycause thre wyndowes lyght all the worlde and all creatures / but two make derknes. Than her fader toke her and went downe in to ỹ pyscyne demaūdynge of her how thre wyndowes gyue more lyght than two. And sayt Barbara answered. These thre fenestres or wyndowes betoken clerely / the fader / the sone and the holy ghoost / the whiche ben thre persones & one very god / on whome we ought to byleue and worshyp. Than he beynge replenysshed with furour / incontynent drewe his swerde to haue slayne her. But ỹ holy virgyn made her prayer and than meruaylously she was taken in a stone & borne on a mountayne / on whiche two shepeherdes kepte theyr shepe / ỹ whiche sawe her flee. And than her fader whiche pursewed after her / went to the shepeherdes & demaūded after her. And that one whiche wolde haue preserued her / sayd that he had not seen her / but ỹ other whiche was an euyll man shewed & poynted her with his fynger / whome the holy saynt Barbara cursed / & anone his shepe became locustes / & he cōsumed in to a stone. And than her fader toke her by the heere & drewe her down fro ỹ moū tayne / & shette her fast in pryson / & made her to be kepte there by his seruaūtes vn to the tyme that he had sent to the iudge for to delyuer her to the turmentes. And whan the iudge was aduertysed of the fayth & byleue of ỹ mayde / he dyd her to be brought tofore hym. Her fader wente with her accompanyed w̄ his seruaūtes thretenynge her with his swerde / & delyuered her vnto the iudge / & conjured him by the puyssaunce of his goddes / that he sholde turment her w̄ horryble turmētes and paynes. Than sate ỹ iudge in iudgement / & whan he sawe ỹ grete beaute of saynt Barbara he said to her. Now chese whether ye wyll spare yourselfe and offre to the goddes / or els dye by euyll turmentes. Saynt Barbara answered to hym. I offre my selfe to my god Jesu Chryst the whiche hath created heuen and erth and all other thynges / and fye on you deuylles whiche haue mouthes & can not speke / they haue eyen & can not se / they haue eres and here not / they haue noses and smell not / they haue handes & may not fele / and they haue feet and may not go / they that make them / be they made semblable to them / and all they that haue fyaūce and byleue in them. Than became the iudge all wood and angry / and commaunded to vnclothe her / and bete her with synewes of bulles / and rubbe her flesshe with salte. And whan she had longe endured this / that her body was all blody / the iudge dyd do close her in a pryson vnto the tyme that he had delybered of what turmentes he myght make her to dye. And than aboute mydnyght descended a grete lyght and clerencsse in to the pryson / in whiche our lorde Jesu chryst shewed hym to her sayenge. Barbara haue confydence and be ferme and stedfast / for in heuen and in erthe thou shalte haue grete ioye for thy passyon / therfore doubte not the iudge / for I shall be with the / and I shall delyuer the fro all thy paynes that ony shall make the suffre. And incontynent she was all hole. And than whan our lorde had sayd thus he blysshed her and remoūted in to heuen.

Than saynt Barbara was gretly reioyced by the grete cōforte of our lorde. And on the morowe the kyng cōmaūded that she shold be brought tofore hym/ & whan she was come/ he sawe that her woūdes appered not/ but was all hole/ & he sayd to her. Beholde Barbara ẏ bounte of our goddes/ & how moche they loue the. For they haue heled thy woūdes. Than the blyssed Barbara martyr of Jesu Chryst answered to the iudge. Thy goddes ben semblable to the/ without vnderstādyng How may they hele my woundes/ they may not helpe themselfe/ he ẏ heled me is Jesu Chryst the sone of god/ the whiche wyll not haue the bycause thy herte is so indurate & harde with ẏ deuylles. Than the iudge replenisshed of yre cōmaūded ẏ she sholde be hanged bytwene two forked trees/ & that they shold breke her raynes with staues/ & brenne her sydes w̄ brennynge lampes/ and after they made her strongly to be beten/ & knocked her heed with a mallet. Than saynt Barbara behelde & loked vpwarde to heuen sayenge Jesu Chryst. thou knowest the hertes of men/ & knowest my thought/ I beseche ẏ to leue me not. Than cōmaūded ẏ Judge to the hangman that he sholde cutte of w̄ his swerde her pappes. And whan they were cutte of/ the holy saynt loked agayne towarde heuen sayenge. Jesu Chryst turne not thy vysage fro me. And whan she had longe endured this payne/ the iudge cōmaūded that she sholde be ladde betynge through the stretes. And ẏ holy virgyn the thyrde tyme behelde ẏ heuen and sayd. Lorde god that couerest heuen with cloudes I praye the to couer my body/ to ẏ ende that I be not seen of ẏ euyll people/ & whan she had made her prayer our lorde came ouer her/ & sente to her an aūgell whiche cladde her with a whyte vestement. And ẏ knyghtes ladde her to a towne called Dallasion/ & there ẏ iudge cōmaūded to slee her with ẏ swerde. And than her fader all enraged toke her from the iudge/ & ladde her vpon a moūtayne. And saynt Barbara reioyced in hastynge to receyue the solace of her vyctory. And than whan she was drawen thyder/ she made her oreyson sayenge. Lorde Jesu chryst whiche hast fourmed heuen & erth I beseche ẏ to graūt me thy grace & here my prayer/ that all they that haue memory of thy name & my passion/ I praye the that thou wylte not remembre theyr synnes/ for thou knowest our fragylyte. Than came there a voyce downe fro heuen sayenge vnto her. Come spouse Barbara & rest in ẏ chambre of god my fader whiche is in heuen/ & I graūte to ẏ that thou hast requyred of me. And whā this was sayd/ she came to her fader & receyued ẏ ende of her martyrdom with saynt Julyen. But whan her fader descended from the moūtayne/ a fyre descended fro heuen on hym & consumed hym/ in suche wyse that there coude not be foūden ony asshes of all his body. This blyssed virgyn saȳt Barbara receyued martyrdom with saynt Julyen the seconde nonas of Decembre. ¶ A noble man called Valentyne buryed the bodyes of these two martyrs/ and layde them in a lytell towne/ in whiche many myracles were shewed in the laude & glory of almyghty god. And saynt Barbara the holy martyr suffred passyon in the tyme of Maxymyen ẏ emperour of Rome/ & Marcyen the iudge/ whome we praye & beseche to be our aduocate vnto almyghty god/ ẏ by her merytes he brȳge vs after this short & trāsytory lyfe in to his glory ꝑdurable. Amen.

¶ Here foloweth the lyfe of saynt Alexis. And fyrst of his name.

ALexis is as moche to saye as goynge out of the lawe of maryage for to kepe virginite for goddes sake/ & to renounce all the pompe & rychesses of the

woylde for to lyue in pouerte.

IN the tyme that Archadius & Honorius were emperours of Rome there was in Rome a ryght noble lord named Eufemyen / whiche was cheefe and aboue all other lordes aboute the emperours / & had vnder his power a thousande knyghtes. He was a moche iust man to all men / & also he was pyteous & mercyfull vnto ỹ poore. For he had dayly thre tables set & couered for to fede ỹ orphanes poore wydowes & pylgryms. And he ete at the houre of none w̄ good & religyous p̄sones. His wyfe ỹ was named Aglaes ledde a religyous lyfe. But bycause they had no childe / they prayed to god to sende them a sone ỹ myght be theyr heyre after them of theyr honour & goodes. It was so that god herde theyr prayers & beheld theyr boũte & good lyuynge / & gaue vnto them a sone whiche was named Alexis whome they dyd to be taught & enfourmed in all scyences & honours. After this they maryed hym vnto a fayre damoysel whiche was of ỹ lygnage of ỹ emperour of Rome. Whan the daye of ỹ weddynge was comen to euen / Alexis beynge in the chambre w̄ his wyfe alone / began to enfourme & enduce her to drede god & serue hym / and were all that night togyder in ryght good doctryne / & fynably he gaue to his wyfe his ryngе & ỹ buckle of golde of his gyrdle bothe boũden in a lytel cloth of purple / & sayd to her. Fayre syster haue this / & kepe it as longe as it shall please our lord god / & it shall be a token betwene vs / and he gyue you grace to kepe truly your virgynite. After this he toke of golde and syluer a grete somme / & departed alone fro Rome / & foũde a shyppe in whi che he sayled in to Grece. And fro thens went in to Surrye / & came to a cyte called Edissia / and gaue there all his money for the loue of god / & cladde hym in a cote and demaunded almes for goddes sake lyke a poore man tofore the chirche of our lady / & what he lefte of ỹ almesses aboue his necessyte / he gaue it to other for goddes sake / & euery sondaye he was housseled & receyued the sacrament / suche a lyfe he ladde longe. Some of ỹ messengers ỹ his fader had sent to seche hym through all the partyes of ỹ woylde came to seche hym in the sayd cite of Edyssia / and gaue vnto hym theyr almes / he syttyge tofore the chirche with other poore people / but they knewe hym not / and he knewe well them / and thanked our lorde sayenge. I thanke the fayre lorde Jesu chryst ỹ thou vouchest safe to call me / & to take almes in thy name of my seruauntes / I praye the to perfourme in me that whiche thou hast begon. Whan the messengers were returned to Rome / and Eufemyen his fader sawe they had not founden his sone / he layd hym down vpon a matres stratchynge on the erth / waylynge and sayd thus. I shal holde me here & abyde tyll ỹ I haue tydynges of my sone. And ỹ wyfe of his sone Alexis sayd weppynge to Eufemyen. I shall not departe out of your hous / but shall make me semblable and lyke to the turtle / whiche after ỹ she hath lost her felowe wyll take none other / but all her lyfe after lyueth chaste. In lyke wyse I shall refuse all felawshyp vnto ỹ tyme ỹ I shall knowe where my ryght swete frende is becomẽ. After that Alexis had done his penaũce by ryght grete pouerte in ỹ sayd cyte / & ledde a ryght holy lyfe by ỹ space of .xvij. yere / there was a voyce herde ỹ came fro god vnto the chirche of our lady & said to the porter. Make the man of god to entre in / for he is worthy to haue the kyngdome of heuen / and the spiryte of god resteth on hym. Whan the clerke coude not fynde ne knowe hym amonge the other poore men / he prayed vnto god to shewe to hym who it was. And a voyce came from heuen and sayd / he syttetly without tofore the entre of the

chirche. And so the clerke soūde hym/and prayed hym humbly that he wolde come in to ꝑ chirche. Whan this myracle came to the knowlege of the people/and Alexis sawe that men dyd to hym honour & wor shyp/anone for to eschewe vayneglory he departed fro thens and came in to Grece where he toke shyppe/& entred for to go in to Cecyle/but as god wold there arose a grete wynde whiche made the shyppe to arryue at the porte of Rome. Whan Alexis sawe this/anone he sayd to hȳselfe By ꝑ grace of god I wyl charge no man of Rome/I shall go to my faders hous in suche wyse as I shal not be beknowen of ony persone. And whan he was within Rome he mette Eufemien his fader whi che came fro ꝑ palays of ꝑ emperour w̄ a grete meyny folowynge hȳ. And Alexis his sone a poore man ranne cryenge and sayd. Sergeaunt of god haue pyte on me that am a poore pylgrym/& receyue me in to thy hous for to haue my sustenaūce of ꝑ relefe ꝑ shall come fro thy borde/that god blysse the/and haue pyte on thy sone whiche is also a pylgrym. Whan Eufemyen herde speke of his sone/anone his hert began to melte/& sayd to his seruaūtes/whiche of you wyl haue pite on this man & take ꝑ cure & charge of hȳ/I shall deliuer hym from his seruage and make hym free/& shall gyue hym of myn herytage. And anone he cōmysed hȳ to one of his seruaūtes/& cōmaunded ꝑ his bedde shold be made in a corner of ꝑ hall/where as comers & goers myght se hym. And the seruaūt to whom Alexis was cōmaūded to kepe made anone his bedde vnder the stayr & steppes of ꝑ hall. And there he lay ryght lyke a poore wretche/& suffred many vylanyes & despytes of ꝑ seruauntes of his fader/whiche oft tymes cast & threwe on hym ꝑ wasshynge of dysshes & other fylth/& dyd to hym many euyll turnes/and mocked hym/but he neuer complayned/but suffred all pacyently for the loue of god. Fynably whan he had ledde this right holy lyfe wīn his faders hous in fastynge/in prayenge/& in penaūce by the space of. vij. yere/and knewe that he sholde soone dye/he prayed the seruaūt ꝑ kepte hym to gyue hym a pece of parchemēt and ynke. And therin he wrote by ordre all his lyfe/& how he was maryed by the cōmaundement of his fader/and what he had sayd to his wyfe/& of the tokens of his rynge and bocle of his gyrdell that he had gyuen to her at his departynge/& what he had suffred for goddes sake. And all this dyd he for to make his fader to vnderstāde that he was his sone. After this whā it pleased god for to shewe & manyfest the vyctory of our lorde Jesu Chryst in his seruaunt Alexis. On a tyme on a sondaye after masse herynge all the people in the chirche/there was a voyce herde from god cryenge & sayenge as is sayd Mathei vndecimo capitulo. Come vnto me ye that labour & be trauayled/I shall cōfort you. Of whiche voyce all the people were abasshed/whiche anone fell downe vnto the erth. And the voyce sayd agayne. Seche ye the seruaunt of god/for he prayeth for all Rome And they sought hym/but he was not foūden. ¶ Alexis in a morny ge on a good frydaye gaue his soule to god/and departed out of this worlde. And ꝑ same daye all the people assembled at sayut Peters chirche/& prayed god ꝑ he wolde shewe to them where the man of god myght be founden ꝑ prayed for Rome. And a voyce was herde that came fro god that sayd. ye shall fynde hym in the hous of Eufemyen. And the people sayd vnto Eufemyen/why hast thou hydde fro vs/thou hast suche grace in thy hous. And Eufemyen answered. God knoweth that I knowe no thynge therof. ¶ Archadius & Honorius ꝑ than were emperours at Rome/& also ꝑ pope Innocent cōmaūded ꝑ men sholde go vnto Eufemyens hous for

to enquyre dylygently tydynges of the man of god. Eufemien went tofore with his seruaũtes for to make redy his hous agaynst the comynge of the pope & empe rours. And whã Alexis wyfe vnderstode the cause/& how a voyce was herde that came frõ god/sayenge. Seche ye ỹ man of god in Eufemyens hous/anone she sayd to Eufemyen. Syr se yf this poore man that ye haue so longe kepte & herbe rowed be the same man of god/I haue well marked that he hath lyued a ryght fayre & holy lyfe. He hath euery sondaye receyued the sacrament of the awter. He hath ben ryght religyous in fastynge/in wakynge/& in prayer/and hath suffred pacyently & debonayrly of our seruaũtes many vylanyes. And whan Eufemyen had herde all this/he ran toward Alexis and founde hym deed. He dyscouered his vysage/whiche shone & was bryght as ỹ face of an aũgell. And anone he returned towarde ỹ emperours/& sayd. We haue founden the man of god that we sought. And tolde vnto them how he had herbe rowed hym/& how the holy man had lyued/& also how he was deed/& ỹ he helde a byll or lettre in his hande/whiche they myght not drawe out. Anone the empe rour with the pope went to Eufemyens hous/& came tofore ỹ bedde where Alexis lay deed & sayd. How well that we be synners/yet neuertheles we gouerne ỹ worlde/& loo here is ỹ pope the generall fader of all the chirche/gyue vs ỹ lettre ỹ thou holdest in thyn hande/for to knowe what is the wrytyng of it. And the pope wente tofore & toke the lettre/& toke it to his notary for to rede. And ỹ notary redde it tofore ỹ pope/the emperours/& all the people. And whan he came to the poynt that made mencyon of his fader & of his moder/& also of his wyfe/& that by the enseygnes that he had gyuẽ to his wyfe at his departỹge his ryngе & bocle of his gyrdle wrapped in a lytell purple clothe at his departynge. Anone Eufemyen fell downe in a swowne/and whan he came agayne to hymselfe/he began to drawe his heres/and bette his brest/& fell downe on the corps of Alexis his sone/and kyssed it wepyng & cryenge in ryght grete sorowe of herte/sayenge. Alas ryght swete sone wherfore hast ỹ made me to suffre suche sorowe/thou sawest what sorowe & he uynes we had for the/alas why haddest thou no pite on vs in so longe tyme/how myghtest thou suffre thy moder & thy fa der wepe so moche for the/& thou sawest it well wout takyng pyte on vs. I suppo sed to haue herd some tydynges of the/& now I se the lye deed/whiche sholdest be my solace in myne age/alas what solace may I haue that se my ryght dere sone deed/me were better dye thã lyue. Whã the moder of Alexis sawe & herd this/she came rennynge lyke a lyoness and cryed alas alas/drawyng her heere in grete so rowe/scratchynge her pappes with her nayles sayenge. These pappes haue gy uen the souke. And whan she myght not come to the corps for ỹ foyson of people ỹ was come thyder/she cryed & sayd. Ma ke rome & waye to me sorowfull moder ỹ I may se my desyre & my dere sone that I haue engendred & nourysshed. And as soone as she came to the body of her sone/ she fell downe on it pyteously & kyssed it/ sayenge thus. Alas for sorowe my dere sone/ỹ lyght of myn age/why hast thou made vs suffre so moche sorowe/ỹ sawest thy fader/and me thy sorowfull moder so ofte wepe for the/& wouldest neuer make to vs semblaũt of sone. O all ye ỹ haue ỹ herte of a moder/wepe ye with me vpon my dere sone/whome I haue had in my hous. xbij. yere as a poore mã/to whome my seruaũtes haue done moche vylany. A fayre sone thou hast suffred them right swetely and debonayrly. Alas thou that were my truste/my cõforte/and my solace in myn olde age/how myghtest ỹ hyde ỹ

from me/that am thy sozowfull moder/ Who shall gyue to myn eyen from hens forth a fountayne of teres for to make payne vnto ꝑ sozowe of my herte. And after this came the wyfe of Alexis in weppyng thzowynge her selfe vpon the body/and with grete syghes & heuynes sayd/right swete frende and spouse whome longe I haue desyred to se/& chastely I haue to ꝑ kepte my selfe/lyke a turtle ꝑ alone wout make wayleth & wepeth/and loo here is my ryght swete husbonde/whom I haue desyred to se alyue/& now I se hꝑ deed Fro hens forth I wote not in whome I shall haue fyaũce ne hope. Certes my solace is deed/& in sozowe I shall be vnto ꝑ deth. For now forthon I am ꝑ moost vnhappy amonge all women/and rekened amonge ꝑ sozowful wydowes. And after these piteous cõplayntes ꝑ people wepte for the deth of Alexis. The pope made ꝑ body to be taken vp and to be put in to a shryne/& bozne vnto ꝑ chirche. And whã it was bozne thzough ꝑ cyte ryght grete foyson of people came agaynst it & sayd. The mã of god is foũdẽ ꝑ the cyte sought What someuer seke body myght touche the shryne/he was anone heled of his malady. ¶ There was a blynde man ꝑ recouered his sight/& lame & other he heled The emperour made grete foyson of golde & syluer to be thzowen amonge ꝑ people/for to make waye ꝑ the shryne might passe. And thus by grete labour & reuerence was bozne the body of saint Alexis vnto the chirche of saynt Bonyface ꝑ glorious martyr. And there was the body put in a shryne moche honourably made of golde & syluer ꝑ seuenth daye of Juyll And al the people rendzed thankynges & laude to our lozde god for his grete myracles/vnto whome be gyuen honour/laude & glozy in secula seculozũ. Amen.

¶ Here folowth the lyfe of saynt Elizabeth. And fyrst of her name.

ELyzabeth is expowned and is as moche to saye as my god knoweth her. Or she is sayd the seuenth of my god or the fyllynge of my god. Fyrst god knoweth her/for he knewe her good wyll/& pzoued it/& gaue to her knowlege of hym selfe. Secõdly she is sayd seuenth of god/ for she had. vij. thynges in her/she had ꝑ seuen werkes of mercy/or bycause she is now in ꝑ seuenth age of them ꝑ rest/& to come to ꝑ eyght of ꝑ general resurreccion or for ꝑ seuen estates ꝑ were in her. She was in the estate of virgynyte/in estate of maryage/in estate of wydowhede/in estate of accyon/in estate of cõtemplacion in estate of religyon/& she is now in estate glozyous. And these seuen estates ben appertly conteyned in her legende/so that it may be sayd of her/lyke as it is sayd of Nabugodonosor/that is to wyte. vij. tymes ben chaũged in her. And also she is sayd the fyllyng of my god/for god hath fylled & replenysshed her with ꝑ resplendour of trouth/of swete sauour/& of the bygour of the trynite/wherof saynt Austyn sayth. She woke in the perdurablite of god/she shone in the vertue of god/ and she enioyed in the bounte of god.

ELyzabeth was doughter of ꝑ noble kynge of Hungarye/& was of noble lygnage/but she was moze noble by her fayth & religyon than by her right noble lygnage. She was ryght noble by ensample/she shone by myracle/and she was fayze by grace of holynes. For the auctour of nature enhaũced her in a maner aboue nature. Whã this holy mayde was nourysshed in delyces royall/she renoũced all childysshenes/& set her selfe all in ꝑ seruyce of god. Thã it appereth clerely as her tender infancy enforced in symplesse/& began to vse good customes fro than forthon/& to despyse the playes of ꝑ wozlde & of vanytees/and flee the prosperytees of the wozlde/and alwaye to pzo-

fyte in the honour of god. For whan she was yet but fyue yere olde/ she abode so ententyfly in ẏ chirche for to praye ẏ her felowes & her chamberers might vnneth brȳge her thens. And whā she mette ony of her chamberers or felowes/she wolde folowe them toward ẏ chapel as it were for to playe/ for to haue cause to entre in to the chirche/and whan she was entred anone she kneled downe & laye downe to the erth/how be it that she knewe not yet ony lettres/ & she opened ofte the psalter tofore her in the chirche for to fayne ẏ she redde/bycause she shold not be letted/ & ẏ she shold be seen occupyed. And whan she was w̄ other maydens for to playe/ she consydered well the maner of ẏ game/for to gyue alway honour to god vnder occasyon/& in playe of rynges & other games she set all her hope in god/& of all that she wanne & had of ony parte profyte whan she was a yonge mayde/she gaue the.x. to poore maydens/& ledde them oft tyme with her for to saye Pater noster. or for to salewe our lady. And lyke as she grewe in age by tyme/so grewe she by deuocyon For she chase the blyssed virgyn Mary to be her lady & her aduocate/& saynt John the euangelyst to be wardeyn of her virginite. And on a tyme there were cedules laye on the awter/& in euery cedule was wryten the name of an apostle/ & eche of the other maydens toke at all aduenture suche a cedule as happed to her. And she made her oryson/& thryse she toke ẏ same that she desyred/in whiche was wryten the name of saynt Peter/ to whome she had so grete deuocion/ẏ she neuer refused thynge to them that demaunded it in his name. And bycause that the good aduentures of the worlde sholde not prayse her ouer moche/ she withdrewe euery daye some thȳge of her ꝓsperytees. And whā she toke in ony game ony pleasure/anone she lefte it & sayd she wold playe no more but she wolde saye/I leue you the remenaūt for goddes sake. She went not gladly to carols/but w̄drewe other maydens fro them. She doubted alwaye to were ioly clothȳge/but she vsed alway to haue them honest. She had ordeyned to saye euery daye certayne nombre of orysons & prayers/ & yf she were occupyed in ony maner ẏ she myght not perfourme them but ẏ she was cōstrayned of her chamberers to goo to her bedde/ she wolde there saye them wakynge. This holy virgyn honoured all ẏ solempne feestes of ẏ yere with so grete reuerence that she wold not suffre her sleues to be laced/tyll the solempnyte of ẏ masse was accōplysshed/& she herde ẏ offyce of ẏ masse w̄ so grete reuerence/ẏ whan ẏ gospel was redde or that the sacramēt was lyfte vp/she wold take of the broches of golde & ẏ aournementes of her heed as sercles or chaplettes & laye them downe. And whā she kepte in innocence ẏ degree of virgynite she was constrayned to entre in to ẏ degree of maryage. For her fader constrayned her therto bycause she sholde brynge forth fruyte/ & how be it ẏ she wold not haue bē maryed yet she durst not gaynsaye the cōmaūdement of her fader. Than she auowed in ẏ handes of mayster Cōrade/whiche was a good man & her confessour/ & promysed that yf her husbonde dyed/ & she ouer lyued hym/that she wolde kepe perpetuall cōtynence. Than was she maryed to the londgraue of Thurynge/ lyke as the dyuyne purueyaūce had ordeyned/bycause she shold brynge moche people to the loue of our lorde/and teche the rude people/ & how be it she chaūged her estate/ yet she chaunged not her wyll in her thought/ And she was of ryght grete humylyte/ and of grete deuocyon to god/ and was towarde her selfe of ryght grete abstynence/and of grete mercy. She was of so ryght ardaūt desyre of prayer/that she ofte went sooner to the chirche than her housholde seruaūtes/ to the ende that by

her prayers secrete she myght impetre & gete grace of god. She arose oft by night for to make her prayers / & her husbonde wolde praye her ꝑ she sholde lye and rest her a lytel. She had ordeyned that one of her women whiche was more famylyer with her than an other / ꝑ yf peraduenture she were ouertake̅ with slepe / ꝑ she shold take her by ꝑ fote for to awake her. And on a tyme she supposed to haue taken her lady by ꝑ fote / & toke her husbondes fote / whiche sodeynly awoke / & wold knowe wherfore she dyd so. And than she told to hym all ꝑ case. And whan he knewe it he let it passe / & suffred it peasybly. And by cause she wolde rendre good sacrefyce to god of her prayers / she wette ofte her body with haboũdaũce of teres / & let them flowe out of her eyen gladly wout chaũgynge of semblaũce / so ꝑ often she wepte w̃ grete sorowe / & she yet enioyed in god. She was of so grete humylyte / ꝑ for the loue of god she layde in her lappe a man horryble seke / whiche had his visage stinkyng lyke carayn / & she shore of ꝑ ordure & fylth of his heed & wallhed it / wherof her chamberers lothed & laughed her to scorne. And she wolde in rogacyon tyme folowe ꝑ processyon bare fote / & without lynnen smocke / & at ꝑ prechyng she wold syt amonge ꝑ poore people / she wolde not aray her w̃ precyous stones as other the day of ꝑ purification of our lady / ne were ryche vesture of golde / but after ꝑ ensample of the blyssed virgyn Marye she bare her sone in her armes / & a lambe & a candell / & offred it vp humbly / & by that she shewed ꝑ the pompe & pryde of ꝑ worlde sholde be eschewed / & that she confermed her vnto ꝑ virgyn Mary. And whan she came home she gaue to some poore womā the clothes in whiche she went to chirche She was of so grete humylite / that by ꝑ consentynge of her husbonde / she submyssed her selfe in the obedyence of mayster Conrade a poore man and a small / but he was of noble scyence & perfyte religyon / and she dyd it with ioye & reuerence that whiche he cõmaũded for to haue the meryte of obedyence / lyke as good wyfe and obedyent vnto the deth. ¶ On a tyme it happed ꝑ she was called for to go to prechynge / & ꝑ marquyse of Messence came vpon her / by whom she was let & might not go thyder / wherfore he helde hym euyl apayed / & wolde not relece her obedyence tyll that she was despoyled to her smocke w̃ some of her chamberers whiche were culpable / and that he had strongly beten them. She dyd so grete abstinence ꝑ at ꝑ table of her husbond amonge the dyuers metes ꝑ were there / she wold not ete but breed. She toke so grete rygour on her selfe ꝑ she wexed lene / for mayster Conrade defended her ꝑ she sholde not touche ꝑ metes of her husbond / of whiche she sholde not haue an hole cõsyence / & she kepte this cõmaũdement w̃ so grete dylygence that whan other habounded in delyces / she ete w̃ her chamberers grosse metes. ¶ On a tyme whan she had sore trauayled in goynge / there were brought to her & to her husbonde dyuers metes / & were supposed not well goten of good & iust labour / wherfore she refused them / & toke her refeccyon of an harde browne loofe tempred with water / & for this cause her husbonde assygned a pencyon to her / by whiche she & her chamberers consented for to lyue by / & her husbonde suffred all in pacyence / & sayd he wolde gladly do so yf he doubted not to angre his meyny / & she ꝑ was in soucrayne glory desyred the estate of soucrayne pouerte / to the ende ꝑ the worlde sholde haue no thynge in her / and that she sholde be poore lyke as Jesu chryst had ben. And whan she was alone w̃ her chamberers / she wold clothe her w̃ poore vestementes & vyle / and set a poore vayle vpon her heed & sayd. Thus shal I go whan I shal come to ꝑ estate of pouerte / & though she dyd abstynence / yet was

she lyberal to the pooze/so that she might not suffre that ony had mysease/but gaue to them all largely/she entended w̄ all her power to the seuen Werkes of mercy She gaue on a tyme to a pooze woman a ryght good vesture/& whan this pooze woman sawe ꝑ she had so noble a gyfte/she had so grete Joye ꝑ she fell doWne as deed. And Whan the blysſed Elyzabeth sawe that/she Was sozy ꝑ she had gyuen to her so noble a gyfte/& doubted that she was cause of her deth/& prayed foz her/& anone she aroſe all hole. And she spanne ofte Woll With her chamberers/& made therof cloth/so that of her pzopze labour that she gaue to the chirche she receyued glozyous fruyte/& gaue good ensample vnto other. ¶ On a tyme Whan her husbonde londgraue Was gone to ꝑ courte of the emperour/Whiche was than at Cremone/she assembled in a garnere all the Whete of ꝑ yere/& admynystred parte to euerychē ꝑ came from all partyes/& that tyme Was grete derth in the countree/& ofte Whan she lacked money she solde of her aournementes foz to gyue to ꝑ pooze people/but foz all ꝑ she gaue the garners mynysſhed not ne lessed. She dyd do make a grete hous vnder ꝑ castel/Where she receyued & nouriſſhed a grete multytude of pooze people/and vysyted them euery daye/& she left not to vysyte them foz ony sekenes ne malady that they had/but she Waſſhed & Wyped them w̄ her owne handes/how be it ꝑ her chamberers Wolde not suffre it. And yet moze ouer than she dyd do nouryſſhe in her hous pooze Womens chyldzen so swetely/ꝑ they all called her moder. She dyd do make sepultures foz pooze people/& Wente deuoutly vnto ꝑ deth of them/& Wolde bury them With her owne handes in ꝑ clothes ꝑ she had made. And oftentymes brought the shete Wherin she laye foz to wynde ꝑ deed bodyes therin/& Was at ꝑ dethe of them moche deuoutly. And amonge these thyges the deuocyon of her husbonde Was moche to be prayſed/foz how wel he was occupyed in his other thynges/neuerthelesse he Was deuoute in ꝑ seruyce of god/& bycause he myght not hymself entende personally vnto his thyges/he gaue full power to his Wyfe to all ꝑ sholde be to the honour oz to ꝑ helth of theyr soules. And the blysſed saynt Elyzabeth had grete desyre ꝑ her husbōde sholde employe all his puyssaūce to defende ꝑ fayth of god/& admyſed hy̆ by debonayr admonestementes that he sholde go vysyte ꝑ holy londe. And thyder he Wente/& Whan he Was there this deuout & noble pzynce full of fayth & of deuocyon rendzed his spiryte vnto almyghty god & so dyed/receyuynge ꝑ gloryous fruyte of his Werkes. And thā she receyued w̄ deuocyon ꝑ state of WydoWhede. And Whan ꝑ deth of her husbonde Was publyſshed & knoWen thzough all Thurynge/some of the vayſſalles of her husbōde held her foz a fole/& a Waſtresse of her goodes/and thzewe her out of her herytage/& bycause her pacyence Was moze clere/& that she had ꝑ pouerte ꝑ she had lōge delyzed/she Went thā by nyght in to the hous of a tauerner in the place Where ꝑ pottes laye/& gaue grete thankynges to god/& at the houre of matyns came in to the hous of ꝑ freres mynours & prayed them ꝑ they Wold gyue laude & thankynges to god foz her trybulacyon. And the daye folowynge she came w̄ her lytell chyldzen to a place & in to the hous of one her enemy/& than Was delyuered to her a strayte place foz to dWell in. And Whan she sawe that she Was moche greued of the hooſt and hoosteſſe/than she saleWed the Walles & sayd. I shold gladly salewe ꝑ men/but I fynde them not. And thus she beynge cōstrayned by neceſſyte she sente her small chyldzen here & there foz to be nouryſſhed in dyuerse places/& returned her selfe in to ꝑ fyzſt place/& as she Went there was a strayte waye vpon

stones/& a depe myre vnder & full of fylth & as she passed she mette an olde woman to whom she had done moche good tofore and this olde woman wolde gyue her no waye/so that she fell in the depe myre & fylth/and than she arose and scraped her vesture and laughed. And after this/one her aunt had grete pyte of her/& sent her wysely to her vncle bysshop of Banebergenence/whiche receyued her moche honestly/& receyued her in entent to mary her agayne. And whan her chamberers herde therof whiche had auowed contynence with her were passynge wrothe & wepte. And she confozted them & sayd. I trust in our lozde Jesu chryst/foz the loue of whom I haue auowed cõtynence perdurable/that he shall kepe me in my purpose/& shall take away all vyolence/and shall corrumpe all coũseyle humayn/& yf myn vncle wolde mary me to ony man/I shall withstãde it to my power/& shall gaynsay it with wozdes/& yf I may not so escape I shall cutte of my nose/so that euery mã shall hate me foz my lothlyness And than the bysshop dyd do lede her in a castel agaynst her wyll foz to abyde there tyll ỹ some man sholde demaũde to haue her in marryage. And she commaũded to our lozde her chastyte all weppynge. And than our lozd ozdeyned that the bones of her husbonde sholde be brought frõ ouer see. And than ỹ bisshop made her to come and go deuoutly to mete the bones of her husbonde. And than the bones were receyued of the bysshop with ryght grete honour/& of her with grete deuocyon & weppynge of teeres. And than she sayd to our lozde. Syr I rendre to the graces & thankynges of this that I may receyue the bones of my swete husbonde/& that thou hast vouched safe to cõfozt me poore caytyfe/syr I loued hym moche/whiche loued the/& lozde foz the loue of the I suffred well his presence/& I sent hym vnto the helpe of the holy londe/& I call the to wytnesse that how be it that it were a delectable thyng to me to lyue yet with hym/so that he were poore/and I also a poore begger through the worlde/but ỹ agaynst thy wyll I wolde not bye hym agayn with an heere/ne I wolde not returne agayne to moztall lyfe/lozde I cõmaũde me & hym in to thy grace/& than she cladde her with habyte relygyous/& kepte perpetuall contynence after ỹ deth of her husbonde/& obedience perfourmed she toke wylfull pouerte/& her clothynge was course and vyle/she ware a russet mantell/her gowne of an other foule colour/the sleues of her cote were broken & amended with peces of other colour. Her fader kyng of Hungary whan he herde ỹ his doughter was comen to ỹ state of pouerte/he sente an erle to her foz to bryngе her to her fader. And whan the erle sawe her syt in suche an habyte & spynnyng/he serued foz sozowe & sayd. There was neuer kyngs doughter ỹ ware suche an habyte/ne seen spynnynge woll. And whan he had done his message/and desyred to haue brought her to her fader/she in no wyse wolde accozde to it/but had leuer to be nedy amonge poore people/than to haboũde in grete rychesses wyth ryche people/to the ende ỹ she sholde not be empesshed/but ỹ her wyll & mynde sholde be alway in our lozde. And she prayed to our lozde that he wold gyue to her grace to despyse all erthly thynges/& take awaye fro her herte ỹ loue of her chyldren/& to be ferme and constaũt agaynst the persecucyons. And whan she hadde accomplysshed her prayer/she herde our lozde sayenge. Thy prayer is herde. And than sayd she to her chamberers. Our lozde hath herde my voyce. Foz I repute all erthly thynges as dongue and fylth/and set no moze by myn owne chyldren than I do by other mennes and my neyghbours/ne I loue none other thynge but our lozde. Mayster Conrade dyd to her ofte thyngs con-

trary and greuous / & suche thynges as he sawe that she loued / that remeued he & toke away fro her company / & toke fro her two maydens her chamberers beloued amonge all other / & had ben nouryshed with her fro her childhode. And this holy man dyd this for to bzeke her wyll / so ꝑ she shold set all her loue in our lozde / & to the ende ꝑ she sholde not remembze her fyzst glozy. In all these thynges she was hasty for to obey / & constaunte to suffre / ꝑ by pacyence she might possesse her soule / & by obedyence to be made fayze & ennobled. She sayd / yf I onely for goddes sake dzede so moche a man moztal / how moche moze ought I to dzede & doubte ꝑ heuenly iudge / therfoze I make obedyence to mayster cõrade a pooze man & begger & not to a ryche bysshop / bycause I wold put away fro me all occasyon of tẽpozall cõfozte. ¶ On a tyme bycause she wente in to a cloystre of nonnes / whiche prayed her diligently for to visyte them without lycence of her mayster / he bette her so soze therfoze ꝑ the strokes appered in her thze wekes after / by whiche she shewed to our lozde Jesu Chzyst ꝑ her obedyence was moze pleasyng than ꝑ offrynge of a thousande hostyes. Better is obedyence than sacrefyce. She was of so grete humylite that she wolde suffre in no wyse that her chamberers sholde call her lady / but that they sholde speke & saye to her as to the lowest of them. She wasshed otherwhyle the dysshes & the vessel of the kechyn / & she hyd her otherwhile ꝑ the chamberers shold not let her. And she wolde say / yf I coude fynde an other lyfe moze despysed I wold haue takẽ it / she chase ꝑ best / she had a specyal grace to wepe habõdaũtly teres for to se celestyall visyons / & for to enflambe the hertes of other to ꝑ loue of god. ¶ On a daye of ꝑ holy lent she was in the chirche / & she behelde ententyfly ꝑ awter lyke as she had ben in the presence dyuyne / & there she was cõfozted by reuelacyon dyuyne / and than she returned to her hous / and prophecyed of herself that she sholde se Jesu chzyst in heuen. And anone as she laye downe for feblenes in ꝑ lappe of her chamberer / she began to loke vp in to heuen / & she was so gladde / that she began debonayzly to laugh / & whan she had ben longe ioyful / she was sodeynly turned in to weppynge. And than she loked vp to heuenwarde agayne / & anone she turned in to her fyzst ioye / & whan she closed her eyen she began to wepe / and in this maner she abode tyll complyn / and had dyuyne vysyons. And than she was styll a whyle and sayd thus after. Lozde wylte thou be with me and I with thee / I wyll not departe fro the. After these thynges the chamberers desyzed her to tell to them why she had so laughed and wepte. And she sayd / I haue seen heuen open / & Jesu chzyst whiche enclyned hym debonayzly to me / & I was gladde of the vysyon & wepte for to departe fro it / & he sayd to me / yf thou wylt be wt me I shall be wt the / & I answered lyke as ye haue herde. Her prayer was of so grete ardour ꝑ she dzewe other to good lyuynge. ¶ On a tyme she sawe a ponge man & she called hym to her & sayd to hym. Thou lyuest dyssolutely / & thou oughtest to serue god. Wylt ꝑ that I praye for ꝑ. I wyll well & requyze it of you desyzously. And thã she prayed for hym. And the ponge man also prayed for hymselfe / and anone ꝑ ponge man began to crye / seace ye lady & leue of But she prayed alway moze ententyfly / & he began to crye / seace lady seace / for I begyn to fayle & am all bzent / & he was espzysed with so grete hete ꝑ he swette & sledde as he had ben from hymselfe / so that many ranne whiche despoyled hym of his grete hete / & they thẽselfe myght vnneth suffre ꝑ hete of hym. And whan she had accomplisshed her prayer the ponge man lefte his hete & came agayne to hymselfe / & by the grace ꝑ was gyuen to hym he en-

tred in to the ozdze of the frere minours/ & whan he had take habyte of religyon/ she prayed foz him so affectuously þ by þ feruent prayers made hym þ so bzened to be colde/ & lefte his dyssolute lyfe/ & toke vpō hym a ghoostly & spirytuall lyfe/ & than this blyssed Elyzabeth receyued thabyte of religyon/ & put her selfe dilygently to þ werkes of mercy/ foz she receyued foz her dowayzy. CC. marke/ wherof she gaue a parte to pooze people/ & of þ other parte she made an hospytal/ & therfoze she was called a wastresse and fole/ whiche all she suffred ioyously. And whā she had made this hospytall/ she became her selfe as an humble chamberer in þ seruyce of þ pooze people/ & she bare her so humbly in þ seruyce/ that by nyght she bare the seke men bytwene her armes foz to do theyz necessytees/ & bzought them agayne/ & made clene theyz clothes & shetes þ were foule. She bzought þ mezels abedde & washed theyz sozes & wyped them/ & dyd all that lōged to an hospytaller. And whā she had no pooze men/ she wold spynne woll whi che was sent to her frō an abbey/ & suche as she gate therof she gaue to þ pooze peo ple/ & whā she had ben in moche pouerte she receyued. v. C. marke of her dowayzy whiche she gaue to þ pooze people morhe ozdynately/ & thā she made an ozdynaūce that who someuer remeued his place in preudyce of an other whan she gaue her almes/ sholde haue his heeres cutte of oz shozne. Thā came a mayde named Rade goūde/ whiche shone by the beaute of her heeres & passed by/ not foz to haue almes but foz to bysyte her syster whiche was seke/ & she cōmaūded anone þ her heeres shold be cut of/ & she wepte & gaynsayd it And there was a man þ sayd þ she was innocent. Thā saynt Elizabeth sayd/ thā at þ lest sayd she/ she shall swere þ she shal no moze bycause of her heere go to daūces ne carolles ne haūte suche vanytees. And saynt Elyzabeth demaūded of her yf euer she was disposed oz were i purpose to vse the way of helth/ & she answered/ þ yf she had not had þ fayze heere/ she had longe sythe taken the habyte of relygyon/ & she sayd. I had leuer that þ sholdest lese thyn heer than my sone were made emperour And thā anone þ mayde toke þ habyte of religyon w̄ saynt Elyzabeth/ & fynysshed her lyfe laudably whā þ tyme approched that god had ozdeyned þ she whiche had despysed þ regne moztall sholde haue the regne of aūgels. She lay seke of þ feuers & turned her to þ wall/ & they that were there herde her put out a swete melody/ & whā one of þ chamberers had enquyzed of her what it was/ she answered & sayd A byzde came bytwene me & þ wall/ & sange so swetely þ it ꝓuoked me to synge w̄ it She was alway in her malady gladde & iocoūde & neuer ceased of prayer. The last daye tofoze her departyng she sayd to her chamberers/ what wyll ye do yf þ deuyl come to you. And after a lytell whyle she cryed w̄ an hye voyce/ flee/ fle/ fle/ lyke as she had chaced away þ deuyll/ & after she sayd the mydnight approched in whiche Jesu chzyst was bozne/ it is now tyme þ god call his frendes to his heuenly wed dynges/ & thus þ pere of our lozd. M. CC xxbj. she gaue vp her spiryte & slept in our lozd/ & though the body laye foure dayes vnburyed/ yet came there no stynke fro it but a swete odour aromatyke came whi che refresshed al them þ were there. Thā there was herde and seen a multytude of byzdes so many þ there hath not ben seen lyke tofoze ouer þ chirche/ & began a son ge of ryght grete melody/ lyke as it had ben the obsequyes of her/ and theyz songe was Regnū mūdi. whiche is songe in þ prayslyng of virgins. There was a grete crye of pooze people foz her/ & moche deuo cyon of people/ so that some toke an heere of her heed/ & some a parte of her clothes whiche they kept foz grete relykes/ & thā her body was put in a monumēt/ whiche

after was founden to redaunde in oyle/ & many fayre myracles were shewed at her tombe after her deth. It was shewed in the dyenge of saynt Elyzabeth of what holynesse she was/as well in the modulacion of the byrde/as in expulsyon of the deuyll. That byrde ꝑ was bytwene her & the wall & prouoked her to synge/is supposed to be her good aũgell/ꝑ was deputed to her/& brought her tydynges ꝑ she sholde go to ꝑ euerlastyng ioye/& he lyke wyse shewed to cursed men other whyle theyr euerlastynge dampnacion. ¶ In ꝑ partyes of saxon there was a mõke that hyght Hemer that was fallen in so grete sekenes ꝑ he cryed & wolde suffre no creature to haue rest about hym in ꝑ hous. On a nyght appered to hym an honourable lady cladde in whyte/whiche aduysed hym that he sholde auowe hym to saynt Elizabeth yf he wold haue his helth/& ꝑ nexte nyght she appered to hym in lykewyse/& than by ꝑ coũseyle of his abbot he made ꝑ auowe. The thyrde nyght she appered to hym agayn/& made the sygne of ꝑ crosse vpon hym/& he than anone receyued full helth/& was perfytly hole. And whan ꝑ abbot & ꝑ pryour came to hym/they were gretly admeruayled/& doubted moche ꝑ accomplysshemẽt of ꝑ auowe/& ꝑ pryour sayd that oftentymes vnder ꝑ lykenes of good cometh illusyon of ꝑ wycked fende/ and counseyled hym to be confessed of his auowe. And ꝑ nyght folowynge the sayd persone appered to hym and sayd. Thou shalt be alwaye seke tyll thou hast accomplysshed & fulfylled thyn auowe/& anone his infyrmyte toke hym agayne & wolde not leue hym. And afterwarde by the lycence gyuen of his abbot he accõplysshed his auowe & was made al hole. ¶ There was a mayde demaũded drynke of a seruaũt of her faders/& she gaue her dryke and sayd/the deuyll mote thou drynke/& she dranke/& her semed that fyre entred in to her body. Than began she to crye/& her bely to swell lyke to a barell/so that eche man sawe ꝑ she was demonyake/& she was two yere in ꝑ estate/& after was brought to ꝑ tombe of saynt Elizabeth/& was made perfytly hole/& delyuered of ꝑ fende. ¶ There was one Herman a man of ꝑ diocese of coleyn/whyche was holden in pryson/& he called with grete deuocyõ saynt Elizabeth to his helpe/& the nyght folowynge she appered to hym & cõforted hym/& on the morowe sentence was gyuen agaynst hym ꝑ he sholde be hanged/ & to Judge gaue lycence to his frendes to take hym downe of ꝑ galowes/& they bare hym away all deed/& began to praye saynt Elyzabeth for hym/& anone he arose fro deth to lyfe to fore them all. ¶ A chylde of foure yere olde was fallen in to a pyt and drowned/& a man came for to take water & espyed ꝑ deed childe/& was drawen out And thã they auowed him to saynt Elizabeth/& he was anone restablisshed to his fyrst lyf & helth. ¶ There was one Frederyk a maryner whyche was connynge in swymmyng/& on a tyme he bayned hym in a water/& he mocked a poore man whyche saynt Elizabeth had enlumyned & gyuen agayn to hym his syght/& the poore man sayd. This holy lady ꝑ hathe heled me wyll auenge me on ꝑ/so ꝑ thou shalte neuer come out of ꝑ water but deed/& anone ꝑ swymmer lost all his strengthe & might not helpe himself/but sanke down to ꝑ bottom lyke a stone & was drowned/ and than was drawen out of ꝑ water/& forthwi some of his frendes auowed hym to saynt Elizabeth/& she gaue to him his lyfe agayn. ¶ There was a man named Deryck whyche was greuously vexed in his knees & in his thyes/so ꝑ he myght not go/& he auowed ꝑ he sholde go to the tombe of saynt Elyzabeth/and was. viij dayes in goynge thyder/& abode there a moneth & had no remedy/& went agayn to his hous/& than he sawe in his slepe a woman syrynge water vpon hym & awoke

withall & was angry & sayd to her/Wher fore hast thou wakened me & cast water on me. And than she sayd/I haue wette the/& this wetyng shall do to the profyte & ease. And than anone he arose all hole/& gaue thankynges to god & saynt Elyzabeth. Than let vs praye to her that she praye for vs for suche thynges as shall be for the moost profyte for our soules. Amẽ.

## Here folowyth the lyfe of saynt Edmonde confessour and bysshop.

SAynt Edmonde the cõfessour and bysshop/whiche resteth at poũteney in Fraũce/was borne in englonde in the town of Abendon/his moder was named Mabely ỹ ryche/she was right holy bothe wyfe & wydowe/& this saynt Edmonde her sone was borne on saynt Edmondes daye the kyng & martyr/& in his byrth no clothe was fouled by hym/& he was borne in ỹ fyrst spryngyge of ỹ daye & laye all ỹ daye tyll nyght as he had ben deed/so ỹ the mydwyfe wolde haue had hym buryed/but his moder sayd nay/& soone after he reuyued and was borne to chirche & chrystened & named Edmonde bycause he was borne on saint Edmõdes daye/as he grewe in age so encreaced he in vertues/he had a broder named Robert/& ỹ moder set them bothe to scole/also she had two doughters/ỹ one was called mary/& ỹ other Alyce/whiche were bothe made nonnes at Catelby in northamton shyre by ỹ labour of theyr broder Edmõde And ỹ moder gaue to them gyftes to fast the frydaye/& drewe them to vertuous & holy lyuynge by gyftes & fayre byhestes so ỹ whan they came to more perfyte age it greued them not. Theyr moder ware harde hayre for our ladyes loue/& lad her lyfe in grete penaũce/& dayly laboured/& on a tyme as she put out woll for to spyn/she delyuered so moche for ỹ poũde that ỹ spynners myght not lyue therby/whiche complayned therof to her sone Edmonde And he toke the yarne ỹ was spunne for a poũde and raked it in ỹ fyre/& a certayne tyme after he toke it out of the fyre/& the iust poũde was not hurt ne lessed/but as moche as was more than a pounde was wasted & brent by the fyre. And whan she sawe this/she repented her gretly/& dyd so neuer more after. After this she sente her two sones to Parys to scole/& delyuered to them money for theyr costes & scole hyre/& also two shyrtes of hayr/& prayed them for goddes loue & hers ỹ they wold were tho shyrtes ones or twyes in ỹ weke/& they sholde lacke no thynge nedefull to them. And they graũted gladly to do after theyr moders desyre/in so moche that whyle of custom they ware ỹ hayr euery daye/and laye therin euery nyght This was a blyssed moder that brought forth so vertuously her chyldren. And in shorte tyme saynt Edmonde encreated so gretly in vertue ỹ euery man had Joye of hym/gyuynge laude to god therof. And on a daye as his felowes & he went to playe he left theyr felawshyp & went alone in to a medowe/& vnder an hedge he sayd his deuocion/& sodeynly there appered to fore hym a fayre chylde in whyte clothynge/whiche sayd hayle felowe ỹ goest alone/& saynt Edmond beynge abasshed meruayled fro whens the chylde came/to whom the chylde sayd. Edmonde knowest ỹ not me/& he sayd nay. I am thy felowe in the scole/& in all where ỹ goest I am euer on thy ryght syde/& yet ỹ knowest me not/but loke on my forehed and there ỹ shalt fynde my name wryten/& than Edmond loked on his forehed/& sawe there wryten w̃ lettres of golde. Jesus nazarenus rex iudeorꝫ. And than ỹ childe sayd/drede ỹ not Edmõde/for I am Jesu chryst thy lord/& I shal be thy defender here whyle thou lyuest. And thã Edmond fell downe meekely thankyng hym of his grete mercy & goodnes. And than our lorde taught

hym to saye Whan he sholde go to his bed or aryse/ & blysse hym With this prayer. Jesus nazarenus rex iudeorꝫ/fili dei miserere mei. In remẽbraũce of my passyon and the deuyll shall neuer haue power to ouercome the. And thã anone this chylde vanysshed awaye. And saynt Edmonde thanked humbly our lord/that it pleased to hym to shewe hym in this maner. And euer after bothe euenynge and mornyng he vsed contynually to blysse hym with ỹ holy prayer to his lyues ende/& dyd moche penaũce euer after for goddes sake/& Whan he had contynued at scole a longe tyme at Parys/he came home & Went to Oxenforde to scole/& alWay in this tyme he Was chaste in his lyuynge and a clene virgyn in Wyll & in dede/ and neuer consented to the synne of ỹ flesshe. ¶ And on a day he made his prayers deuoutly before an ymage of our lady/& he put a rynge vpon her fynger/& promised to her fayth fully neuer to haue other Wyfe/but onely her durynge his lyfe/and humbly grette our lady wt̃ these foure Wordes. Aue maria gratia plena. Whiche Wordes Were Wryten on the sayd rynge. And his hoost had a doughter that laboured gretely to make saynt Edmonde to synne With her flesshely/& longe tyme he put her of/& she laboured so sore that at ỹ last he graũted her to come to his bedde/& than she Was ryght glad/& she espyed her tyme & came to his chambre/& anone made her redy to come to his bedde/& she stode naked tofore hym. And than he toke a sharpe rodde & bette ỹ mayde that ỹ blode ranne doWne on euery syde of her body/& sayd to her. Thus thou shalt lerne to lese thy soule for the foule lustes of thy flesshe/and so With betynge he put aWay all her foule lust/& euer after she lyued a clene virgyn vnto her lyues ende. And soone after the good moder sent for Edmond & her other chyldren/for she knewe that she sholde shortly passe out of this Worlde/& charged Edmond to se that his broder & systers sholde be Well guyded/& after she gaue to them her blessyng/& departed out of this Worlde/& is buryed at Abendon in saynt Nycolas chirche in a tombe of marble before the rode/ Where is Wryten. Here lyeth Mabely floure of Wydowes. And after saynt Edmonde dyd do make a chapell at Gatesby/in Whiche bothe his systers Were buryed/& one of them Was prioresse of the place or she dyed/& Was an holy Woman/for Whome god shewed many myracles. And saint Edmonde dwelled lõge after at Oxenforde lyuynge an holy lyfe/ and Wered a sherte of hayre full of harde knottes/ & a breche of the same/ and the knottes stacke in the flesshe ỹ it made his body to blede/& he boũde the sherte to his body With a corde so strayte ỹ vnneth he myght bowe his body/& on a tyme Whã his sherte of hayre Was ryght foule/ he toke it to his seruaũt for to brenne in the fyre/ but the fyre myght not perysshe ne hurte it/than his seruaũt toke it out of ỹ fyre/& boũde a stone therto & threwe it in to a ponde/& tolde his mayster ỹ he had brent it. ¶ Saynt Edmõde & his felawes on a daye as they came fro Lewkenor in Abendon sawe in a valey many blacke fowles lyke crowes or rauens/amonge Whome Was one Whiche was all to rent and torne With the other blacke bydes/& threwe hym fro one to an other/ỹ it Was a pyteous syght to se/& they that accompanyed saynt Edmõde Were almoost fro themselfe for fere of that syght. But than saynt Edmonde cõforted them/& sayd to them What it ment/ he sayd ỹ these ben Wicked fendes of hell that bere wt̃ them a mãnes soule/Whiche dyed ryght now at chalfgraue/Whiche soule is dampned for his Wycked lyuynge. And than he & his felawes Went to chalfgraue/& founde all thynge as he had sayd. Saynt Edmõde Was acustomed to saye euery daye to our lady & saynt Johñ theuangelyst ỹ prayer

O intemerata. &c. And on a daye for certayne besynesse ꝑ he had he forgate it/ & sayd it not/ Wherfore sayt John appered to hym in a gastfull maner blamynge hy̆ gretely for ꝑ he had not sayd it/ & after ꝑ he sayd it euery day vnto his lyues ende. And after this as he sate in a night in his study labourynge in dyuers of the seuen scyences/ the spiryte of his moder appered to hym in a visyon/ & charged hym to leue to study in partyculer scyences/ but that he sholde fro than forthon labour in diuinite onely/ for ꝑ was ꝑ Wyll of god/ & hath sent to the Worde by me/ & this sayd she vanysshed awaye/ & euer after he laboured in diuinite/ so ꝑ he profyted therin meruayllously/ so ꝑ men Wondred of his connynge. And Whã he radde in scoles diuinite/ his scolers & herers profyted more in one day/ than they dyd of other mẽes techynge an hole Weke. And many of his scolers by his techynge & ensample of lyuynge forsoke the Worlde/ & became relygyous men. And on a daye he came to the scole for to dyspute of ꝑ blyssed Trynite/ & Was there or ony of his scolers came/ and fell in slombrynge syttyng in his chayre/ & a whyte doue brought hym ꝑ body of our lorde/ & put it in to his mouth/ & the doue ascended vp in to heuen agayn/ & euer after saynt Edmonde thought ꝑ the swete sauoure of our lordes flesshe Was in his mouth/ by Whiche he knewe grete preuytees of our lorde in heuen/ for he passed all the doctours of Oxenforde in connynge. For he spake more lyke an aũgell than a man/ & in all his lessons he remẽbred euer our lordes passyon/ & in a nyght as he studyed longe in his bokes/ sodeynly he fel a slepe/ & forgate to blysse hym & to thynke on ꝑ passyon of our lorde/ & anone ꝑ deuyl lay so heuy on hym ꝑ he myght not blysse hym w̃ neyther hande/ & Wyst not What to do/ but through the grace of god he remembred his blyssed passyon/ & than the fende had no more power/ but fell downe from hym anone/ & saynt Edmonde than charged ꝑ fende by ꝑ vertue of our lordes passyon to tell to hym how he sholde best defende hym/ ꝑ he sholde haue no power ouer hym. And than ꝑ fende answered & sayd ꝑ the remembraũce of the passyon of our lorde Jesu chryst/ for Whan ony man remembreth ꝑ passyon of Jesu chryst/ I haue no power ouer them. And euer after saynt Edmonde had full grete deuocyon to the passyon of our lorde Jesu chryst/ & Was contynuall in holy prayers & medytacions/ for all ꝑ delytes of ꝑ Worlde was but heynes to hym. He Was a man of grete almes/ & ofte preched & edyfyed the people/ & all ꝑ people had grete deuocyon to here hym. ¶ In that tyme ꝑ pope sent out a croysye agaynst the turkes & myscreaũtes in to englonde/ & this holy man Edmonde Was chosen for to publysshe it through the realme/ and he stryed moche people to receyue ꝑ croysye/ & to go to the holy londe to fyght agaynst the enemyes of god. And as a yõge man came Wother for to receyue the crosse/ a Woman ꝑ loued hym letted hym of his purpose/ & dreWe hym away fro thens With her handes/ & anone her handes Were made stysse and harde as a borde & also croked. And than she made grete sorowe & cryed god mercy full mekely/ & prayed saynt Edmonde to praye for her to our lorde. And he sayd to her. Woman Wylte ꝑ take the crosse. And she sayd/ ye syr full fayne. And thã she receyued it/ and anone Was made perfytly hole/ & she thãked god & saynt Edmonde. And for this myracle moche the more people toke ꝑ crosse. ¶ And on a tyme as this holy man preched at Oxenforde in ꝑ chircheyerde of all halowen/ & moche people beynge there to here hym/ sodeynly the Weder chaũged & Wexed all derke/ in suche Wyse ꝑ the people Were agast & aferd & began fast to flee away fro ꝑ sermon/ & this holy man sayd to ꝑ people. Abyde ye styll here/ for ꝑ power of god is stronger

than the fendes power/ for this he dothe for enuye to dysstrouble the worde of god. And thā saynt Edmonde lyft vp his handes & his mynde to almyghty god/ & besought hym of his mercy & grace/ & whā he had ended his oryson & his prayer/ the weder begā to withdrawe by that other syde of ỹ chircheyerde/ & all they ỹ abode styll & meued not/ but herde ỹ prechynge had not one droppe of rayne/ & they that went away fro ỹ prechyge were throughwette/ for there fell so moche rayne in the hygh strete/ ỹ men myght not go ne ryde therin/ wherfore ỹ people thanked god & his holy saynt for this myracle. ¶ And at wynchester an other tyme as he preched there was shewed a lyke myracle/ for he there chaced awaye suche a derke weder by his holy prayer. After for his blyssed lyuynge he was chosen to be an hye chanon of Salysbury/ & by ỹ chapytre was made comyn tresourer/ where he lyued full blyssedly in gyuynge almes largely to ỹ poore people/ in so moche ỹ vnneth he kepte ony thynge for hymselfe/ for whiche cause he wente to ỹ abbey of stanley & sojourned there tyll his rentes came in/ & ỹ abbot named mayster Steuē laxton was somtyme his scoler in Oxenford/ he was a man of grete abstynence and ete so lytel meet/ ỹ men wondred wherby he lyued/ he ete but selde flesshe. Fro shraftyde tyll eester he wold ete no thynge ỹ suffred deth In aduent he ete neuer but lente meet/ & whan the archebysshop of Caunterbury was deed/ he was electe & chosen by all ỹ couent to be theyr bysshop/ whiche electyon was sente to hym by thre messengers to Salysbury. But thā he was at Calue whiche was a prebende of his/ & was solytary in his chābre alone in his prayers & one of his chapeleyns came & told to hym that he was chosen to be archebysshop of Caunterbury/ & that ỹ messengers were comen to hym for ỹ same cause/ but saynt Edmōde was no thynge glad of ỹ tydynges/ & thā ỹ messengers came & did theyr message/ & delyuered to hym the lettres whiche he red & vnderstode/ & after sayd to ỹ messengers. I thanke you of your labour & good wyll/ but I am no thynge glad of these tydynges/ notwīstandyng I wyll go to Salysbury & take coūseyle of my felawes in this mater/ & anone as he was come he layd tofore ỹ hole chapytre this mater/ & shewed to them his lettres And all ỹ chapytre auysed hym to take it vpon hym. And he alway excusyng hym refused it to his power/ but at the last the bysshop of Salysbury wt the chapytre cōmaūded hym by vertue of obedyence ỹ he sholde take it on hym/ & than he humbly sore weppyng agreed to receyue it/ & forth with they ladde hym to ỹ hygh awter & sange deuoutly Te deū laudamus. And all ỹ whyle this holy man wepte full bytterly & shedde many a teere/ & prayed deuoutly to our lord to haue mercy on hym/ & besought our blyssed lady & saynt Johñ euangelist to praye for hym & to helpe hym in his nede/ & than after he was brought to Caunterbury/ & there in tyme & space was cōsecrate & stalled in to the see of the archebysshop. And so ruled the chirche of englonde/ ỹ all men spake good of hym/ & he dyd grete penaūce & gaue grete almes to poore people. ¶ And on a tyme a poore tenaūt of his dyed/ & ỹ bayly toke his best beest for a mortuary/ & than ỹ poore wydowe whiche had lost her husbonde/ and also her best beest/ came to this holy man saynt Edmonde & complayned to hym of her grete pouerte & prayed him for ỹ loue of god ỹ he wold giue her agayn her beest And he sayd/ ye knowe well that ỹ chefe lord must haue ỹ best beest/ but yf so be ỹ I delyuer to ỹ agayne this beest/ wylt ỹ kepe hym well to my behofe tyll I aske him agayn an other tyme. To whom she sayd. ye syr wt a good wyll to your pleasure/ or elles god defende/ & praye for you also ỹ ye voucheſafe to do so moche grace

to me a poore wretche. And than he commaunded his bayly to delyuer it to her/ & she kepte it after to her lyues ende. This blyssed man was mercyfull to poore people/ & full truly to his power maynteyned all the ryght of holy chirche. And ỹ deuyl euer hauyng enuy on good werkes/ set a debate betwene ỹ kynge & hym/ whiche was Henry ỹ thyrde sone of kynge Joh̃n whiche delyred certayn poyntes agaynst ỹ lybertees of holy chirche/ but this good archebysshop withstode hỹ to his power & prayed the kynge to spare holy chirche for ỹ loue of god/ & maynteyn them as he was boũden & had ꝓmysed. But ỹ kyng wolde not here hym/ but expresly dyd certayne thynges agaynst ỹ ryght of ỹ chirche/ & menaced gretly saynt Edmonde/ & whan saynt Edmonde sawe the kyng so cruell agaynst ỹ chirche/ he spake sharpely to the kynge/ & at the last executed the sensures agaynst them ỹ vexed it/ & cursed them ỹ toke away the lybertees of it And whan ỹ kyng herde of this cursyng he was gretly moued agaynst saynt Edmonde/ how be it this holy man was constaunt & ferme in his holy purpose/ whiche was redy to put his lyfe in ieopardye for the right of ỹ chirche. And saynt Thomas of Caunterbury appered to hym/ & badde hym to maynteyn & holde ỹ ryght of the chirche to his power/ and rather to suffre deth than to lese ony of ỹ lybertees & fraunchyses of holy chirche/ lyke as he dyd. And after ỹ sayt Edmõde was more bolde to abyde & maynteyn ỹ lybertees of the chirche/ and he takynge ensample of saynt Thomas/ how he went in to fraũce to the ende ỹ the kynge sholde be better dysposed. And in lyke wyse dyd saynt Edmonde & went ouer see/ trustyng to god ỹ the kynge wolde be better disposed & forsake his opynyons. And was in ỹ abbey of Poũtenay in hye fraũce. vj. yere prayenge for the good state of ỹ chirche of englonde/ & lyued there so holy and perfyte a lyfe that euery man had ioye of him/ & in shorte tyme after he became seke & feble/ & his frendes counseyled hym to remeue thens. And than he departed & wente to a place called Soly/ whiche is. xv. myle thens/ but ỹ monkes of Poũtenay made grete sorowe for his departynge. But he conforted them and sayd. I promyse you to be with you at saynt Edmondes daye kynge & martyr/ & as he came in to Soly he wexed so seke/ that he knewe wel ỹ he sholde hastely departe out of this worlde And than he desyred to receyue the sacramentes of the chirche/ whiche whan he had receyued w̃ grete reuerence he passed out of this lyfe vnto our lorde full of vertues/ in ỹ yere of our lorde a. M. CC. and xlij. And from the town of Soly he was brought agayne to poũtenay vpon saynt Edmondes daye kynge and martyr. And where he myght not kepe his promesse a lyue/ he pfourmed it whan he was deed & the monkes of poũtenay receyued hym worshypfully/ & buryed hym solempnely And afterwarde for the grete myracles ỹ god shewed for hỹ there/ his bones were taken vp & layde in a worshypfull shryne tofore the hygh awter in the sayd abbey where our lorde hathe shewed many a fayre myracle for his holy seruaũt saynt Edmond. Than let vs deuoutly praye to almyghty god that by ỹ merytes of this holy man saynt Edmond he haue mercy on vs/ & pardon vs our synnes. Amen.

## Here folowyth the lyfe of saynt Hugh bysshop and confessour.

Saynt Hugh of holy remembraũce was somtyme bisshop of lyncolne He was borne of the vtteryst partyes of Burgoyn not ferre fro ỹ alpes otherwyse called the moũtaynes/ & was of noble parentele & lygnage/ for he came of knyghtes. And this holy mã whã he was yõge & tender of age he was set to scole/ & whã

he was.x.yere old he was put in to a mo nastery for to lerne the rules of disciplyne And there was made a professed chanon reguler/wherin he liued so deuoutly that whan he was.xv.yere olde he was deputed for to be pryour of a certayne cell/& he ruled in suche wyse that all thyͤge ẏ was vnder his gouernaũce prospered as well in spirituall thynges as in tẽporall thynges. After this he thought to adaunte & put his flesshe to more penaũce/& by the dysposicyon of our lord he entred in to the ordre of charterhous/where he was receyued/& was there so vertuous in his lyuynge/ẏ amonge ẏ straũgers he was so frendly & so well beloued/ẏ after a lytel whyle he was made procuratour of the hous. In ẏ tyme Henry kyng of englõde dyd do buylde & foũded an hous of charterhous in englonde/wherfore he sent in to burgoyne to ẏ charterhous for to haue one of them to haue ẏ gouernaũce & rule of it. And at ẏ grete instaũce & prayer of ẏ kyng vnneth coude he gete this sayd saȳt Hugh/but at ẏ last by ẏ cõmaũdement of his ouerest & request of the kyng he was sent in to englonde/& there made procuratour of the same hous/& there lyued an holy and deuoute lyfe/lyke as he dyd tofore/that he stode so in the kynges grace that the kynge caused hym to be bysshop of Lyncolne/& was elect by the chapytre of the chanons of ẏ chapytre of Lyncolne whiche bysshopryche ẏ kynge had longe holden in his handes/& was called therto by the sayd chapytre/& the bysshopryche to hym presented/whiche dignite he vtterly refused/and sayd playnly that in no wyse he wolde not receyue ony pontyfycall dignite without assent & also commaũdement of the pryour of the charterhous/whiche was consented/and also ẏ hole eleccyon of the chapytre of Lyncolne to hym declared/he toke vpon hym the offyce/& was sacred bysshop of Lyncolne And ẏ nexte nyght after he herde a voyce sayenge to hym. Thou art gone out in to the helth of thy people. And after this he withstode myghtely the power of wode people/that entended to hurte the preuyleges of the chirche/and put his body in peryll/lyke as he had despysed it/for to brynge the chirche fro seruytude/and recouered many droytes & rightes whiche had ben taken away fro ẏ chirche. This holy man made many good statutes and ordynaũces in his dyocese/& went & vysyted the chirches & places of his cure & charges/and lyued an holy lyfe. And he wold visyte ẏ houses of lepres & lazers/& was wont oft to entre in to theyr houses/and by his cõmaũdemẽt ẏ women were departed from the men. And all the men that were foule & defourmed in theyr vysage he wolde kysse of humylite/& there was that tyme in ẏ chirche of Lyncolne an honourable man a chanon named William/whiche was chaũceler of ẏ chirche a good man & well lettred/& wolde preue and assaye yf there were ony elacyon or pryde in his courage/& sayd to this holy man. Saynt Martyn by kyssynge of a man that was a foule lazer/heled hym and ye hele not the lepers ne lazers that ye kysse. Who anone answered to ẏ chaũceler. Saynt Martyn certaynly heled a leprous man by kyssyng/& this kyssyng ẏ I kysse the lepers hele my soule. This was an humble & a meke answere. This holy man saynt Hugh in all his lyfe was moche dylygent in buryenge of deed men and of his humanyte wold gladly do the offyce aboute theyr sepulture/wherfore our lorde gaue & rendred to hym by retrybucyon condygne honourable sepulture/For what tyme he departed out of this worlde/& the same daye ẏ this body was brought to ẏ chirche of Lyncolne/it happed that the kynge of englonde/the kyng of scotlonde with thre archebysshoppes/barons/and a grete multytude of people were gadred at Lyncolne/and were pre-

sent at his honourable sepulture/Where god hath shewed for hym dyuerse myracles. Than let vs praye to this holy man saynt Hugh of Lyncolne to praye for vs.

## Here folowyth the lyfe of saynt Edmonde kynge and martyr.

In ỹ prouynce of englõde of olde tyme were dyuerse kynges/ for ỹ lond was departed/amõge whom there was saynt Edmonde kyng of norfolke & suffolke/ whiche toke his byrth of ỹ noble & aũcyent lygnage of saxons/& was fro ỹ begynnynge of his fyrst age a blyssed man/softe/vertuous & full of meknes/& kepte truly the very religyon of chrysten fayth/& gouerned his kyngdom full well to ỹ pleasure of god. In his tyme it happed ỹ two wycked tyraũtes/ ỹ one named Hynguar & that other Hubba came out of Denmarke/& arryued in the coũtree of Northumberlonde/& robbed & destroyed ỹ coũtre/& slewe ỹ people wout mercy in euery place where they came. Than ỹ one named Hinguar came in to ỹ coũtre where this moost chrystẽ kyng Edmonde regned/& vnderstode ỹ he was in his flourynge age/ stronge & myghty in batayle/& demaunded of ỹ people where theyr kyng was resydent & dwelled/ whiche was moche abydynge in a towne named thã egleldon/& now is called Bury. Than the danes had alway a custome ỹ they wolde neuer fyght batayle set ne apoynted/ but euer laye in a wayte how they myght by sleyght & deceyte preuented fall on good chrystẽ men/& so slee & destroye thẽ/lyke as theues lye in a wayte to robbe & slee good true men/ wherfore whan he knewe where this holy kynge was/he sent one of his knightes to hym for to espye what strength he had & what people about hym/& Hynguar hymselfe folowed wt all his hoost/to ỹ ende ỹ sodeynly he sholde fall vpon this kynge vnaduysed/& that he myght subdue hym to his lawes & cõmaũdementes. Thã this sayd knyght came to this holy kyng saynt Edmonde & made his legacyon & message in this wyse. Our moost drad lord by londe & by see Hynguar/whiche hath subdued dyuers coũtrees & londes in this ꝓuynce vnto his seignoury by strength of armes & purposeth wt all his shyppes & army to wynter hym in these marches/ sendeth to the his cõmaũdement/that ỹ incontynent come & make alyaũce & frendship wt hym/& that ỹ departe to hym thy paternall tresours & rychesses/in suche wyse ỹ thou mayst regne vnder hym/or certaynly ỹ shalte dye by cruell deth. And whan this blyssed kynge saynt Edmonde had herde this message/anone he syghed and called to hym one of his bysshops/& demaũded coũseyle of hym what & how he sholde answere vpon this demaunde that was asked of hym/ whiche bysshop sore dredynge for ỹ kynges lyf/exhorted hym by many examples for to consent & agree to this tyraũt Hynguar/& ỹ kyng a whyle sayd no thynge/but remẽbred hym well/& after many deuout wordes at the last he answered to ỹ messenger in this wyse & sayd. This shalt ỹ say to thy lord/knowe ỹ for trouth ỹ for ỹ loue of tẽporall lyf/the chrysten kyng Edmonde shall not subdue hym to a paynim duke. Thã vnneth was ỹ messenger gone out/but Hynguar mette hym & bad hym vse short wordes & tell to hym his answere/whiche message tolde to Hynguar/anone the cruell tyraũt cõmaũded to slee all ỹ people that were wt saynt Edmond & destroye them/but they sholde

holde & kepe onely the kynge/Whome he knewe rebell to his wycked lawes. Thā this holy kynge was taken/& boūde his handes behynde hym/& brought tofore ỹ duke/& after many oppzobzious wozdes at the last they ladde hym forth to a tree whiche was therby/to whiche tree his aduersaryes bounde hym/& than shotte arowes at him so thycke & many that he was thzough woūded/& that one arowe smote out an other/& allway this blysſed kynge ceased not for all his woundes to gyue laude & prayſynge vnto almyghty god. Thā this wycked tyzaūt cōmaūded that they shold smyte of his heed/which they so dyd he allway prayenge & sayeng his orysons to our lozde god. Than ỹ danes left the body there lyenge/& toke the heed & bare it in to ỹ thycke of ỹ wode/& hyd it in ỹ thyckeſt place amōge thornes and bzeres/to ỹ ende that it sholde not be founden of the chzysten men. But by the puruey aūce of almyghty god there came a wolfe whiche diligently kepte the holy heed fro deuourynge of beestes & foules. And after whan ỹ danes were departed the chzysten men foūde ỹ body/but they coude not fynde the heed/wherfore they sought it in ỹ wode/& as one of them spake to an other/where art ỹ/whiche were in the thycke of the wode/& cryed where arte thou. The heed answered and sayd here/here/here. And anone than all they came thider & sawe it & also a grete wolfe sytting & embzacyng ỹ heed bytwene his fore legges/keppng it fro al other beestes And than anone they toke the heed and bzought it to the body/& set it to the place where it was smytten of/& anone they ioyned togyder. And than they bare this holy body vnto the place where it is now buryed/& the wolfe folowed humbly the body tyll it was buryed/& than he hurtynge no body returned agayn to ỹ wode And the blisſed body & heed ben so ioyned togyder/that there appereth no thynge ỹ it had ben smytten of/saue as it were a reed shynynge thzede in the place of ỹ departynge where ỹ heed was smytten of And in ỹ place where he now lyeth so buryed is a noble monaſtery made/& therin monkes of the ozde of saynt Benet/whiche ben rychely endowed. In whiche place almyghty god hath shewed many myracles foz this holy kynge & martyz.

Here foloweth ỹ lyfe of saynt Cecylye virgyn & martyz. And fyrſt of her name.

Cecylye is as moche to saye as the lylye of heuen/oz a waye to blynde men. Oz she is sayd of celo & lya/oz els cecilia as lackyng blyndnes. Oz she is sayd of celo ỹ is heuen/& leos ỹ is people. She was an heuenly lylye by clennes of virginite/a way to blynde men by informacyō of example/heuen by deuoute contemplacion/lya by besy operacyō/lackyng blyndnes by shynynge of wyſdom/& heuen of ỹ people/for the people beheldе in her as in folowynge ỹ spirytuall heuē/the sonne/ỹ mone & the sterres/ỹ is to saye/shynynge of wyſdom/magnanymite of fayth/& dyuerſite of vertues. Oz she is sayd a lylye/for she had ỹ whytenes of clennes/a good conſcyence/& odour of good fame. Oz she is sayd heuen/for ỹ sodoze sayth ỹ the philosophers say ỹ heuen is meuable/roūde & bzennynge. In lyke wyſe was she meuynge in besy operacyon/roūde in perſeueraūce/& bzennynge by fyzy charite.

Saynt Cecylye ỹ holy virgyn was comen of ỹ noble lygnage of ỹ Romayns. And fro ỹ tyme ỹ she laye in her cradle she was foſtred and nourysſhed in the fayth of Chzyſt. And alwaye bare in her bzeſt the goſpel hydde/& neuer ceaſed daye ne nyght from holy prayers/but recōmaūded to god alwaye her virgynite. And whan this blysſed virgyn sholde be spouſed to a yonge man named Valerian

and the daye of weddyng was comen/ & was cladde in ryall clothes of golde/ but vnder the ware the hayre/ & the herynge the organes makynge melody/ the sange in her herte onely to god sayenge. O lorde I beseche ꝑ that myn herte & body may be vndefouled/ so that I be not confounded. And euery seconde & thyrde daye she fasted/ cõmendyge her selfe vnto our lord whome she dredde/ the nyght came ꝑ she sholde go to bedde w̃ her husbonde as the custome is. And whã they were bothe in theyr chambre alone/ she sayd to hym in this maner. O my best beloued & swete husbõde/ I haue a coũseyle to tell the/ yf so be that ꝑ wylt kepe it secrete/ & swere ꝑ ye shall bewraye it to no man. To whom Valeryan sayd/ that he wold gladly promyse & swere neuer to bewraye it. And than she sayd to hym. I haue an aũgel ꝑ loueth me whiche kepeth my body whether I slepe or wake/ & yf he may fynde that ye touche my body by vilany or foule and pollute loue/ certaynly he shal anone slee you/ & so sholde ye lese ꝑ floure of your youth/ & yf so be that thou loue me in holy loue & clennesse/ he shall loue the as he loueth me/ & shall shewe to the his grace. Than Valeryan corrected by the wyll of god haupnge dzede sayd to her. yf ꝑ wylt that I byleue that ꝑ sayest to me/ shewe to me that aũgell that thou spekest of/ & yf I fynde verytable that he be ꝑ aũgell of god/ I shall do that thou sayest/ & yf so be that thou loue an other man than me I shal slee bothe hym & the w̃ my swerde Cecylye answered to hym/ yf thou wylt byleue & baptyse ꝑ/ thou shalt well mowe hym/ go than forth to via appia whiche is thre myle out of this town/ & there thou shalt fynde pope Urban with poore folkes/ & tell hym these wordes ꝑ I haue sayd. And whan he hath purged you fro synne by baptym/ than whan ye come agayn ye shall se ꝑ aũgell. And forth went Valeryan & foũde this holy man Urban lowtyng amonge ꝑ buryelles/ to whom he reported the wordes that Cecylye had sayd. And saynt Urban for ioye began to holde vp his handes & let ꝑ teres fall out of his eyen & sayd. O almyghty god Jesu chryst sower of chaste coũseyle & keper of vs all/ receyue the fruyte of the seed ꝑ thou hast sowen in Cecylye/ for lyke a besye bee she serueth ꝑ/ for ꝑ spouse whome she hath taken whiche was lyke a wood lyon/ she hath sent hyr hyther lyke a meke lambe. And with that worde appered sodeynly an olde man cladde in whyte clothes/ holdynge a boke wryten w̃ lettres of gold/ whom Valeryan seynge for fere fell downe to the grounde as he had ben deed/ whome the olde man reysed & toke vp and redde in this wyse. One god/ one fayth/ one baptym. One god & fader of all/ aboue all/ & in all euery where. And whan this olde man had redde this/ he sayd/ byleuest ꝑ this or doubtest ꝑ it/ saye ye or nay. Than Valerian cryed sayenge There is no thynge truer vnder heuen. Than vanysshed this olde man away. Thã Valeryan receyued baptym of sayt Urban & returned home to saynt Cecilye whom he foũde within her chambre spekyng w̃ an aũgell/ & this aũgell had two crownes of roses and lylyes/ whiche he helde in his hãde/ of whiche he gaue one to Cecylye/ & ꝑ other to Valeryan sayenge. Kepe ye these crownes w̃ an vndefouled and a clene body/ for I haue brought them to you fro paradyse/ & they shal neuer fade ne wydder/ ne lose theyr sauour ne they may not be seen but of them to whome chastyte pleaseth/ & ꝑ Valeryan bycause ꝑ hast vsed profytable counseyle demaũde what ꝑ wylt. To whome Valeryan sayd. There is no thynge in this worlde to me leuer than my broder/ whome I wold fayne that he myght knowe this very trouth w̃ me. To whome ꝑ aũgell sayd. Thy peticyon pleaseth our lord and ye bothe shall come to hym by ꝑ pal-

me of martyrdome. And anone Tyburce his broder came & entred in to this chambre / & anone he felte ẏ swete odour of the roses & lylyes / & meruaylled fro whens it came. Than Valeryan sayd. We haue crownes whiche thyn eyen may not se / & lyke as by my prayers thou hast felt the odour of them / so yf ẏ wylte byleue / thou shalte se ẏ crownes of roses & lylyes that we haue. Than Cecylye & Valeryan began to preche to Tyburcyen of the ioye of heuen / & of the foule creaũce of paynyms the abusion of ydolles / & of the paynes of hell whiche ẏ dampned suffre. And also they preched to hym of ẏ incarnacyon of our lorde & of his passyon / & dyd so moche that Tyburcyen was cõuerted & baptysed of saynt Urban. And fro than forthon he had so moche grace of god ẏ euery day he sawe aũgels / & all that euer he requyred of our lorde he obteyned. ¶ After Almachius prouost of Rome whiche put to deth many christen men / herde saye that Tyburcyen & Valeryan buryed chrysten men ẏ were martyred / & gaue all theyr good to poore people / he called them tofore hym / & after longe dysputacyon he cõmaũded that they sholde go to the statue or ymage of Jupyter for to do sacrefyce / or elles they sholde be byheded / & as they were ledde they preched the fayth of our lorde to one called Maxyme / that they cõuerted hym to the chrysten fayth / & they promysed to hym that yf he had very repentaũce & ferme creaũce that he shold se the glorye of heuen / whiche theyr soules sholde receyue at the houre of theyr passyons / & that he hymselfe shold haue the same yf he wold byleue. Than Maxyme gate leue of the turmentours for to haue them home to his hous. And ẏ sayd Maxyme with all his houshold & all the turmentours were turned to ẏ fayth. Than came saynt Cecylye thyder w̃ preestes & baptysed them. And afterwarde whan the mornỹge came saynt Cecylye sayd to them. Now ye knyghtes of Chryst / cast awaye fro you the werkes of derknes / & clothe you with the armes of lyght. And than they were ledde foure myle out of ẏ towne & brought tofore the ymage of Jupyter. But in no wyse they wolde do sacrefyce ne ensence to ẏ ydoll / but humbly with grete deuocion kneled down & there were byheded / & saỹt Cecylye toke theyr bodyes & buryed them. Than Maxyme that sawe this thynge sayd ẏ he sawe in the houre of theyr passyon aũgelles clere shynynge / and theyr soules ascende in to heuen whiche the aũgels bare vp / wherfore many were cõuerted to the chrysten fayth. And whan Almachius herde that Maxyme was christened / he dyd do bete hym w̃ plõmettes of leed so longe tyll he gaue vp his spiryte & dyed / whose body saynt Cecilye buryed by Valeryan & Tyburcyen. And after Almachius cõmaunded that Cecylye shold be brought to his presence for to do sacrefyce to Jupyter / & she so preched to them that came for her that she conuerted them to ẏ fayth / whiche wepte sore / that so fayre a mayde & so noble shold be put to deth. Than she sayd to them. O ye good yonge men / it is no thynge to lese the youth / but to chaunge it / that is to gyue claye and take therfore golde / to gyue a foule habytacle & take a precyous / to gyue a lytell corner & to take a ryght grete place / god rewardeth for one symple an hondred folde / byleue ye this ẏ I haue sayd. And they sayd. We byleue chryst to be very god whiche hath suche a seruaũt. Thã saynt Urban was called / & foure hõdred & more were baptysed. Than Almachius callynge tofore hỹ saynt Cecylye sayd to her. Of what cõdycion art ẏ. And she sayd ẏ she was of a noble kynrede. To whom Almachius sayd I demaũde the of what religyon arte ẏ. Than Cecylye sayd / than begãnest thou thy demaũde folyly ẏ woldest haue two answeres in one demaunde. To whome

Almachius sayd/fro Whens cometh thy rude answere. And she sayd/of good conscyence & fayth not fayned. To Whome Almachius sayd/knowest thou not of What power I am. And she sayd/thy power is lytell to drede/for it is lyke a bladder full of Wynde/Whiche with the prycknynge of a nedle is anone gone awaye and come to nought. To Whome Almachius sayd/in Wronge thou begannest/& in Wronge thou persuerest/knowest thou not howe our prynces haue gyuen me power to gyue lyfe & to slee. And she sayd/nowe shall I proue the a lyer agaynst thy very trouth/thou mayst well take the lyfe fro them thou lyue/but to them thou ben deed thou mayst gyue no lyfe therfore thou art a mynystre/not of lyfe/but of deth. To Whome Almachius sayd nowe laye aparte thy madnes/& do sacrefyce to thy goddes. To whom Cecylye sayd I wote not where thou hast lost thy syght/for them that thou sayst ben goddes/We se them stones/put thyn hande/& by touchyng thou shalt lerne thy Whiche thou mayst not se with thyn eyen. Than Almachius was Wroth/& cõmaũded her to be ladde in to her hous/& there to be brent in a brẽnynge bayne/Whiche her semed Was a place colde & Well attempered. Than Almachius herynge that/cõmaũded that she sholde be byhoded in the same bath. Than the turmentour smote at her thre strokes & coude not smyte of her heed/& the fourth stroke he might not by the lawe smyte/& so lefte her there lyenge halfe alyue & halfe deed/& she lyued thre dayes after in that maner/& gaue all that she had to poore people/& contynually preched the fayth all Whyle/& all them that she conuerted she sent to Urbane for to be baptysed & sayd. I haue asked respyte thre dayes that I myght cõmende to you these soules/& that ye sholde halowe of myn hous a chirche. And thã at the ende of thre dayes she slepte in our lord/& saynt Urban with his dekens buryed her body amonge the byshops/ and halowed her hous in to a chirche/in Whiche vnto this daye is sayd the seruyce vnto our lorde. She suffred her passyon about the yere of our lorde. CC. xxiij. in tyme of Alexander the emperour. And it is redde in another place that she suffred in the tyme of Marcij Aurelij/Whiche regned aboute the yere of our lorde. CC. and. xx. Than let vs deuoutly praye vnto our lorde that by the merytes of this holy virgyn & martyr saynt Cecyle We may come to his euerlastynge blysse in heuen. Amen.

Here foloweth the lyfe of saynt Clement ~~pope~~ & martyr. And fyrst of his name.

CLement is sayd of cleos/that is glorye/& mens that is mynde/as it were a gloryous mynde/he had a gloryous mynde purged fro all fylth/ornate With all vertue/& decorate with all felycyte Or he is sayd of clemence Whiche is mercyful. It is sayd in the glosarye that Clement is sayd ryght Wyse/swete/rype/& meke. Ryght Wyse in dede/swete in speche/rype in cõuersacyon/& meke in intencyon. His lyfe he hym selfe set in his boke named ityneraryc/specyally vnto that place/Whiche he succeded to saynt Peter in the papacye. The remenaũt of his actes that cominly ben had/ben taken in dyuerse places.

CLement the byshop was borne of the lygnage of the Romayns/and his fader Was named Faustyn/& his moder Mathidyan/he had two bretherne of Whome the one Was named Faustyn/& the other Faustynyen/& Mathidyan Was of meruayleus beaute/her husbondes broder brenned in the loue of her by the dysordynate concupyscence of luxury/& dayly he vexed her in delyrynge her to accorde to his soule lust/but she in no Wyse Wold cõsent to hym/& she doubted to shewe it to her husbonde/bycause there sholde no debate ne enemyte fall byt Wene the bretherne Than she thought to absent her by some

meane fro hym so longe that he shold forgete this dysordynate loue. For the syght of her presence set hym a fyre/& bycause she myght haue lycence of her husbonde/she fayned a dreme subtylly Whiche she tolde to her husbonde in this Wyse/sayenge. There is a vision comen to me this night by Whiche I am cõmaunded to departe out of this cyte of Rome wt̃ my two sones Faustyn & Faustynyen/& that I shold abyde out so longe/tyll I were cõmaũded to returne/& yf I dyd not I sholde dye/& my children also. And whã her husbonde herde this he was sore abasshed & aferde & sent his Wyfe & his two sones to Athenes wt̃ moche other meyny/& ỹ she sholde abyde there/& set her sones to scole. And the fader helde Clement at home wt̃ hym for his solace Whiche was ỹ leest/& Was but.v.yere olde. And as the moder sayled on the see wt̃ her sones/there arose a grete tempest/& brought the shyppe to Wracke and Was to broken/and the moder Was throwen by the Wawes of the see vpon a roche & escaped/Wenyge ỹ her two sones had ben perysshed/& for sorowe & dyscomforte Wold haue drowned herselfe in ỹ see yf she had not had hope to fynde her sones And whan she sawe ỹ she coude not fynde them alyue ne deed/she cryed and brayed strongly/& bote her handes/& Wolde not be cõforted of no body. Than came to her many Women Whiche tolde to her ỹ fortunes ỹ they had/but she Was conforted by none/& amonge ỹ other came one that sayd ỹ she had lost her husbonde a yonge man in ỹ see/& that she wolde neuer after be maryed for ỹ loue of hym/& she cõforted her how it Was/& dWelled With her and gate dayly theyr lyuyng With theyr handes/but anone after her handes that she had bytten became so sore and braken out/that she might not Werke/& she that herberowed her had the palsey & myght not ryse out of her bedde. And thus Was Mathydyan constrayned to begge & aske her lyuynge fro doore to doore/& of suche as she coude gete she fedde her selfe and her hostesse. And Whan the yere Was passed that she Was departed wt̃ her childrẽ/her husbonde sent messengers to Athenes for to knowe how they dyd/but them that he sent returned not/& he sent other messengers/after Whiche returned & sayd that they had foũde none. And thã he lefte Clement his sone vnder ỹ kepyng of certayn tutours/& Went for to seke his Wyf & his chyldren/& toke his shyppyng/but he came not agayne. And thus Clement Was xx.yere orphelyn/& neuer had tydynges of fader ne moder/ne of his bretherne/& he Went to studye/& became a soverayne philosopher/& desyred & enquyred diligẽtly in What maner he myght knowe ỹ immortalyte of ỹ soule/& therfore haũted he ofte the scoles of phylosophy/& Whan he herde ỹ it Was concluded in the dysputacyon ỹ the soule Was immortall/he Was glad & ioyous/& Whan they sayd that it Was mortall/he Went all heuy & cõfused. And at the last Whan Barnabe came to Rome prechynge ỹ fayth of Jesu christ/the philosophers mocked hym as he had ben madde or out of his wytte/& as some saye Clement Was ỹ fyrst philosopher ỹ mocked hym & despysed his predicacyon and in scorne put to hym this questyon sayenge. What is ỹ cause ỹ culex Whiche is a lytell beest hath.vj.feet & two Wynges/and an olyphaũt Whiche is a grete beest hath but foure feet and no Wynges To whom Barnabe sayd. Fole I myght lyghtly answere to thy questyon yf ỹ demaũdest it to knowe ỹ trouth/but it shold be a rude & a dede thyng to say to you ony thynge of creatures/Whan ye knowe not the maker of the creatures/& bycause ye knowe not ỹ creatour of all/it is ryght ỹ ye erre in ỹ creatures. This Worde Went moche to ỹ herte of Clement the philosopher/in suche Wyse ỹ he Was enfourmed of Barnabe in the fayth of Jesu christ/&

Went anone in to Judee to saynt Peter/ whiche taught to hym ꝑ fayth/ & shewed to hym ꝑ immortalite of ꝑ soule all clerely And in that tyme Symon ꝑ enchaũtour had two dyscyples/ ꝑ is to wyte Aquyle and Nycete/ and whã they vnderstode & knewe his fallaces they forsoke & lefte hȳ & fledde to saynt Peter & were his dyscyples. Than saint Peter demaũded of Clement of what lignage he was/ & he tolde to hym all by ordre what was happened to his fader/ to his moder/ and to his bretherne/ & sayd ꝑ he supposed ꝑ his moder with his bretherne was drowned in ꝑ see & that his fader was deed for sorowe or drowned also in ꝑ see. And whã saynt Peter herd this/ he might not kepe hym frõ weppynge. ¶ On a tyme Peter came in to the yle where Mathydyan the moder of Clemẽt dwelled/ in whiche yle were pyllers of glasse of meruaylous length/ & as saynt Peter beheldе these pillers he sawe Mathydyan beggynge/ whome he blamed bycause she laboured not wt̃ her handes. And she answered & sayd/ syr I haue no thynge but ꝑ fourme & lykenes of my handes/ for they ben so febled by my bytyng ꝑ I fele them not/ & me repenteth ꝑ I drowned not my selfe in the see that I sholde no lenger haue lyued. Tho Peter sayd/ What sayest ꝑ woman/ knowest ꝑ not that ꝑ soules of them ꝑ slee themselfe bẽ moost greuously punissed. To whom she sayd/ wolde god ꝑ I were certayne ꝑ soules shold lyue after ꝑ deth/ for than I wolde slee my selfe/ to ꝑ ende ꝑ I myght but one houre se my swete chyldren. And whã Peter had demaũded of her ꝑ cause & that she had tolde to hym all ꝑ ordre of the thynges done. Thã Peter said/ there is a ponge man with vs named Clemẽt whiche sayth lyke as thou sayest/ that it so happed to his fader & moder/ & to his bretherne. And whan she herde that/ she was smytten wt̃ so grete wonder that she fell. And whan she was comen to herself she sayd weppynge to saynt Peter. I am certaynly moder of ꝑ ponge man/ & knelyng down to fore saynt Peter she prayed hym ꝑ he wolde hastely shewe to her her sone/ & Peter sayd to her/ abyde a whyle tyl we be out of this yle. And whan they were out of this yle/ saint Peter toke her by the hande & brought her to the shyppe where Clement was in. And whan Clement sawe Peter holdynge the woman by thẽ hande/ he began to laugh/ & anone as this woman was nygh by Clement/ she myght absteyn her no lenger/ but embraced hym aboute the necke and kyssed hym. And he put her abacke/ lyke as she had ben frantyke/ & was moche angry agaynst saynt Peter/ & saynt Peter sayd to hym/ What someuer thou doest/ put ꝑ not away thy moder. And whan Clemẽt herde that/ anone he began to wepe/ and aduysed hym/ & toke vp his moder whiche was fallen down in a swowne/ & began to knowe her. And ꝑ hostesse that lay on the palsey was brought forth by the cõmaũdement of Peter/ and he heled her anone. And than the moder demaunded Clement of his fader. And he sayd to her that he went to seche her/ & that he sythe neuer sawe hym. And whan she herde ꝑ she syghed/ & cõforted her other sorowes by the grete ioye that she had of her sone. In the meane whyle Nicete and Aquyle came whiche were not there whã she came/ & whã they sawe this woman/ they enquired what she was. Than Clement sayd/ she is my moder/ whome god hath gyuen to me by my lorde Peter. Thã Peter tolde to them all by ordre. And whan Nicete & Aquyle herde that/ they arose & were all abassed & sayd. Lorde maker of al thynges/ is this true ꝑ we haue herde or is it a dreme. Thã Peter sayd to them yf ye be not out of your mynde these thynges bẽ all true. Than sayd they/ We ben Faustyn & Faustinyen whom our moder had supposed we had ben perysshed in ꝑ

see. And than ꝑ moder ranne & embraced them about the necke & sayd/ What may this be. And Peter sayd/these ben thy sones Faustyn & Faustynyen/whom ꝑ supposedest had ben perysshed in ꝑ see. And whan she herde that/she fell doWne in a sWoWne for ioye/& whan she Was comen agayn to herselfe she sayd to them. Saye ye to me hoW ye escaped. And they sayd/ Whan our shyppe Was broken/We Were borne vpon a table/& other maryners foũde vs & toke vs in to theyr shyppe/& chaũged our names/& solde vs to a Womã named Justyne/Whiche hath holden vs as her sones/& hath made vs to lern ꝑ artes lyberall/& after we lerned philosophye/& syth We ioyned vs to Symon an enchaũtour/Whiche hath ben nourysshed w̃ vs/ & whan We kneWe his fallaces We lefte hym all/& Were made disciples of Peter And ꝑ nexte day foloWynge Peter w̃ his thre disciples Clemẽt/Nycete/& Aquyle Went in to a more secrete place for to pray & a moche aũcyent & honourable man but right poore Was there/& began to reason & saye to them. I haue pyte on you bretherne/for vnder ꝑ lykenes of pyte I consyder you gretely to erre/for there is no god/ne none Worshyppynge here/ne no prouidence in ꝑ Worlde/but fortune onely of engendrure & happe doth all/lyke as I haue foũden expertly of my selfe in ꝑ see/ Whiche Was enformed in ꝑ disciplyne of Mathesys more than many other/than praye ye no more/for Wheder ye praye or praye not/ꝑ whiche is ordeyned to you by desteny shall fall. And Clemẽt behelde hꝫ and his herte iudged ꝑ he had seen hym tofore tyme. And Whan Clement Aquyle & Nycete had longe dysputed w̃ hym by the cõmaundement of Peter/& they had shewed to him What prouydence Was by open reasons/& for reuerence called hym ofte fader. Aquyle sayd/What nede haue We to call hym fader/Whã We haue in cõ maũdemẽt ꝑ We ought to call no man fader vpon erth/& he behelde this aũcyent man & sayd. Thou holdest ꝑ iniuryed fader/bycause I blamed my broder ꝑ called the fader/We haue in cõmaũdement that We shold call no man by suche name/and Whan he had sayd so/al they of ꝑ cõpany laughed. And he asked them Why they laughed. And Clement sayd/thou doest ꝑ for Whiche thou blamest other/in callyng this olde man fader. And Whan they had ynough dysputed of prouydence/the olde man sayd. I haue Wel byleued ꝓuidence but myn owne cõscyence denyeth it me/ꝑ I may not byleue it/I knoWe my destyny & my Wyues/& that Whiche fortune hath destenyed is ordeyned to eche body. Now herken ye What fortune happed to my Wyfe/she had in her natyuite Mars With Venus vpon the centre/& the mone Waxynge in ꝑ hous of Mars/& endes of Saturne. And this aduenture maketh ꝑ aduouterers to breke theyr Wedlocke/& to loue theyr seruauntes/& to go w̃ them in to straũge coũtrees/& to be drowned in Waters/& so is it fallen by my Wyfe/for she fell in the loue of her seruaũt/& fledde With hym/& perysshed in the see/for as my broder hath recoũted to me/she loued hym fyrst/& he Wolde not consent to her/ and than she turned her lecherous loue in her seruaũt/& it ought not to be layd ony blame in her/for her desteny hath made her to do so. And thã he tolde how she fayned a dreme/& how in saylynge towarde Athenes she perysshed. And than his sones Wolde haue ronne to hym and haue dyscouered ꝑ mater/but Peter defended them & sayd. Suffre ye tyll it please me. And than Peter sayd to hym/yf I shewe to ꝑ this day thy Wyfe right chaste w̃ thy thre sones/Wylte ꝑ byleue ꝑ desteny is no thynge/& he sayd. Lyke as it is a thynge impossyble to shewe ꝑ thou hast promysed/so impossyble is it to do ony thyng aboue desteny. And than sayd Peter/this is Clement thy sone/& these two ben thy

two sones Faustyn & Faustynyen. Than the olde man fell down for ioye as he had ben without soule. Than his sones came vnto hym & kyssed hym/ & were aferde þ he shold not haue comen to hȳselfe agayn And whā his swownynge was gone/ he herde of them all by ordre how all thynge had happened. Than his wyfe came sodeynly & began to crye & wepe strongly sayenge. O my husbonde and my lorde where is he/ and this sayd she as she had ben al fro herselfe. And the olde man that herynge ran to her & embraced her straynynge with grete weppynge. And thā as they thus were dwellyng togyder/ there came a messenger þ told how that Appon and Anubyon whiche were grete frendes vnto this olde man Faustynyen were lodged with Simon magus/ of whom this olde man was moche glad/ & went to bysyte them. And forthwith came a messenger/ whiche sayd that there was comen a mynystre of þ emperours vnto Antyoche & sought all þ enchaūtours for to punysshe them to deth. Than Symon magus bycause he hated þ sones of Faustynyen bycause they forsoke hȳ/ he emprynted his symplytude & lykenes in this olde man Faustynyen/ in suche wyse þ of euery man he was supposed to be Symon magus. And this dyd Symon magus bycause he shold be taken of þ mynystres of the emperour & be slayne in stede of hȳ And Symon than departed fro tho partyes. And whā this olde Faustynyen came agayne to saynt Peter & to his sones. The sones were abasshed whiche sawe in hym the symplytude & lykenes of Symon magus/ and vnderstode the voyce of theyr fader/ but saynt Peter sawe þ naturall lykenes of hym. And his wyfe & his sones blamed & repreued hym/ & he sayd. Wherfore blame ye me/ & flee fro me that am your fader. And they sayd/ We flee fro the bycause þ lykenes of Simon magus appereth in the. Now this Symon had composed an oyntment/ & enoynted hym withall/ & had emprynted the fourme of hȳselfe by arte magyke in this olde man whiche wepte & sayd. What myshappe alas is fallen to me/ I haue but one daye be knowen of my wyfe & of my children & may not be ioyfull w̄ them/ & his wyfe & his children wepte sore & tare theyr heere And Symō magus whā he was in Antyoche dyffamed strongly saynt Peter/ & sayd that he was a cursed enchaūtour & hompeyde/ & had so moued the people agaynst Peter þ they purposed to slee hym yf they myght ones holde hym. And thā sayd saynt Peter to this old Faustynyen bycause þ arte lyke & semest Symon magus/ go forth in to Antyoche & excuse me to fore all þ people of suche thȳges as Symon hymselfe hath sayd of me/ & after I shall come in to Antyoche & shall take frō the this straūge lykenes/ & shall gyue to the agayne thy propre & naturall symplytude to fore all the people. But it is not to suppose þ saynt Peter bad hym to lye/ for god hath no nede of lesynges. And than sholde þ boke of Clemēt called Itinerariū be apocriphū as who sayth of none auctorite/ in whiche these thynges ben writen & ought not to be taken in suche thynges but as it pleaseth to some men. Neuerthelesse it may be sayd/ yf these wordes be dilygently consydered/ þ he sholde saye þ he were Symon magus/ but that he sholde shewe to the people þ semblaunce of Symon magus visage/ shewynge saynt Peter in the persone of Symon & sholde reuoke the wordes that he had sayd/ and yf he had sayd that he was Symon/ that was not as touchynge þ trouth/ but vnto þ apparence & lykenes. Than Faustynyen sayd. I am Symon as who sayth I am lyke to Simon/ & was supposed to be Simon of þ people. Thā this olde mā Faustinyen went in to Antyoche & assembled þ people & sayd. I Symon shewe to you & confesse that I haue deceyued you

of all that I haue sayd of Peter ꝑ apostle For he is no traytour ne enchaũtour/but is sent for the helth of the worlde/ Wherfore yf euer I here after shall saye ony thynge agaynst hym that ye take me as traytour & wycked/& put me awaye fro you/for I do now penaũce for ꝑ I knowlege me to haue sayd falsly & euyll of hym I warne you therfore ꝑ ye byleue in hym ꝑ ye ne your eyte perysshe not. And whan he had sayd this ꝑ saynt Peter had commaunded hym & had styred ꝑ people in to the loue of Peter/saynt Peter came to hym and made his prayer/& after toke awaye fro hym ꝑ lykenes of Symon/& became in his natural lykenes. Thã all ꝑ people of Anthyoche receyued debonayrly saynt Peter/& with grete honour enhaũced hym and set hym in a chayre as a bysshop. And whã Symõ magus herde this he came & gadred ꝑ people togyder & sayd. I meruayle whan I haue enseygned & taught you the cõmaũdementes of helth/& haue warned you that ye shold kepe you fro ꝑ traytour Peter/& ye haue not onely herd hym/but ye haue enhaũced hym & haue set hym in ꝑ chayre of a bysshop. Thã all the people arose in a grete furye agaynst hym & sayd. Thou arte no thynge but a monstre/thou saydest ꝑ other daye that ꝑ repentedest the of that thou haddest sayd agaynst Peter/& now thou woldest ouerthrowe vs & thy selfe/& all at ones they cast hym out of ꝑ towne. All these thynges saynt Clement telleth of hymselfe in his boke/& hath set in it this hystory. After this whan saynt Peter came to Rome & sawe that his passyon approched/he ordeyned Clement to be bysshop after hym And whã saynt Peter pryce of ꝑ apostles was deed/Clement whiche was a man purueyed & toke hede of the tyme to come so ꝑ leest by his ensample euery bysshop wolde chese a successour after hym in the chirche of our lorde/& so possede the see of god by heritage/he gaue it ouer to Lyne and afterward to Clete/& after them Clemẽt was chosen & cõpelled to take it vpon hym Wherin he shone by vertuous lyuyng & good maners/that he pleased well vnto the iewes/chrysten men/& paynyms. He had the poore people wryten by name of euery religyon/for to gyue them theyr necessyte/he loued moche poore people/and them ꝑ he sanctyfyed by baptym/he suffred thẽ not to begge comynly. And whã he had sacred a lady with a veyle whiche was a virgyn & nece of Dompeyen ꝑ emperour/& had cõuerted to ꝑ fayth Theodore wyfe of Sylynne frende of ꝑ emperour/& she had promysed to be in purpose of chastyte. Sylynne had doubte of his wyfe/& entred after her in to the chirche pryuely for to knowe what she vsed to do there. And whã saynt Clement had sayd his orysons/and the people had answered Amẽ/Sylynne was made deef & blynde And he sayd to his seruaũtes/bryng me hens & lede me out. And they ledde hym roũde aboute the chirche/and coude not come to the dores ne gates. And whan Theodore sawe them errẽge so/she went to the fyrst dore wenynge ꝑ her husbonde had knowen her/and after she asked the seruaũtes what they dyd/& they sayd to her. Our mayster wolde here & se ꝑ was not leefull/and therfore he is made bothe blynde & deef. And than she gaue herselfe to prayer/& prayed god that her husbõde myght go out from thens. And after her prayers she sayd to the seruaũtes/go ye hens & bryng my lord home to his hous And they wente & brought hym thyder. And Theodore went vnto saynt Clement and tolde to hym what was happened. And than this holy man came to hym/& foũde his eyen open/but he sawe not/ne herde no thynge. Than saynt Clement prayed for hym/& anone he receyued his syght & his herynge. And whan he sawe Clement standynge by his wyfe/he was wood/& supposed that he had ben illuded

by arte magyke / and cõmaũded his seruauntes to holde fast Clement / he hath made me blynde by arte magyke / for to come to my wyfe / and cõmaũded to his mynystres ꝑ they sholde bynde Clement and so drawe hym. And they boũde ꝑ pyllers & stones / wenynge to Sylynne that they had boũden saynt Clement and his werkes / and drawen them forth. Than saynt Clement sayd to Silynne / bycause thou worshyppest stones for goddes and trees / therfore hast ꝑ deserued to drawe stones & trees. And he whiche supposed hym to be boũden verily sayd. I shall do slee the. And than Clemẽt departed / & he prayed Theodore ꝑ she sholde not cease to praye tyll that our lorde had vysyted her husbonde. Than saynt Peter appered to Theodore prayenge / & sayd to her. Thy husbonde shall be saued by ꝑ for to accomplysshe that that Poule my broder sayth The man mysbreaũt shal be saued by his true wyfe. And this sayd he vanysshed awaye. And anone Sylynne called his wyfe to him / and prayed her to praye for hym / & that she shold call to hȳ saynt Clement / & whan he was comen he was instructe in the fayth & was baptised with thre hondred and .xiij. of his meyny / and many noble men & frendes of ꝑ emperour byleued in our lorde by this Sylynne. Than ꝑ erle of ꝑ sarrefyces gaue moche money & moued grete treason & dyscorde agaynst saynt Clement. Than Mamertyn prouost of ꝑ cyte of Rome myght not suffre this dyscorde / but made saynt Clemẽt to be brought tofore hym. And as he repreued & assayed to drawe hym to his lawe / Clement sayd to hym. I wold well rather ꝑ thou woldest come to reason / for yf many dogges haue barked agaȳst vs & haue bytten vs / yet they may not take fro vs but that we be men reasonable / & they ben houdes vnreasonable. This disceucion whiche is moued it sheweth that it hath no certayne ne trouthe. And than Mamertyn wrote vnto Traiane emperour of Clement / & he had answere that he sholde do sacrefyce / or to be exyled in to the deserte that was beyonde ꝑ cite ouer the see. Than ꝑ prouost sayd to hym Wepynge. Thy god whome ꝑ worshyppest purely / he helpe the. Than ꝑ prouost delyuered to hym a shyppe & all thynge necessary to hym. And many clerkes & laye people folowed hym in exyle. And ꝑ prouost foũde in ꝑ yle moo than .ij. thousand chrysten people / whiche had ben longe there dampned for to hewe the marble in the rockes / & anone as they sawe saynt Clement they began to wepe. And he cõforted them and sayd. Our lord hath not sente me hyther by my merytes / but he hath made me partener of your crowne. And whan he vnderstode of them ꝑ they fette water fyre myle thens / and bare it vpon theyr sholdres / he sayd to them / let vs all praye vnto our lorde that he open to vs his cõfessours in this place here the vaynes of a foũtayne or of a welle / & that he that smote ꝑ stone in desert of Synay and water flowed haboũdaũtly / he gyue to vs rẽynge water / so that we may be enioyed of his benefaytes. And whan he had made his prayer / he loked here and there and sawe a lambe standynge whiche lyfte vp his ryght fote and shewed a place to ꝑ bysshop. And he vnderstãdyng that it was our lorde Jesu chryst whom he onely sawe / & went to the place & sayd In the name of the fader / & of the sone / & of the holy ghoost smyte in this place / & whan he sawe that no man wolde smyte in ꝑ place where the lambe stode / he toke a lytel pykaxe & smote one stroke lyghtly in the place vnder the fote of the lambe / & anone a welle or a fountayne sprange vp and grewe in to a grete flode. Than vnto all them ioyenge saynt Clement sayd / the compynge of the flode gladdeth the cyte of god. And for ꝑ fame of this myracle moche people came thyder / & fyue hon-

dred and moo receyued baptym of hym in one daye/ & they destroyed the temples of the ydolles through all that prouynce/ & within one yere they edyfyed.lxxv. chirches to the honour of our lorde. And thre yere after Traiane the emperour vnderstandynge this/ whiche was the yere of our lorde.lxvj. & sent thyder a duke. And whan this duke sawe that all they wold gladly dye for goddes loue/he lefte ẏ multytude & toke onely Clement/ & boũde an ancre aboute his necke/ & threwe hym in to the see & sayd. Now they may not worshyp hym for a god. And all ẏ grete multytude of the people went to ẏ ryuage of the see & behelde the cruelte of the tyraũt. And than Cornelye & Phebus dyscyples of saynt Clement cõmaũded to all ẏ other to praye vnto our lorde ẏ he wolde shewe to them ẏ body of his martyr. And anone the see departed thre myle waye ferre/so that all they myght go drye fote thyder/ and there they founde an habytacle in a temple of marble/whiche god had made and ordeyned/ & founde the body of saynt Clement layde in an arke or cheste/ & the ancre therby/and it was shewed to these dyscyples that they shold not take away the body fro thens. Euery yere in ẏ tyme of his passyon the see departed by seuen dayes durynge foure myle ferre/whiche gaue drye waye to them ẏ came thyder.

¶ In one of the solempnytees there was a woman went thyder w̃ a lytell chylde/ and whan the solempnyte of ẏ feest was accomplysshed the chylde slepte/ and the noyse and sowne of the water was herde whiche came & approched fast. And the woman was abasshed and forgate her chylde & fledde vnto the ryuage with the grete multytude of people/ & afterwarde she remembred her sone/ & began strongly to crye and wepe/ and ranne hyther & thyther brayenge by the ryuage/ for to knowe yf by aduenture the body of her sone myght be cast vpon the ryuage/and whan she sawe no socour ne helpe/she returned home/ & was all that yere in wepynge & in heuynesse. And the yere after folowynge whan the see was departed and the waye open/she ranne tofore all ẏ other/and came to the place for to knowe yf ẏ by aduenture she myght haue ony knowlege or fynde ony thy̅ge of her sone. And whan she kneled downe tofore the tombe of saynt Clement/ & had made her prayers/she arose vp & sawe her sone in ẏ place where she had lefte hym slepynge. Than she supposed he had ben deed/and went nere for to haue taken ẏ body as it had ben without lyfe/but whã she sawe hym slepyng/she awoke hym & toke hym in her armes tofore all the people all hole and safe/ and enquyred of hym where he had ben all ẏ yere. And he sayd ẏ he wyst not/ but that he had slepte there but one nyght swetely. Saynt Ambrose sayth in his preface in this wyse. Whan ẏ moost wycked persecutour was cõstrayned of ẏ deuyll for to turment by paynes ẏ blyssed Clement/ he gaue to hym no payne/but vyctory. The martyr was cast in ẏ flode for to be drowned/ & therfore came he to a good rewarde/ by the whiche Peter his mayster came in to heuen. Chryst approuynge the myndes of them bothe in the flodes/ he called Clement fro ẏ bottom of the see to ẏ palme of vyctory/ & he releued saynt Peter in ẏ same Clement ẏ he sholde not be drowned vnto ẏ heuenly realme

¶ Lyon ẏ bysshop of Hostyense recoũteth that in ẏ tyme that Michael ẏ emperour gouerned ẏ empyre of Rome/a preest named Phylosopher came to Tersone & demaũded of them ẏ dwelled in ẏ coũtree of the thynges that ben rehersed in ẏ hystorye of saynt Clement/ & bycause they had not ben of ẏ tyme but were straũge they sayd ẏ they knewe no thy̅ge therof. For ẏ synne of them of the coũtree that dwelled in that place/the water had longe ceased for to withdrawe as it was wont to do.

¶ In the tyme of Martyn the emperour the chirche had ben destroyed of ỹ barbaryns/ & the arke with the body of ỹ martyr was wrapped in the flodes of the see for ỹ synne of them ỹ dwelled there. And than the preest was all admeruayled of these thynges/ & came vnto a lytel cite named Geozgye/ & went with the bysshop & the clerkes with ỹ people for to fetche the holy relykes in ỹ yle/ where as they supposed that the body of ỹ holy martyr had ben/ & there they dygged & songe ympnes & cantycles/ & than by reuelacyon diuyne they foũde the body of ỹ holy saynt/ & the ancre by it/ whiche was cast in to the see with hym. And than they bare it to Tersone. And after this same preest came to Rome with the body of saynt Clement/ & there shewed god many miracles for this holy saynt/ & the body was layd in ỹ chirche whiche is now called saynt Clement And it is red in a cronycle ỹ the see wexed dyre in that place/ & that ỹ blysted Cyryll bysshop of Moryane brought ỹ holy body vnto Rome. Than let vs deuoutly praye vnto this blysted saynt saynt Clement/ ỹ by his merytes we may deserue to come to the blysse of heuen. Amen.

¶ Here folowyth the lyfe of saynt Gzysogone. And fyrst of his name.

GRysogone may be said of gonos in greke whiche is as moche to saye as aũgell. For he was without aũgell of worldly malyce. Or he is sayd of gonos whiche is as moche to saye as a leder. For he ledde moche people to the waye of trouth by his ensample.

GRysogone was taken & set in pryson by ỹ cõmaũdement of Dyocle-syan/ & saynt Anastase fedde hym & gaue to hỹ meet & drynke to lyue by/ wherfore her husbonde was put in to a strayte pryson/ & she sent to Gzysogone whiche had enfourmed her in ỹ fayth of Jesu Chryst in wrytyng this that folowyth. To ỹ holy cõfessour of Chryst Gzysogone I Anastase haue taken ỹ yoke of a wycked husbõde/ by ỹ mercy of god I haue eschewed his bedde by fayned & dyssymyled infyrmyte/ & haue nyght & daye embraced the steppes of our lorde Jesu chryst/ and my husbonde hath taken away my patrymony/ of whiche he is ennoblysshed/ and setteth it on foule ydolles/ & hath put me in pryson as a cursed enchaũteresse for to make me to lese my lyfe tẽporall/ so there bleneth no more but I. ỹ am seruaũt to ỹ spiryte may lye downe & dye/ in whiche deth I glorifye myselfe/ but I am gretly troubled in my mynde that my richesses whiche I had ordeyned to god/ ben wasted & spent in foule thynges/ fare well seruaũt of god & remembre me. To whome sayt Gzysogone answered agayn by wrytyng. Se that ỹ be not angred ne troubled for ony thynge ỹ is done to ỹ felonously in thy lyfe/ though it be cõtrary vnto the/ ỹ mayst not be decepued yf thou be preued/ a tyme peasyble shal come to ỹ anone/ for after this derknes ỹ shalt se anone ỹ flouryshed lyght of god/ and after this colde tyme of frost & yce/ there shall come to the the soft & swete tyme. Fare wel be wt god & praye for me. And as this blysted Anastase was thus cõstrayned in suche wyse that vnneth ony breed was gyuen to her in foure dayes/ & ỹ she supposed she shold haue dyed. She wrote a pystle to hym in this wyse. To ỹ cõfessour of Chryst Gzysogone/ Anastase/ the ende of my tyme is comen remẽbre me/ so ỹ whã ỹ soule shall departe fro me ỹ he receyue it/ for whose loue I suffre these thynges/ whiche thou shalt here by ỹ mouth of this olde womã To whom he wrote agayn. It appertey neth alway ỹ derknes go tofore ỹ lyght/ in lyke wyse after sekenes & infyrmyte helth shall returne/ & lyf is ymysed after deth. All aduersitees & psperitees of this

worlde ben enclosed by one ende/bycause desperacyon sholde haue no dominacyon on ꝑ sorowfull/ne elacyon ne pryde sholde not domyne on them ꝑ ben glad & ioyfull. There is but one see in whiche ꝑ shyppe of our lady sayleth/& our soules vse ꝑ ofyce of maryners vnder ꝑ gouernaūce of the body/& ꝑ shyppes whiche bē fastened with stronge chaynes passen well wout ony brekynge through ꝑ stronge wawes of ꝑ see/& some shyppes there ben ꝑ haue brutall & feble ioyntures of trees/and fall ofte in peryll to be drowned/but ꝑ handmayde of Jesu chryst haue in thy mynde the byctory of ꝑ crosse/& make ꝑ redy to ꝑ werke of god. And thā Dyoclesyan whiche was in ꝑ partyes of Aquyle & slewe other chrysten men/cōmaunded ꝑ Gryso-gone shold be brought tofore hym.to whom he sayd. Take the power of ꝑ prouost/& the cōsulate of thy lignage/& do sacrefyce to ꝑ goddes. And he answered/I adoure and worshyp one onely god of heuen/& I despyse thy dygnytees as fylth or myze. And thā sentence was gyuen vpon hym and was brought in to a place where he was byheded/about the yere of our lord CC.lxxxbij. whose body saynt zeyle the preest buryed and the heed also.

Here begynneth the lyfe of sayt Katheryn virgyn & martyr. And first of her name.

Atheryne is sayd of catha/ that is all/and ruina/ꝑ is fallynge/for all the edyfyce of the deuyll fell all fro her/for the edyfyce of pryde fell fro her by humylite ꝑ she had/& the edyfyce of fleshely delyte fell fro her by her virgynite/& worldly couetyse/for she despysed all worldly thynges. Or Katheryn may be sayd as a lytell chayne/for she made a chayne of good werkes/by whiche she moūted in to heuen. And this chayne or ladder hath foure grees or steppes/whiche ben/innocence of werke/clennesse of body/despysynge of vanyte/& sayenge of trouth/whiche the prophete putteth by ordre/where he sayth. Quis ascēdet in montē domini. Innocēs manibus. Who shall ascende in to the mountayne of our lord/that is heuen/& he answereth. The innocent of his handes/he that is clene in his herte/he ꝑ hath not taken in vayne his soule/and he that hath not sworne in fraude and decepte to his neyghbour. And it appereth in her legende how these foure degrees were in her.

Katheryne by discent of lygne was of the noble lygnage of the emperours of Rome/as it shall be declared more playnly here after by a notable cronycle/whose moost blyssed lyfe and conuersacyon wrote the solempne doctour Anathasius/whiche knewe her lygnage and her lyfe/for he was one of her maysters in her tender age or she was cōuerted to the chrysten fayth. And after ꝑ sayd Anathasius by her prechynge & meruaylous werkes of our lorde was conuerted also/ whiche after her martyrdom was made bysshop of Alysaunder/and a glorious pyller of the chirche by the grace of god and merytes of saynt Katheryne. ¶ And as we fynde by credible cronycles/in the tyme of Dyoclesyan & Maxymyen was grete and cruell tyrannye shewed in all the worlde/as well to chrysten men as to paynyms. So that many that were subgecte to Rome put awaye the yoke of seruage/& rebelled openly agaynst ꝑ empyre. Amonge whome the realme of Armonye was one that withstode moost ꝑ trybute of the Romayns/wherfore they

of Rome deputed a noble man of dygnite named Constancius/Whiche was tofore other a valyaũt man in armes dyscrete & vertuous/the Whiche lord after he came in to Armonye/anone subdued them by his discrete prudence/& deserued to haue the loue and fauour of his enemyes/in so moche that he was desyred to mary the doughter of the kyng Whiche was onely heyre of ỹ realme/& he cõsented & maryed her/& soone after ỹ kynge her fader dyed And than Constancius was enhaũced & crowned kyng/Whiche soone after had a sone by his wyfe named Costus/at the byrth of Whome his moder dyed. After ỹ deth of Whome Constancius returned to Rome to se ỹ emperour/& to knowe how his lordshyps were gouerned in tho partyes/& in ỹ meane tyme tydynges came to Rome how ỹ grete Brytayne/Whiche now is called englonde rebelled agaynst the empyre/Wherfore by ỹ aduyse of the consulate it was concluded ỹ Cõstancius kynge of Armonye shulde goo in to Brytayn to subdue them/Whiche addressed hym thyder/& in shorte tyme after he entred in to the londe by his prowesse & wysdome he appeased the realme/and subdued it agayne to the empyre of Rome. And also he was so acceptable to ỹ kynge of Brytayne named Coel/that he maryed his doughter Heleyne/Whiche afterwarde foũde ỹ holy crosse. And in shorte tyme he gate on her Cõstantyn whiche after was emperour. And thã soone after dyed Constancius. And Constantyn after ỹ deth of kynge Coel/by his moder was crowned kynge of Brytayn. And Costus the fyrst sone of Constancius wedded the kynges doughter of Cypre Whiche was heyre/of whom as shall be sayd here after was engendred saynt Katheryne/Whiche came of the lygnage of Constancius.

IN the yere of our lord. CC. regned in Cypre a noble & prudent kynge named Costus/Whiche was a noble and semely man/ryche & of good condycyons and had to wyfe a quene lyke to hymselfe in vertuous gouernaunce/Whiche lyued togyder prosperously/but after the lawe of paynyms/& worshypped ydolles/this kynge bycause he loued renome & wolde haue his name spradde through ỹ world he founded a cyte in Whiche he edyfyed a temple of his false goddes/& named that cyte after his name Costy/Whiche after to encreace his fame the people named it fama Costi/& yet vnto this daye is called famagous/in Whiche cyte he & ỹ quene lyued in grete welthe & prosperyte. And lyke as the fayre rose springeth amonge the breres & thornes. Ryght so bytwene these two paynyms was brought forth this blissed virgyn saynt Katheryn. And whan this holy virgyn was borne/she was so fayre of vysage & so well fourmed in her membres/ỹ all the people enioyed in her beaute. And whan she came vnto seuen yere of age anone after she was set to scole/where she profyted moche more than ony other of her age/& was enfourmed in ỹ artes lyberal/Wherin she dranke plenteously of the welle of wysdome. For she was chosen to be a techer and enfourmer of euerlastynge wysdome. The kynge Costus her fader had so grete ioye of the grete towardnes & wysdom of his doughter that he let ordeyn a toure in his palays with diuers studyes & chambres in Whiche she myght be at her pleasure/& also at her wyll. And also he ordeyned for to wayte on her seuen ỹ best maysters & wyseste in connynge ỹ myght be goten as in tho partyes/& within a whyle they that came to teche her/they after lerned of her/& became her dyscyples. And whã this virgyn came to the age of. xiiij. yere her fader kynge Costus dyed/& than she was lefte as quene and heyre after hym And than the estates of the londe came to this ponge lady Katheryn/& desyred her

to make a parlamēt in whiche she might be crowned/ & receyued ẏ homage of her subgectes/ & that suche rule myght be set in her begynnynge/ ẏ peas & prosperyte myght ensewe in her realme. And this yonge mayde graūted to them theyr askyng. And whan ẏ parlamēt was assembled/ & the yonge quene crowned w̄ grete solempnyte/ & she syttynge on a daye in a parlament/ & her moder by her w̄ all the lordes eche in his place/ a lorde arose by ẏ assent of her moder/ the other lordes & comyns/ & kneled down tofore her sayenge these wordes. Ryght hygh and myghty pryncesse and our moost souerayne lady/ please it you to wyte ẏ I am cōmaunded by the quene your moder/ by al ẏ lordes & comyns of this your realme/ to requyre your hyghnes that it may please you to graūte to them that they might prouyde some noble kynge or prynce to mary you/ to ẏ ende ẏ he myght rule & defende your realme & subgectes/ lyke as dyd your fader before you/ & also that of you myght procede noble lygnage/ whiche after you may regne vpon vs/ whiche thynge we moost desyre/ and hereof we desyre your good answere. This yonge quene Katheryne herynge this request was abasshed & troubled in her courage/ how she might answere to content her moder/ the lordes & her subgectes/ & to kepe herselfe chaste/ for she had cōcluded to kepe her virginite & rather to suffre deth than to defoule it. And than with a sadde chere & meke loke she answered in this wyse. Cosyn I haue well vnderstande your request/ & thanke my moder/ the lordes/ & my subgectes of the grete loue that they all haue to me/ & to my realme/ and as touchynge my maryage/ I trust veryly there may be no peryll/ consyderynge the grete wysdome of my lady my moder/ & of ẏ lordes/ with ẏ good obeysaūce of the comyns trustynge in theyr good contynuaūce/ wherfore we nede not to seke a straunger for to rule vs and our realme/ for w̄ our good assistaūce and ayde we hope to rule/ gouerne & kepe this our realme in good iustyce/ peas and rest/ in lyke wyse as the kynge my fader helde you in/ wherfore at this tyme I praye you to be content & to cease of this mater/ & let vs ꝓcede to suche maters as ben requysyte for the rule/ gouernaūce & vnyuersal wele of this realme. And whā this yonge quene Katheryne had ended her answere/ the quene her moder & all ẏ lordes were abasshed of her wordes/ and wyst not what to saye/ for they cōsidered well by her wordes ẏ she had no wyll to be maryed. Than there arose & stode vp a duke whiche was her vncle/ & w̄ due reuerence said to her in this wyse. My souerayn lady sauȳge your hygh & noble dyscrecyon/ this answere is full heuy to my lady your moder & to vs all your humble lyegemen/ without ye take better aduyse to your noble courage/ wherfore I shall moue to you of four notable thȳges ẏ the grete god hath endowed you before all other creatures ẏ we knowe/ whiche thȳges ought to cause you to take a lorde to your husbonde/ to ẏ ende ẏ tho plenteous gyftes of nature & grace may sprynge of you by generacyon/ whiche may succede by right lygne to regne vpō vs to ẏ grete cōfort & ioye of al your people & subgectes & ẏ contrary sholde turne to grete sorowe and heuynesse. Now good vncle sayd she what ben these foure notable thynges ẏ so ye repute in vs. Madame sayd he/ the fyrst is this/ ẏ we be acertayned ẏ ye be comen of ẏ moost noble blode of ẏ worlde The second ẏ ye be a grete enherytour/ & the gretest that lyueth of woman to our knowlege. The thyrde ẏ ye in science/ connynge & wysdome ye passe all other. And the fourth is in bodyly shappe & beaute/ there is none lyke to you/ wherfore madame vs thynketh ẏ these foure notable thynges must nedes constrayne you to enclyne to our request. Than sayd this

ponge quene Katheryne w̄ a sadde coũte-
naũce. Now vncle sith god & nature haue
wrought so grete vertues in vs/ We ben
so moche more bounde to loue & to plea-
se hym/ & we thãke hȳ humbly of his grete
& large gyftes. But syth ye desyre so mo-
che ꝑ we sholde consent to be maryed/ we
let you playnly wyte/ ꝑ lyke as ye haue
descryued vs/ so wyl we descrye hym ꝑ
we wyll haue to our lorde & husbonde/ &
yf ye can gete suche one we wyll agree to
take hym with all our herte. For he that
shall be lord of myn hert & myn husbonde
shall haue tho foure notable thynges in
hym ouer all mesure/ so ferforthly that
all creatures shal haue nede of hym/ & he
nede of none. And he that shall be my lord
must be of so noble blode ꝑ all men shal do
to hym worshyp/ and therwith so grete
a lorde that I shall neuer thynke that I
made hym a kynge/ & so ryche ꝑ he passe
all other in rychesse/ and so full of beaute
that aũgels haue ioye to beholde hym/ &
so pure that his moder be a virgyn/ and
so meke and benygne/ that he can gladly
forgyue all offences done vnto hȳ. Now
I haue descryued to you hȳ that I wyll
haue and desyre to my lorde and my hus-
bonde/ go ye & seke hym/ & yf ye can fynde
suche one/ I wyll be his wyfe w̄ all myn
herte/ yf he vouchesafe to haue me/ & fy-
nally but yf ye fynde suche one/ I shall
neuer take none/ & take this for a fynall
answere. And w̄ this she cast downe her
eyen mekely & helde her styll. And whan
the quene her moder and the lordes herde
this/ they made grete sorowe & heynes
For they sawe well that there was no re
medy in ꝑ mater. Thã sayd her moder to
her with an angry voyce. Alas doughter
is this your grete wysdom ꝑ is talked of
so ferre/ moche sorowe be ye lyke to do to
me & all yours. Alas who sawe euer wo-
man forge to her suche an husbond with
suche vertues as ye do/ for suche one as
ye haue deuysed there was neuer none/
ne neuer shal be/ & therfore doughter leue
this foly & do as your noble elders haue
done tofore you. And thã sayd this ponge
quene Katheryne vnto her moder w̄ a py
teous syghynge. Madame I wote well
by very reason ꝑ there is one moche bet-
ter thã I can deuyse hym/ & but he by his
grace fynde me/ I shall neuer haue ioye/
For I fele by grete reason that there is a
waye that we ben cleue out of/ & we bē in
derknes/ & tyll ꝑ lyght of grace come/ we
may not se ꝑ clere way/ & whã it pleaseth
hym to come/ he shall auoyde all derknes
of the cloudes of ignorauce/ & shewe hym
clerely to me whom my hert so feruently
desyreth & loueth. And yf so be that he list
not that I fynde hym/ yet reason cõmaũ-
deth me to kepe hole ꝑ is vnhurte/ wher-
fore I beseche you mekely my lady mo-
der/ ꝑ ye ne none other moue me more of
this mater/ for I promyse you playnly ꝑ
for to dye therfore/ I shall neuer haue o-
ther husbonde/ but onely hym ꝑ I haue
descryued/ to whome I shall truly kepe
me with all the pure loue of myne herte.
And w̄ this she arose & her moder/ and all
the lordes of ꝑ parlament with grete so-
rowe & lamentacion/ & takyng theyr leue
departed/ & this noble ponge Katheryne
went to her palays/ whose herte was set
a fyre vpon this husbonde ꝑ she had deuy
sed/ ꝑ she coude do no thynge/ but all her
mynde & entent was set on hym/ & conty
nually mused how she myght fynde hym
but she coude not fynde the meane/ how
well he was nygh to her herte that she
sought/ for he had kyndeled a brennynge
loue whiche coude neuer after be quẽched
for no payne ne tribulacyõ as it appereth
in her passion. But now I leue this yõge
quene in her cõtemplacyõ & shal saye you
as ferre as god wyll gyue me grace how
that our lord by his specyall myracle cal-
led her to baptym in a specyal maner/ su-
che as hath not ben herd of before ne syth
And also how she was visybly maryed to

our lorde in shewynge to her souerayne tokens of synguler loue. ¶ Than besyde Alysaũder a certayn space of myles dwelled an holy fader an heremyte in deserte named Adryan / whiche had serued our lorde cõtynually by ẏ space of.xxx.yere in grete penaũce/ & on a daye he walked before his cell beynge in his holy medytacyons/ there came agaynst hym ẏ moost reuerent lady ẏ euer ony erthly creature myght beholde. And whã this holy man behelde her hygh estate & excellẽt beaute whiche was aboue nature/ he was sore abasshed & so moche astonyed that he fell down as he had ben deed. Than this blissed lady seynge this/ called hỹ by his name goodly & said. Broder Adrian drede ye no thynge/ for I am come to you for your good honour & profyte/ & with ẏ she toke hym vp mekely cõfortyng hym & sayd in this wyse. Adryan ye must go in a message for me in to the cite of Alysaũder/ & to ẏ palays of the quene Katheryne/ & saye to her that ẏ lady saleweth her whose sone she hath chosen to her lord and husbonde syttyng in her parlament w̃ her moder & lordes aboute her/ where she had a grete conflycte & batayle to kepe her virgynite/ & saye to her ẏ thylke same lorde whome she chase is my sone/ that am a pure virgyn/ & he desyreth her beaute and loueth her chastite amonge all the virgyns on ẏ erth/ I cõmaũde her w̃out taryenge that she come with ẏ alone vnto this palays/ where as she shall be newe clothed/ & thã shall she se hym/ & haue hym to her euerlastynge spouse. Than Adryan herynge this/ sayd dredefully in this wyse. A blissed lady how shall I do this message/ for I knowe not ẏ cyte ne the waye thyder/ & who am I though I knewe it to do suche a message to ẏ quene. For her meyny wyll not suffre ẏ I come to her presence/ & though I came to her/ she wyll not byleue me/ but put me in duresse as I were a fautour. Adryan sayd this blyssed lady drede ye not/ for that my sone hath begon in her must be ꝑfourmed/ for she is a chosen vessell of specyall grace before all women ẏ lyuen/ but go forth & ye shall fynde no lettynge/ & entre in to her chambre/ for the aũgel of my lord shall lede you thyder & brynge you bothe hyther safely. Than he mekely obeyenge went forth in to Alysaũder/ & entred in to the palays/ & foũde dores & closures openynge agaynst hym/ and so passed fro chambre to chambre tyll he came in to her secrete study/ where as none came but her selfe alone/ & there he foũde her in her holy contẽplacyon/ & dyd to her his message lyke as ye haue herde accordynge to his charge. And whã this blyssed virgyn Katheryne had herde his message/ & vnderstode by certayn tokens that he came for to fetche her vnto hym whome she so feruently desyred/ anone arose forgetynge her estate & meyny/ & folowed this olde man through her palays & the cyte of Alysaũder vnknowen of ony persone/ & so in to desert/ in whiche waye as they walked she demaũded of hỹ many an hygh questyon. And he answered to her sufficyently in all her demaũdes/ & enfourmed her in ẏ fayth/ & she benygnely receyued his doctryne/ & as they thus went in ẏ deserte/ this holy man had lost his waye/ & wyst not where he was/ & was all cõfused in hỹselfe/ & sayd secretly Alas I fere me I am deceyued/ & ẏ this be an illusyon/ alas shal this virgin here be perysshed amõge these wylde beestes/ now blyssed lady helpe me/ ẏ almoost am in despayre/ & saue this mayden ẏ hath forsaken for your loue al ẏ she had/ & hath obeyed your cõmaundement. And as he thus sorowed the blyssed virgyn Katheryne apperceyued it/ & demaunded hym what hym eyled & why he sorowed. And he sayd for you/ bycause I can not fynde my cell/ ne wote not where I am. Fader sayd she/ drede ye not/ for trust ye veryly ẏ ẏ good lady whiche sent you for me/ shall

not suffre vs to perysshe in this wyldernesse. And than she sayd to hȳ/What monastery is yonder ẏ I se/whiche is so ryche ⁊ fayre to beholde. And he demaũded of her where she sawe it/⁊ she sayd/yõder in the eest. And than he wyped his eyen ⁊ sawe ẏ moost gloryous monastery ẏ euer he sawe/wherof he was full of ioye/and sayd to her/now blissed be god that hath endowed you w̄ so perfyte faith/for there is ẏ place wherin ye shal receyue so grete worshyp ⁊ ioye/ẏ there was neuer none lyke/saue onely our blissed lady Christes owne moder quene of all quenes. Now good fader Adryan hye you fast that we were there/for there is all my desyre and ioye/⁊ soone after they approched ẏ gloryous place/⁊ whan they came to ẏ gate there mette them a gloryous cõpany all clothed in whyte/⁊ with chapellettes of whyte lylyes vpon theyr heedes/whose beaute was so grete ⁊ bryght that ẏ virgyn Katheryne/ne ẏ olde man might not beholde them/but al rauysshed fell down in grete drede. Than one more excellent than an other/spake fyrst ⁊ sayd to this virgyn Katheryne. Stande vp our dere syster/for ye be ryght welcome/⁊ lad her ferther in/tyll they came to ẏ second gate where an other more gloryous company mette her all clothed in purple w̄ fresshe chapelettes of reed roses on theyr heedes And ẏ holy virgin seynge them fell down for reuerẽce ⁊ drede/⁊ they benygnely cõfortynge her toke her vp and sayd to her. drede ye no thȳge our dere sister/for there was neuer none more hertely welcom to our souerayne lord than ye be ⁊ to vs all/for ye shall receyue our clothȳge and our crowne w̄ so grete honour/ẏ all sayntes shall ioye in you/come forth for ẏ lord abydeth desyrynge you. And thã this blyssed virgyn Katheryne w̄ trẽblynge ioye passed forth w̄ them lyke as she ẏ was rauysshed with so meruaylous ioye/ẏ she coude not speke. And whã she was entred in to the body of ẏ chirche/she herde a melody of meruaylous swetnesse/whiche passed al hertes to thynke it/⁊ there they behelde a ryall quene standȳge in her estate w̄ a grete multytude of aũgels ⁊ sayntes whose beaute ⁊ rychesse myght no herte thynke/ne no penne write/for it excedeth euery mãnes mynde. Than ẏ noble company of martyrs w̄ the felawshyp of virgyns/whiche ladde ẏ virgyn Katheryne fell down flatte tofore this ryall empresse with souerayn reuerẽce/sayenge in this wyse. Our moost souerayn lady quene of heuẽ/lady of all ẏ worlde/empresse of hell moder of almyghty god kynge of blysse/to whose cõmaũdement obey all heuenly creatures ⁊ erthly/lyketh it you that we here present to you our dere syster whose name is wryten in the boke of lyfe/besechȳge your benygne grace to receyue her as your doughter chosen ⁊ humble handmayde for to accomplysshe ẏ werke whiche our blyssed lorde hath begon in her/⁊ with that our blyssed lady sayd. Brynge ye me my well beloued doughter/⁊ whã the holy virgyn herde our lady speke/she was so moche replenysshed with heuenly ioye that she laye as she had ben deed. Than the holy company toke her vp and brought her tofore our blyssed lady/vnto whome she sayd/my dere doughter ye be welcome to me/⁊ be ye stronge ⁊ of good conforte/for ye be specyally chosen of my sone for to be honoured. Remembre ye not how syttyng in your parlamẽt ye descryued to you an husbonde where as ye had a grete conflycte ⁊ batayle in defendynge your chastite. And than this holy Katheryne knelyng w̄ humble reuerẽce ⁊ drede sayd. O moost blyssed lady/blyssed be ye amõge all women/I remembre how I chase ẏ lorde/whiche than was full ferre fro my knowlege/but now blissed lady by his myghty mercy ⁊ your specyall grace he hath opened ẏ eyen of my blynde conscyence ⁊ ignoraũce/so that now I se the

clere Way of trouth/and humbly beseche you mooste blysſed lady that I may haue hym Whom myn herte loueth & desyreth aboue all thyge/Without Whom I may not lyue/& W these Wordes her spirytes were so fast closed/that she lay as she had ben deed. And than our lady in cōfortyng her sayd. My dere doughter/it shal be as ye desyre/but yet ye lacke one thyge that ye must receyue or ye come to ꝑ presence of my sone/ye must be clothed With ꝑ sacramēt of baptym/wherfore come on my dere doughter for all thynge is prouyded For there Was a fonte solempnely apparayled W̄ all thynge requisyte vnto baptym/& thā our blysſed lady called Adrian the olde fader to her & sayd. Broder this offyce belongeth to you/for ye be a preest therfore baptyse ye my doughter/but ye shal not chaūge her name/for Katheryne shall she be named styll/& I shall be her godmoder. And thā this holy mā Adryan baptysed her. And after our blysſed lady sayd to her. Now myn owne doughter be glad & ioyfull/for ye lacke no thyge ꝑ longeth to ꝑ wyfe of an heuēly spouse/& now I shall bryngе you to my lorde my sone Whiche abydeth for you. And so our lady ledde her forth vnto ꝑ quere dore/Where as she sawe our sauyour Jesu chryst W̄ a grete multitude of aūgels/Whose beaute is impossyble to be thought or Wryten of erthly creature/of Whose syght this blysſed virgyn Was fulfylled W̄ so grete swetenes ꝑ it can not be expressed. To Whome our blysſed lady benygnely sayd. Mooste soueraine honour/ioye & glory be to you kyng of blysſe my lord/my god/& my sone lo I haue brought here vnto your blysſed presence your humble seruaunt & ancyll Katheryne/Whiche for your loue hath refused all erthly thynges/and hath at my sendyng obeyed to come hyther hoppynge and trustyng to receyue ꝑ I promysed to her. Thā our blysſed lord toke vp his moder & sayd. Moder ꝑ whiche pleaseth you pleaseth me/& your desyre is myn/for I desyre ꝑ she be knytte to me by maryage amonge all the virgyns of ꝑ erth/& sayd to her. Katheryn come hyther to me. And as soone as she herde hym call her by her name/so grete a swetenes entred in to her soule ꝑ she Was as all rauysshed/& therWith our blysſed lorde gaue to her a newe strength Whiche passed nature/& sayd to her. Come my spouse & gyue to me your hande. And there our lorde espoused her in ioynynge hymselfe to her by spirytual maryage/promysyng euer to kepe her in all her lyfe in this worlde/& after this lyf to regne perpetually in his blysſe/& in token of this set a ryge on her fynger/Whiche he cōmaūded her to kepe in remēbraū ce of this and sayd. Drede ye not my dere spouse/I shall not departe fro you/but al Waye cōforte & strength you. Than sayd this newe espouse. O blysſed lord I thāke you W̄ all myn herte of all your grete mercyes/beseechynge you soueraine lorde to make me dygne & Worthy to be thy seruaūt & hādmayde/& to please you Whom my hert loueth & desyreth aboue al thynges/& thus this glorious maryage Was made/Wherof all ꝑ celestyal courte ioyed and songe this verse in heuen. S ponsus amat sponsam saluator visitat illā. With so grete melodye ꝑ no herte may expresse ne thynke it. This was a glorious & singuler mariage to Whiche Was neuer none lyke before in erth/Wherfore this glorious virgyn Katheryne ought to be honoured lauded & prayed amonge all ꝑ virgyns ꝑ euer Were in erthe. And than our blysſed lord after this maryage sayd vnto ꝑ blysſed Katheryne. Now the tyme is come ꝑ I must departe vnto the place ꝑ I came fro/Wherfore What that ye Wyll desyre I am redy to graūte it to you/& after my departyng ye must abyde here With olde Adryan. x. dayes/tyll ye be perfytely enfourmed in all my lawes and Wyll. And whā ye shal be comē home/ye shall fynde

your moder deed/ but drede ye not/for ye were neuer myssed there in all this tyme For I ordeyned there one in your stede/ þ all men wene it is your selfe. And whan ye come home she þ is there in your stede shal voyde/now fare well my dere spouse And thā she cryed wt a full pyteous voyce A my souerayne lord god/ & all the ioye of my soule haue euer mynde on me. And wt that he blyssed her and vanyssshed away frō her syght. And than for sorowe of his departynge she fell in a swowne/ so þ she laye styll a large houre without ony lyfe And thā was Adryan a sory man & cryed vpon her so longe/ that at þ last she came to her selfe & reuyued/ & lyfte vp her eyen & sawe no thyng about her saue an old eel & the olde man Adryan by her weppynge. For all the ryalte was voyded bothe monastery and palays and all the cōfortable syghtes that she had seen/ & specyally he whiche was cause of all her ioye & cōfort And than she sorowed/ mourned & wepte vnto the tyme þ she sawe þ rynge on her fynger/ & for ioye therof yet she swowned & after she kyssed it a thousande sythes wt many a pyteous teere. And than Adryan cōforted her the best wyse he coude/ with many a blyssed exhortacyon/ & the blyssed virgyn Katheryne toke all his cōfortes & obeyed hym as to her fader/ & dwelled wt hym þ tyme that our lorde had assygned her/ tyll she was suffycyently taught in all that was nedeful to her. And than she went home to her palays/ and gouerned her holyly in cōuertyng many creatures to the fayth of Jesu chryst/ on whome all her ioye was hooly set/ & euer he was in her mynde/ and so dwelled styll in her palays neuer ydle/ but euer cōtynued in the seruyce of our lorde full of charite/ where a whyle I let her dwell fulfylled of vertues & grace/ as þ dere & synguler spouse of almyghty god. And than in the meane tyme Maxencius þ was than emperour and vycyous to goddes lawe/ & cruell tyraunt consydered the noble & ryall cyte of Alysaūder and came thyder & assembled all the people ryche & poore for to make sacrefyce to the ydolles. And þ chrystē men that wolde not make sacrefyce he let slee. And this holy virgyn was at that tyme xviij. yere of age dwellyng in her palays full of rychesses & seruaūtes alone wout parentes & kynne/ & herde the brayenge and noyse of beestes/ & the ioye that they made and songe/ and meruayled what it myght be/ and sent one of her seruaūtes hastely to enquyre what it was/ & whan she knewe it/ she toke some of the people of her palays/ & garnyssshed her with the sygne of the crosse & went thyder/ & foūde there many chrysten men to be ledde to do sacrefyce for fere of deth. Than was she strongly troubled for sorowe/ and wente forth hardyly to the emperour/ & sayd in this wyse. The dignite of thyne ordre/ & the waye of reason haue moued me to salewe the/ yf thou knewe þ creatour & maker of heuen/ and woldest reuoke thy courage fro worshyppynge of false goddes/ and than she dysputed of many thynges with Cezar tofore the gates of þ temple/ & than she began to saye. I haue set my cure to saye these thynges to the as to a wyse man/ wherfore hast thou now assembled this multitude of people thus in vayne for to adoure the folye of þ ydolles hast thou meruayle of this tēple that is made wt mānes hande/ wondrest thou on the precious ornamentes whiche ben as dust tofore þ wynde/ thou sholdest rather meruayle the of heuen & of þ erth/ & of all the thynges þ ben therin/ & of the sonne/ the mone/ the sterres and planettes that haue ben syth þ begynnynge of þ worlde and shall be as lōge as it shall please god and meruayle the of the ornamentes of heuen/ that is to saye/ the sonne/ mone/ sterres and planettes how they moue fro the oryent in to the occydent/ and neuer ben wery. And whan thou shalte haue

knowlege of all these thynges & hast apperceyued it/demaũde after who is most myghty of all/& whan ỹ knowest hym ỹ is souerayne & maker of all thynges/to whome none is semblable ne lyke/than adoure hym and glorifye/for he is god of goddes/& lorde of lordes. And whan she had disputed of many thynges of ỹ incarnacyon of the sone of god moche wysely/the emperour was moche abasshed/and coude not answere to her/but at the last whan he was come to hymselfe/he sayd to her. O ỹ woman suffre vs to fynysshe our sacrefyce/& after we shal gyue to the an answere. Than cõmaũded he that she shold be ledde to his palays/& to be kepte with grete dilygẽce/& meruayled moche of her grete prudẽce & of her grete beaute For she was rygh⁹ fayre to beholde vnto all the people. And after this ỹ emperour came to the palays & sayd to Katheryne. We haue herde thy fayre speche/and be meruayllously abasshed of thy wysdome but we ben so occupyed in the sacrefyces that we may not entende to vnderstande all thynge. And we demaũde the fyrst of what lygnage arte thou. And ỹ holy virgin Katheryne sayd. Prayse not thyselfe ouer moche ne blame thyselfe also/for so done foles that trauayle in vayngloryе. Neuertheless I shall knowlege to ỹ my lygnage/not for ony auaũtynge/but by humylite. I am Katheryne doughter of Coste ỹ kynge/& how be it I was borne in purple & am enfourmed in the artes liberall/yet haue I despysed all thynge/& haue gyuen me hooly to our lorde Jesu chryst/& the goddes that ỹ worshyppest may not helpe ỹ ne none other. O ye cursed adourers of suche goddes/for whan they ben called in nede they helpe not/in tribulacion they socour not/& in perylles they defende not. And ỹ kynge sayd/yf it be so as thou sayest/all ỹ world erreth/& thou onely sayest trouth/& euery worde ought to be cõfermed by ỹ mouth of two or thre wytnesses/yf thou were an aũgel or a celestyal vertue/yet ỹ oughtest not to be byleued/whan thou art but one frayle womã. To whom she sayd. O emperour I beseche ỹ be not ouercomẽ w̃ woodnes for in ỹ courage of a wyse man is no trouble. For the wyse man sayth. yf ỹ gouernest thy selfe by good courage/thou shalt be a kynge/& yf ỹ gouernest ỹ other wyse thou shalt be a seruaũt/and thou as I se ordeynest to embrace vs in thy mortall subtylte/whan ỹ labourest to drawe vs by the ensamples of ỹ philosophers. And whan the emperour sawe ỹ in no maner he coude resyst her wysdome/he sente secretely by lettres for all the grete gramaryens & rethorycyens/ỹ they shold come hastely to his pretory to Alysaũder/& he shold gyue to them grete gyftes/yf they myght surmount a mayden well bespoken. And than were there brought from dyuers prouynces fyfty maysters/whiche surmoũted all mortal men in worldly wysdome. And than demaũded they for what cause they were called frõ so ferre partyes. And the emperour answered & sayd. We haue a mayden none comparable to her in wytte and wysdom/whiche cõfoũdeth all wyse men/& she sayth that our goddes ben deuyls/& yf ye surmoũte her by honour/I shall sende you agayne to your coũtrees w̃ ioye. And one of them had hereof despyte/& sayd by dysdayne. This is a worthy counseyle of an emperour/that for one mayde yonge & frayle he hath do assemble so many sages & fro so ferre countrees/& one of our clerkes or scolers may ouercome her. And the kyng sayd to them. I may well by strength cõstrayne her to do sacrefyce/but I had leuer that she were ouercomen by your argumentes. Than sayd they. Let her be brought tofore vs/and whan she shall be ouercomen by folye/she may knowe that she neuer sawe wyse men. And whan the virgyn knewe ỹ stryfe of ỹ disputacyon

that she abode/she cõmaunded her all vn to our lorde. And an aũgell came to her & sayd ꝑ she sholde kepe her fermely/for she sholde not be vaynquysshed/but she shold surmount them & sende them to martyrdom. And whã she was brought tofore ꝑ maysters & oratours/she sayd to ꝑ emperour. What iudgemẽt is this to set fyfty oratours & maysters agaynst one mayde & to promyse to them grete rewardes for theyr vyctory/& compellest me to dispute with them wout hope of ony rewarde/& god Jesu chryst whiche is very guerdon of them ꝑ stryue for hym shall be onely w̃ me/& he shall be my rewarde. For he is ꝑ hope & crowne of them that fyght for hym. And whan the maysters had said that it was impossyble ꝑ god was made man/ne that he had suffred deth. The virgyn shewed to them ꝑ the paynyms had sayd it tofore ꝑ he was made. For Plato sayd god to be all roũde/and to be clayne. And Sybylle sayd thus/ꝑ the same god shold be blyssed & happy that shold hange on ꝑ crosse. And whan the virgyn had ryght wysely disputed with the maysters/and that she had confounded theyr goddes by open reasons/they were abasshed & wyst not what to saye/but were styll. And the emperour was replenysshed with felony agaynst them/& began to blame them by cause they were ouercomẽ so fouly of one mayde. And than one that was mayster aboue all the other sayd to the emperour knowe thou syr emperour ꝑ neuer was there ony that myght stande agaynst vs but ꝑ anone he was ouercomen/but this mayde in whom ꝑ spiryte of god speketh hath so cõuerted vs that we can not saye ony thynge agaynst Jesu Chryst/ne we may not ne dare not/wherfore syr emperour we knowlege/that but yf ꝑ mayst bynge forth a more prouable sentence of them ꝑ we haue worshypped hytherto/that all we be conuerted to Jesu Chryst. And whan the tyraũt herde this thynge he was espryred with grete woodnes/& cõmaũded that they all sholde be brent in the myddes of ꝑ cyte. And ꝑ holy virgyn cõforted them/& made them constaunt to martyrdom/& enfourmed them diligently in the fayth. And bycause they doubted that they shold dye without baptym/the virgin sayd to them. Doubte ye no thyge for the effusyon of your blode shall be reputed to you for baptym/and garnysshe you with ꝑ sygne of ꝑ crosse/& ye shall be crowned in heuen. And whan they were cast in to ꝑ flambes of fyre/they rendred theyr soules to god/and neyther heere ne clothe of them had none harme/ne were hurte by the fyre. And whan the chrysten men had buryed them/the tyraũt spake vnto ꝑ virgyn & sayd. A ryght noble lady virgyn haue pyte of thy youthe/& thou shalt be cheefe in my palays nexte ꝑ quene & thyn ymage shal be set vp in ꝑ myddes of the cyte/& shall be adoured of all ꝑ people as a goddesse. To whome the virgyn sayd. Leue to saye suche thynges. For it is euyll to thynke it. I am gyuen & maryed to Jesu chryst/he is my spouse/he is my glory/he is my loue/& he is my swetenes. There may no fayre wordes/ne no turmentes call me fro hym. And than he beynge full of woodnes cõmaunded that she sholde be despoyled naked/& beten w̃ scorpyons/& so beten to be put in a derke pryson/& there to be turmẽted by hongre by the space of .xij. dayes. And the emperour went out of the coũtree for certayne causes. And ꝑ quene was espryred with grete loue of ꝑ virgyn/& went by nyght to the pryson with Porphyre the prynce of knyghtes. And whan ꝑ quene entred she sawe ꝑ pryson shynynge by grete clerenes/& aũgelles ensyntynge the wounes of the holy virgyn Katheryne. And than saint Katheryne began to preche to the quene the ioyes of paradyse/& cõuerted her to ꝑ chrysten fayth/& sayd to her that she sholde receyue ꝑ crowne of mar-

tyrdom. And thus spake they togyder tyl mydnight. And whā Porphyre had herd all that she had sayd/ he fell doWne to her feet & receyued ỹ fayth of Jesu Chryst W two hondred knyghtes. And bycause the tyraūt had cōmaunded that she sholde be xij. dayes Without meet & drynke/ Jesu chryst sente to her a Whyte doue Whiche fedde her With celestyall meet/ and after this Jesu chryst appered to her w̄ a grete multytude of aungels & birgyns/ & sayd to her. Doughter knoWe thy maker/ for Whome thou hast entreprysed this trauaylous batayle/ be thou constaūt/ for J am With the. And Whan the emperour Was returned he cōmaūded ỹ she sholde be brought to hym/ & Whan he sawe her so shynynge/ Whome he supposed to haue ben turmēted by grete famyne & fastyng and supposed ỹ some had fedde her in the pryson/ & Was fulfylled w̄ furour/ & commaūded to turment the kepers of ỹ pryson. And she sayd to hym. Veryly J toke neuer syth meet of man/ but Jesu chryst hath fedde me by his aūgell. J praye the sayd ỹ emperour/ set at thyn herte this ỹ J admoneste the/ & anſWere not by doubtable Wordes/ We Wyll not holde the as a chamberer/ but ỹ shalt tryumphe as a quene in my realme in beaute enhaūced. To Whome ỹ blyssed birgyn sayd/ vnderstande J praye the & iudge truly/ Whom ought J better to chese of these tWo/ or ỹ kynge puyssaunt perdurable glorYous & fayre/ or one seke/ vnstedfast/ not noble/ & foule. And than the emperour haynge dysdayne & angry by felony sayd/ of these two chese the one/ or do sacrefyce & lyue/ or suffre dyuers turmentes and perysshe And she sayd. Tary not to do What turmentes thou Wylte/ for J desyre to offre to god my blode & my flesshe/ lyke as he offred for me/ he is my god/ my fader/ my frende/ & myne onely spouse. And than a mayster Warned and aduysed the kynge beynge Wood for angre ỹ he sholde make foure Wheles of yren enuyronned With sharpe ralours cuttynge/ so ỹ she myght be horrybly detrenched & cutte in ỹ turment/ so ỹ he myght fere ỹ other cristen people by ensample of ỹ cruell turment. And than Was ordeyned ỹ two Wheles shold turne agaynst ỹ other two by grete force/ so ỹ they sholde breke all that that sholde be bytwene ỹ Wheles. And than ỹ blyssed birgyn prayed our lord ỹ he Wold breke these engynes to ỹ praysyng of his name/ & for to cōuerte ỹ people that Were there. And anone as this blyssed birgyn Was set in this turmēt/ the aūgell of our lord brake tho Wheles by so grete force/ ỹ it slewe foure thousand paynyms. And ỹ quene ỹ beheldе these thyngs came from aboue/ and had hydde her fayth tyll than descended anone/ & began to blame ỹ emperour of so grete cruelte. And than the kynge Was replenyssyhed With Woodnes Whan he sawe ỹ the quene despysed to do sacrefyce/ & fyrst dyd do rente of her pappes/ & after smyte of her heed. And as she Was ladde to martyrdom/ she prayed Katheryn to praye god for her. And she sayd to her/ ne doubte the no thynge Well beloued of god/ for this daye ỹ shalt haue the realme perdurable for this transytory realme/ & an immortall spouse for a mortall And she Was constaūt & ferme in ỹ fayth and badde ỹ turmentours do as Was to them cōmaūded. And than ỹ sergeaūtes brought her out of ỹ cyte/ & araced of her pappes W̄ tonges of yren/ & after smote of her heed/ Whose body Porphyre toke away and buryed it. The nexte daye folloWynge Was demaūded Where ỹ body of the quene Was. And ỹ emperour bad ỹ many shold be put to turmēt for to knowe where ỹ body Was. Porphyre came than tofore them all/ & escryed sayenge. J am he ỹ buryed ỹ body of ỹ ancyll & seruaūt of Jesu chryst/ & haue receyued the fayth of god. And thā Maxence began to rore & braye as a madde man/ & cryed sayenge.

O wretched & caytyf/loo Porphyre whi
che was the onely keper of my soule & cō-
forte of all myn euylles is deceyued/whi
che thynge he tolde to his knyghtes. To
whom they sayd/& we also ben chrysten
& ben redy to suffre for Jesu chryst. And
than the emperour dronken in woodnes
cōmaūded that all sholde be byheded/& ꝑ
theyr bodyes sholde be cast to dogges/&
than he called Katheryne & sayd to her.
How be it that ꝑ hast made ꝑ quene for to
dye by thyn arte magyke/yf thou repent
the thou shalte be fyrst & chefe of my pa-
lays. For ꝑ shalt this daye do sacrefyce or
thou shalt lese thyn heed. And she sayd to
hym. Do all that ꝑ hast thought/J am
redy to suffre all. And than he gaue sen-
tence agaynst her/& cōmaūded to smyte
of her heed. And whan she was brought
to the place ordeyned therto/she lyfte vp
her eyen to heuen prayenge sayd. O Je-
su chryst hope & helpe of them ꝑ byleue in
the. O beaute & glorye of virgyns/good
kynge J beseche & praye the/that who
someuer shal remembre my passion/be it
at his deth or in ony other necessyte & call
me/that he may haue by thy mercy the
effecte of his requeste & prayer. And than
came a voyce to her sayenge. Come vnto
me my fayre loue & my spouse/loo behold
the gate of heuen is open to the/& also to
them ꝑ shall halowe thy passyon J pro-
myse ꝑ cōforte of heuen of ꝑ they requyre
And whā she was byheded there yssued
out of her body mylke in stede of blode/&
aūgels toke ꝑ body & bare it vnto ꝑ moūt
of Synay more than.xx. iourneys from
thens/& buryed it there honourably/& cō
tynually oyle renneth out of her bones/
whiche heleth all maladyes & sekenesses
And she suffred deth vnder Maxence the
tyraūt/aboute ꝑ yere of our lorde. CCC.
How Maxence was punysshed for this
felony & for other/it is cōteyned in ꝑ hysto
ry of ꝑ inuencyon of ꝑ holy crosse/but for
as moche as it was not knowen longe af
ter where this holy body was becomen
there was grete sorowe & lamentacyon
amonge chrysten people sayenge. Alas ꝑ
most clere lyght of our fayth/of wysdom
& the tēple of ꝑ holy ghoost is gone frō vs
& besought god deuoutly that it myght
please hym to shewe to them this holy re
lyke/whiche after came to knowlege in
this maner. In ꝑ desert about ꝑ moūt of
Synay there were many chrystē heremy
tes/whiche were enflambed w̄ grete de-
uocyon toward this holy virgyn sayt Ka
theryne/wherfore by comyn assent they
ordeyned a chapel in which this holy vir
gyn shold be specyally remēbred/whiche
chapell was by the moūt of Synay/not
ferre fro ꝑ hyll/fast by ꝑ place where as
our lord appered in ꝑ busshe to Moyses/
in whiche place ꝑ holy heremytes lyued
in grete abstinence & deuocion a gloryous
lyfe/to whome on a tyme ꝑ aūgell of god
appered & sayd. God hath beholden your
affectuall deuocyō fro heuen/therfore he
hath graūted to you this grace/ꝑ by you
shall be foūden & knowen ꝑ holy body of ꝑ
gloryous virgin saynt Katheryne to his
soueravn honour & glory/& therfore aryse
ye vp & folowe me/& though it so be that
ye se me not/yet the shadowe of ꝑ palme
that J bere in my hande shall neuer de-
parte fro your syght. And than these he-
remytes went forth & folowed the aūgell
tyll they came to ꝑ place/where vnneth
ony creature myght entre for straytnes
of the waye & sharpnes of ꝑ roches. And
whan they came to ꝑ toppe of ꝑ hyll they
sawe not ꝑ aūgel/but they sawe euydent
ly the shadowe of the palme ꝑ it semed all
the place had ben shadowed by the leues
of the palme/by whiche they came vnto
the place where the body had layen an
hondred and thyrty yere in a stone/& her
flesshe was dryed vp for length of tyme/
but the bones were so compacte & pure ꝑ
they semed to be kepte by the cure of aū-
gels. Than they toke vp with grete ioye

and reuerence this holy body/& bare it in to the chapell Whiche they had made/& this was done by myracle. For in ỹ place where as she laye was so depe/thycke/ strayte & so daũgerous/ỹ it semed impossyble to come therto/& these holy men after they had brought this body w̃ solẽnite/ordeyned ỹ feest of ỹ inuencyon of this holy body to be solẽpnised/Whiche is yet there kepte/& is about ỹ tyme of ỹ inuencion of ỹ holy crosse/whiche place is gretly honoured/& our lord sheweth there many myracles/& out of her bones floweth oyle/by whiche many bẽ guarissh̃ed. And it is sayd ỹ tofore ỹ body was foũden ỹ a mõke went to ỹ moũt of Synay/& dwelled there. vij. yere moche deuoutly in the seruyce of sayt Katheryn/& on a tyme he prayed deuoutly ỹ he myght haue some thyng of her body/sodeynly there came a ioynt of one of her fyngers/whiche he toke ioyfully. ¶ It is redde of a man moche deuout to saint Katheryn/Whiche called her to his ayde/& by length of time he fell in a foule thought/& lost ỹ deuocyon ỹ he had to her/& on a tyme as he prayed he sawe a cõpany of virgyns passe by hym amonge whom was one more clerer thã the other/& whã she approched hym she couered her vysage/& he meruayled moche of her beaute/& demaũded What she was/& one of ỹ virgyns said ỹ it was Katheryn/whom ỹ were wont to knowe/& bycause ỹ knowest ne remembrest her not she passed tofore the w̃ face couered. ¶ It is to be noted ỹ saynt Katheryne appered meruaylous in. v. thynges/fyrst in wysdome/secondly in eloquẽce/thyrdly in constaũce/fourthly in clennesse of chastite/& fyfthly in preuylege of dignite. Fyrst she appered meruaylous in wysdom/in her was al maner of philosophy/philosophy is deuyded in. iij. in theorike/in practyke & in logyke. Theorike is deuyded in. iij. that is intellectual/natural & mathematyke. Saynt Katheryn had scyence intellectuall in knowynge thynges dyuyne/of whiche she vsed agaynst ỹ mayster/to whom she proued to be but one very god onely/& vaynquysshed all ỹ false goddes. Secõdly she had scyence naturall/of whiche she vsed in disputynge agaynst ỹ emperour. Thyrdly she had scyence mathematyke/ỹ is a scyence ỹ beholdeth ỹ fourmes & maners of thinges/& this scyence had she i desppysyng ỹ erthly thynges/for she wõrewe her hert fro all erthly mater. She shewed to haue this scyence Whan she answered to ỹ emperour Whan he demaũded Who she was/& sayd I am Katheryne doughter of kynge Coste/& how she had bẽ nourysshed in purple/& hereof vsed she Whan she enhardyed ỹ quene to despyse ỹ Worlde & her selfe/& to desyre ỹ regne pdurable. The practyke is diuided in. iij. maners/in ethike/ycomonyke & polytyke/the fyrst techeth to enfourme maners/& aourne him w̃ vertues/& ỹ apperteyneth to all men/the seconde techeth to rule & gouerne wel his meyny/& ỹ apperteyneth to them ỹ haue men to gouerne/ the thyrd apperteyneth to ỹ gouernours of cytees/for she techeth to gouerne ỹ people/ỹ cytees & ỹ comyns/& these thre scyences had saynt Katheryn. Fyrst she had in her selfe all honeste of maners/secondly she ruled her meyny laudably Whiche was lefte to her/thyrdly she enfourmed wysely ỹ emperour. Logyke is dyuyded in. iij. in demonstratyfe/in probable/& in sophistycall. The fyrst perteyneth to philosophres/the second to rethours & logycyens/& the thyrde to sophystres/& these thre sciences had Katheryn in her/for she dysputed w̃ the emperour. Secondly she was meruaylous in eloquẽce/for she had fayre speche in prechynge/as it appered in her predicacyons/she was ryght sharpe in rendrynge reason/as whã she answered to ỹ emperour/she had swete wordes in drawynge ỹ people to ỹ fayth/as it appered in Porphyre & ỹ quene/Whome she drewe to ỹ christen fayth by fayre speche/ she had right vertuous wordes in ouerco

myg/as it appered in ỹ mayſters whom ſhe vaynquiſſhed ſo puyſſaũtly. Thyrdly ſhe was cõſtaũt/for ſhe was moſt cõſtaũt agaynſt ỹ thretenynges/for ſhe deſpyſed them all/& ſayd to ỹ emperour. Tary not to do ỹ turmentes ỹ thou haſt purpoſed/ for I deſyre to offre to god my blode/& make an ende of ỹ thou haſt cõceyued in thy courage/I am redy to ſuffre all. Secondly ſhe was ferme Whã grete giftes were offred to her/for ſhe refuſed all/& ſayd to ỹ emperour Whan he pmyſed to holde her as ſeconde lady of his palays/& ſhe ſayd/ leue to ſaye ſuche thynges/it is felonous to thynke it. Thyrdly ſhe was cõſtaũt in the turmẽtes ỹ ſhe ſuffred. Fourthly ſhe Was cõſtaũt in clẽneſſe of chaſtite/for ſhe kepte chaſtite amonge tho thinges ỹ chaſtite is wont to peryſſhe. For there ben. v. thinges in Whiche chaſtite may peryſſhe ỹ is in pleaſaũce of rycheſſes/couenable oportunite/flourynge youth/fredome wout conſtraynte/& ſouerayn beaute. And amõge al theſe thynges ſaynt Katheryn kept her chaſtite/for ſhe had grete plente of rycheſſes/as ſhe ỹ was heyre of ryche parẽtes. She had couenable leyſer to do her Wyll/as ſhe ỹ was lady of herſelfe/& cõuerſed all daye amonge her ſeruaũtes Whiche were yonge of age. She had fredome wout ony ỹ gouerned her in her palays/& of theſe. iiij. it is ſayd befoze. Her beaute Was ſo grete ỹ men meruayled of it. Fyfthly ſhe Was meruaylous in preuilege of dignite/for certayn ſpecyall preuyleges were in ſome ſayntes Whan they dyed/lyke as ỹ vyſytacyon of Jeſu chryſt Was in ſaynt Johñ theuãgelyſt/the flowynge of oyle in ſaynt Nicolas/the effuſyon of mylke for blode in ſaynt Poule/ỹ preparacyon of ỹ ſepulcre ỹ was in ſaynt Clement/& the heryng & graũtynge of ỹ peticyons that Was in ſaynt Margarete Whan ſhe prayed for them remembrynge her memory. All theſe thynges togyder Were in ſaynt Katheryne/as it appereth in her legende. Than let vs worſhip this holy virgyn & humbly pray her to be our aduocatryce in our nedes bodyly & ghoſtly/ỹ We may come to ỹ blyſſe of heuen.

Here foloweth the lyfe of ſaynt Saturnyne. And fyrſt of his name.

SAturnyne is ſayd of ſaturate/ỹ is to be fylled/& of nux ỹ is a nutte/ for ỹ paynyms were fylled for to martyrhym lyke as ỹ ſquyrel ỹ eteth ỹ nutte/for Whan ỹ ſquyrel pylleth ỹ nutte it ſemeth to hym bytter/than he aſcendeth a tree & letteth ỹ nutte fall/& than ỹ hull breketh & the nutte lepeth out. And thus Were ỹ paynyms fylled in ſaynt Saturnyne/for he Was bytter to them bycauſe he Wolde not do ſacrefyce/& thã they brought hym vp on hygh on ỹ cappytoll/& caſt hỹ down the ſteppes/ſo ỹ his heed Was brokẽ/& ỹ brayne ſprange out.

SAturnyne Was ordeyned byſſhop of ỹ diſciples of ỹ apoſtles/& Was ſent in to ỹ cite of Tholouſe/& Whã he entred in to ỹ cite ỹ deuyls ceſed to gyue anſweres/& than a paynym ſayd. But yf they ſlewe Saturnyne they ſholde haue none anſwere of theyr goddes/& they toke Saturnyne Whiche Wold not do ſacrefice/& boũde hỹ to ỹ feet of a bull/& drewe hym vnto ỹ hygheſt place of ỹ cappytoll/& caſt him down ỹ ſteppes to ỹ groũde/ſo ỹ his heed brake & ỹ brayne ſprange out/& ſo accomplyſſhed his martyrdom/& two Women buryed his body in a depe place for fere of ỹ paynyms/& after his ſucceſſours trãſported it in to a more honourable place. There Was another Saturnyne Whome the prouoſt of Rome helde longe in pryſon/& after he reyſed hym on eculee/& did do bete hym wt ſynowes/rodes & ſcorpiõs/& after dyd do bren his ſydes/& after heded hỹ about ỹ yere of our lord. CC. lxxx. vnder Maximyen. And yet there Was another Saturnyne i Afrika Which Was broder of ſaynt Satyre ſaynt renoucle/& ſaynt felicyte his ſyſter & ſaynt Perpetua/Whiche Was of noble

lignage/Whiche all suffred deth togyder of whome the passyon is holden an other tyme. And whan the prouost wold haue had them to do sacrefice to ỹ ydolles/they refused it vtterly. And he than put them in prysson. And whā ỹ fader of saynt Perpetua herde ỹ/he came to the prysson wepyng & sayd. Doughter ỹ hast dyshonoured al thy lignage/for tyl now was neuer none of thy lignage put in prysson/& whā he knewe ỹ she was chrysten/he ranne on her & wolde haue scratched out her eyen/ & cryenge loude yssued out. And ỹ blyssed Perpetua sawe a vysyon/Which in ỹ morynge she shewed to her felawes. I sawe sayd she a ladder of golde of meruaylous heyght erecte to heuē/& was so strayte ỹ no man might go but one alone/& cultres & swerdes of yren sharpe were fyxed on ỹ ryght syde & ỹ lyft syde/so ỹ he ỹ went vp might neyther loke here ne there/but behoued alway to beholde ryght vp to heuē & an horryble dragon lay vnder ỹ ladder/ whiche made euery man to drede to moūt vp/& she sawe Satyre ascendyng by the same vnto aboue/& lokyng toward vs & sayd. Doubte ye not this dragon/but come vp surely ỹ ye may be w̄ me. And whā they herd this vysyon/they all gaue thā kynges to god/for they knewe thā ỹ they were called to martyrdom/& on ỹ morow they were al presented to ỹ iudge/& after he sayd to them. It behoueth you to do sacrefyce to the goddes. But they denyed it vtterly. Than he made Saturnyne to be taken fro ỹ women & to be put amonge ỹ other men/& he sayd to sayt Felicite/hast ỹ an husbōde/she sayd. I haue one/but I set not by hym. Thā he sayd to her/haue mercy on thy selfe & lyue syth ỹ hast a chylde in thy bely. To whom she sayd. Do to me what ỹ wylt/for I shall not obey the The fader & moder of saynt Perpetua & her husbōde ran to her & brought her chylde to her Whiche yet souked/& whan her fader sawe her before the prouost/he fell downe & sayd to her. My swete doughter haue mercy on me/& on thy sorowfull moder/& also of this moost Wretche thy husbonde Whiche may not lyue after ỹ. And she stode styll wout mouynge/& than her fader embraced her/& he her moder & her husbonde kyssed her sayenge. Doughter haue pite on vs & lyue w̄ vs. And thā she put ỹ lytel chylde frō her & them also sayenge. Go ye fro me myn enemyes/for I knowe you not. And whā ỹ prouost sawe her cōstaūce/he made her lōge to be beten & after put her in prysson. And thā ỹ other sayntes were sorowful for saynt Felicite Whiche had yet monethes to come of her childyge/& prayed to god for her/& anone she trauayled/& was deliuered of a childe alyue. Thā one of her kepers sayd to her What shalte ỹ do whan ỹ comest tofore ỹ prouost/Whiche art yet so greuously turmented/& Felicite answered. I shall here suffre payne for myself/& god shall suffre there for me. And thā were these sayntes drawen out of prison/& were despoyled & ladde by ỹ stretes/& to them were let go beestes/and Satyre & Perpetue were deuoured of lyons/and Renouele & Felicite were slayne of leopardes/& saynt Saturnyne had his heed smytten of. And this was about the yere of our lorde. CC.lxj. vnder Valeryen & Galyen emperours.

¶ This feest is the last feest of the yere. For to begyn at the feest of saynt Andrewe. And here after shall folowe dyuers feestes/whiche ben added & set in this sayd boke called the golden legende.

## ¶ The lyfe of saynt James the martyr.

IAmes the martyr had to surname enterspee/& was of noble lygnage but more noble by his sayth/he was borne in Perse/in ỹ cyte of Lapene/he was comen of chrysten people/and had a good chrysten wyfe/& was well knowen w̄ the kynge of Perse/& was chefe amonge the princes. And it happed for ỹ grete loue ỹ he had to ỹ kynge/he was deceyued and brought to adoure ỹ ydolles/to whom he kneled. And whan his moder & his wyfe

herde ꝑ/anone they wrote to hym a lettre in this wyse. Thou hast forsaken hy ꝑ is lyfe/in obeyenge to hym ꝑ is mortal/& in pleasyng hym ꝑ is but dust/ꝑ hast lefte ꝑ odour perdurable/ꝑ hast chaũged trouth in to lesyng/& hast forsaken ꝑ iudge of thē that ben deed & of them alyue/& knowe ꝑ ꝑ fro hens forth we shall be to ꝑ straunge ne we shal not dwell with ꝑ in no maner hereafter. And whan James had herde this lettre/he wepte bytterly & sayd. yf my moder ꝑ bare me & my wyfe be made so straũge to me/than howe moche more sholde I be estraũged fro god/& whan he had sore turmented hymselfe for his errour there came a messenger to ꝑ prince ꝑ sayd that James was chrystē/& than ꝑ prince called hym & sayd. Saye to me yf ꝑ be nazarien. And James sayd/ye verily I am Nazaryen. And ꝑ prynce sayd/than art ꝑ an enchaũtour. And James sayd/I am none. And whan ꝑ prynce menaced hym wt̄ many turmentes/James sayd to hym/thy menaces trouble me not/for it is but wynde blowyng vpon a stone/thy woodnes passeth lyght thrugh myn eeres. To whom ꝑ prynce sayd/demeane ꝑ not dysordynatly lest ꝑ perisshe by greuous deth Than James sayd/this ought not to be called a deth/but a slepe/for anone after we shall aryse agayn. And ꝑ prynce sayd Let not ꝑ Nazariens deceyue ꝑ/sayenge ꝑ deth is but a slepe/for grete emperours doubten it. And James sayd/we doubte no thinge ꝑ deth/for we hope for to go fro deth to lyfe. And thā ꝑ prynce by coũseyle of his frendes gaue this sentēce vpon James/ꝑ he sholde be cutte euery mēbre frō other for to fere the other. And than some had pite on hym & wepte. And he sayd to them/wepe not for me/for I go to lyf/but wepe on your selfe/to whom turmentes perdurable be due vnto. And ꝑ butchers cutte of the thombe of his right hande/& cryed & sayd. O ꝑ delyuerer of nazaryens receyue ꝑ braũche of ꝑ tree of thy mercy/for ꝑ ouerplus is cutte of/hym ꝑ tylleth ꝑ vyne for to burgen & bringe forth fruyte more plenteously/and ꝑ butcher sayd to hym. yf ꝑ wylt cōsent to ꝑ prynce I shall spare ꝑ & gyue to ꝑ medicyne. To whom James sayd. Hast not ꝑ seen ꝑ stroke of ꝑ vine/ꝑ whan ꝑ braũches ben cutte of/the knotte ꝑ remayneth in his tyme whan ꝑ erth achaseth/it germeth & bryngeth forth newe buddes in all ꝑ places of ꝑ cuttyng. than yf ꝑ vyne be cutte bycause he sholde burgen & bringe forth fruyte in his tyme howe moche more plenteously ought a mā burgen in ꝑ fayth ꝑ he suffreth for ꝑ loue of Jesu Chryst Whiche is the very vyne. And than ꝑ butcher cutte of his fyrst fynger. Than sayd saynt James. Lorde receyue two braunches Whiche thy ryght hande hath planted. He cutte of ꝑ thyrde/& saint James sayd/I am delyuered fro thre tēptacyons/I shall blysse ꝑ fader/ꝑ sone/& ꝑ holy ghost/& lorde I shall cōfesse the wt̄ the thre childzen that ꝑ sauedest fro the chymney of fyre/& Jesu chryst I shal synge to thy name in ꝑ quere of martyrs. And than ꝑ fourth was cutte of/& saynt James sayd. O ꝓtectour of ꝑ childzen of israel/Whiche in ꝑ fourth blessyng were ꝓnoũced/receyue of thy seruaũt ꝑ cōfessyon of ꝑ fourth fynger/lyke as ꝑ benedicyon was in Juda. And than ꝑ fyfth fynger was cutte of. And he sayd/my ioye is accomplysshed. And thā ꝑ butchers sayd to hym/spare thy lyfe that ꝑ perisshe not & angre the not though thou hast lost one hande/for there ben many that haue but one hande that haue moche honour & rychesses. And saynt James sayd to them. Whan the shepeherdes shere theyr shepe they take not onely ꝑ ryght syde/but also the lyfte syde/than yf ꝑ lambe Whiche is but a brute beest wyll lese his fleece for his mayster/howe moche more than I ꝑ am a man reasonable ought to be smytten in peces for ꝑ loue of god. And than ꝑ felon butcher went to ꝑ other hande/& cutte of fyrst the lytell fynger. And saynt James sayd/lorde whan ꝑ were grete ꝑ wolde

be made lytel for vs/ & therfore I yelde to body & soule whiche ẏ madest/ & redemedest wͭ thy propre blode. Than ẏ seuenth fynger was cutte of/ & he sayd. Lorde I haue sayd to the seuen tymes in the daye praysynges. Thā they cut of the. viij. fynger/ & he sayd. Jesu chryst was circūcysed the. viij. daye/ & ẏ hebrewes were circūcysed the. viij. daye for to accōplysshe ẏ cōmaūdemētes cerimonyalles of ẏ fayth & lord let the mynde of thy seruaūt go fro these incircūcysed/ & ẏ I may haue ẏ prepucye vndefouled/ ẏ I may come & behol de thy face lorde. Than ẏ. ix. fynger was cutte of/ & he said/ ẏ. ix. houre Jesu chryst rēdred his spiryte to his fader/ & therfore lorde I cōfesse me to ẏ in ẏ sorowe of ẏ. ix. finger/ & thāke ẏ. Than ẏ. x. fynger was cut of/ & he sayd/ ẏ. x. nōbre is in ẏ cōmaūdemētes of ẏ lawe. Than some of them ẏ were there sayd/ right dere frende cōfesse ẏ our goddes tofore our prynce/ so ẏ thou mayst lyue/ how be it ẏ thy hādes be cut of/ there bē wyse leches ẏ shal well hele ẏ of thy payne. Saynt James sayd. God forbede ẏ in me shold be ony false dissymulacyō/ no man ẏ put his hāde to ẏ plough & loketh backwarde/ is not couenable to come to ẏ kyngdome of heuen. Than the butchers hauyng despite cutte of ẏ grete too of ẏ ryght fote/ & saynt James sayd/ ẏ fote of Jesu was perced & blode yssued out. The seconde was cutte of/ & he sayd This daye is grete to me tofore all other dayes/ this daye I cōuerted shal go sothly to ẏ strōge god. Thā they cut of ẏ thyrde & threwe it tofore him/ & saynt James sayd smylyng/ go ẏ thyrde to thy felowes for lyke as ẏ grayne of whete rēdreth mo che fruyte/ so shalte ẏ do wͭ thy felowes/ & shalt rest in ẏ last daye. The fourth was than cut of/ & he sayd/ my soule wherfore art ẏ sorowfull/ & why troublest ẏ me/ hope in god/ for I shall cōfesse to hẏ ẏ is the helth of my chere & my god. The. v. was cut of/ & he said. I shal now begyn to saye to our lord dygne praysynge/ for he hath made me worthy felaw to his seruaūtes Than they came to his lyft fote & cut of ẏ lytel too/ & saynt James said/ lytel too be cōforted/ for ẏ grete & lytel shall haue one resurreccyon/ an heere of ẏ heed shall not perysshe/ & ẏ shalt not departe fro thy felowes. And after they cut of ẏ seconde too and he sayd/ destroye ye ẏ olde hous/ for a more noble is made redy. The thyrd was cut of/ & he said/ by suche cuttyng shall I be purged fro vyces. And they cut of the fourth too/ & he sayd. Conforte me god of trouth for my soule trusteth in the. Than the fyfth was cut of/ & he sayd. O lord loo I offre to the. xx. tymes. And than they cut of his right fote/ & saynt James sayd Now I shal offre a gyft to god for whose loue I suffre this. Than they cut of the lyfte fote/ & he sayd/ thou art he lord that makest meruayles/ here ẏ me lord & saue me. They cut of after his ryght hande/ & he said/ lord thy mercyes helpe me. They cut of his lyfte hande/ & he sayd/ lorde ẏ arte he ẏ louest ẏ ryghtfull. And they cut of the ryght arme/ and he sayd/ my soule prayse the our lord/ I shall gyue laude to our lorde in my lyfe/ & shall synge to hym as longe as I shall lyue. And than they cut of ẏ lyfte arme/ & he said/ the sorowes of deth haue enuyronned me/ and I shall thynke agaynst them. Than they cut of the ryght legge to the thye. Than saynt James was greued in grete payne/ and sayd/ lorde Jesu chryst helpe me/ for the waylynges of deth come about me/ & he sayd to ẏ butchers. Our lorde shall clothe me wͭ newe flesshe/ so ẏ your woūdes shal neuer appere in me. And thā ẏ butchers began to fayle & were wery/ fro the fyrst houre of ẏ day vnto ẏ. ix. they had swette in cuttyng his mēbres/ & after they came to themselfe & cut of the lyft legge vnto ẏ thye. And than ẏ blyssed James escryed & sayd. O good lorde here me halfe alyue Thou lorde of lyuynge men & deed/ lorde I haue no fyngers to lyfte vp to the/ ne handes that I may enhaunce to the/ my

feet be cutte of ⁊ my knees so that I may not knele to the/⁊ am lyke to an hous fallen/of whome ẏ pyllers ben taken away by whiche the hous was borne vp/here me lorde Jesu chryst/⁊ take out my soule fro this prison. And whā he had said this one of ẏ butchers smote of his heed. Thā ẏ chrystē men came pryuely ⁊ toke away the body ⁊ buryed it honourably/and he suffred deth the. v. kalendes of Decēber.

¶ Here foloweth the lyfe of the holy and venerable preest saynt Bede.

The holy and venerable Bede was borne in englōde/⁊ whan he was vij. yere olde he was delyuered to Benet bysshop of Gyrwy for to lerne/⁊ after his deth he was put to Colfridus abbot of ẏ same place/⁊ lerned ⁊ profyted moche in holy lyfe ⁊ connynge/⁊ ẏ. xix. yere of his age he was made deken of John bisshop of yorke/⁊ ẏ. xxx. yere of his age he was made preest. Than began he to wryte to study ⁊ to expown holy write/wher vpon he made many noble omelyes/⁊ notwstādyng his grete besynesse was dayly in ẏ seruyce of relygyon/as in syngynge and prayenge in ẏ chirche. He had grete swetenes ⁊ lykyng to lerne/to teche/⁊ to wryte/he wrote. lxxviij. bokes/he acounted ẏ bokes ⁊ yeres fro ẏ begynyng of ẏ worldꝫ in historia anglicana. In policronycon is reherced ẏ it is wonder ẏ a mā was so wout vse of scole made so many noble volumes in so sobre wordes/in so lytell space of his lyf tyme. It is sayd he went to Rome for to shewe there his bokes/for to se them accordyng to holy wryte/⁊ to ẏ lore of holy chirche/but hereof some doubte/⁊ saye ẏ he neuer went to Rome. Also it is sayd ẏ whā he was blyde he went about for to preche/his seruaūt that ladde hym brought hȳ where as were many hepes of stones/to whome he made a noble sermon/⁊ whā he had fynisshed his sermon the stones answered ⁊ said amē. Also it is said ẏ he foūde a wrytyng of thre R/⁊ thre F/ouer a gate of Rome whiche he expowned thus. The fyrst R. betokened regna/the second ruent/ẏ thyrde Rome/that is regna ruent Rome. And ẏ fyrst F. betokeneth ferro/ẏ secōde flāma/ẏ thyrde fame ẏ is ferro flāma fameqꝫ. Also pope Sergius wrote a lettre to ẏ abbot Colfridus ⁊ prayed to haue Bede come to Rome/for to assoyle certayn questions ẏ were there moued. Here is to be noted how noble the courte of Rome helde hȳ/whan so noble a courte had nede to haue hȳ for to declare ẏ questyons ẏ there were moued. Also we ought to hold noble ⁊ holy by his lyuyng ⁊ techynge. He must nedes be vertuous ⁊ eschewe vices ẏ was so well occupyed in spendyng his wytte ⁊ thought in expownynge of holy write/⁊ his clennesse was moche seen at his last ende. For his stomacke had indignacyon of meet. vij. wekes cōtinually ⁊ of drynke/so ẏ vnneth he myght reteyne ony meet. He was shorte brethed/but for all ẏ he spared not ẏ trauayle of lecture/⁊ euery day amōge ẏ detty trauayle of seruyce he taught his disciples in lessons ⁊ questions. He translated saint Johns gospel in to englisshe/⁊ said to his scolers/lerne ye my small children whyles I am wt you/⁊ alway amōge he wolde reherce ẏ sayenge of saȳt Ambrose I haue not so lyued amōge you ẏ me shameth to lyue/nor I fere not to dye/for we haue a good lordꝫ. On nyghtes whan he had no man to teche/thā wold he deuoutly praye ⁊ thanke our lorde of all his gyftes. The tewesday tofore ascencyon day his dethe approched/⁊ his feet began to swell/he was howseled/enoynted ⁊ kyssed his bretherne/⁊ prayed them all to remembre hym/⁊ he gaue to dyuers of his seruaūtes thynges ẏ he had in preuyte. On ẏ ascencyon day ẏ heer was spredde ⁊ he layd hym down theron/⁊ prayed for the grace of ẏ holy ghost ⁊ sayd. O kyng of blysse ⁊ lorde of vertues ẏ hast ẏ pryce ⁊ arte this daye styed aboue the heuens/leue ẏ vs not faderlesse/but sende ẏ into

vs ꝑ byheſt of the fader the ghoſt of ſothfaſtnes. And whā he had ended that/he gaue vp ꝑ laſt breth w a ſwete odour & ſauour/& there he was thā buryed/but ꝑ comyn fame telleth ꝑ he now lyeth at Durhā w̄ ſaynt Cuthbert. ¶ There was a deuout clerke whiche laboured in his mynde for to make his epytaphy/& in no wyſe he coude make true metre/wherfore he wēt to ꝑ chirche & prayed god to gyue hym̄ connyng to make a true verſe/& after came to his tombe/& ſawe there wrytē by an aūgell. Hic ſūt in foſſa bede venerabilis oſſa Than let vs praye to this holy man that he may praye to god for vs. Amen.

¶ Here folowethꝑ lyf of ſaynt Dorothe.

The gloryous virgyn & martyr ſaynt Dorothe was borne of the noble lignage of ꝑ ſenatours of rome/her fader hyght Theodore. In ꝑ tyme ꝑ perſecucion of ꝑ chriſten people was grete about Rome/wherfore ſaynt Dorothe deſpyſyng the ydolles/coūſeylled her fader & moder & her two ſyſters Chriſtyne & Caleſtyne to forſake theyr poſſeſſyons/& ſo they did & fledde in to ꝑ realme of Capadoce/& came in to ꝑ cite of Cezary/wherin they ſet ſaynt Dorothe to ſcole. And ſoone after ſhe was baptyſed of ꝑ holy byſſhop ſaint Appollinare/& he named her Dorothe/& ſhe was fulfylled w̄ the holy ghoſt/& in grete beaute aboue all ꝑ maydens of ꝑ realme. And ſhe deſpyſed all worldly vanytees & brenned in ꝑ loue of god/& loued pouerte & was ful of meekenes & chaſtite/wherof the fende hauyng enuy at her/prouoked the prouoſt to loue her/ſo ꝑ he deſired her to his wyfe/& in all ꝑ haſte ſente for her. Whan ſhe was come/he deſyred to haue her to his wyfe/& promyſed to her worldly ryches wout nombre. And whan ſhe knewe his deſyre & requeſt/ſhe denyed it vtterly/& ſet all his ryches at nought/& knowleged her ſelfe to be chriſtē/& that ſhe had auowed her virgynite vnto Jeſu chriſt whom ſhe had choſen to her ſpouſe and wolde neuer haue other. And whan the prouoſt herde this/he was nygh fro hymſelfe for angre/& cōmaūded ꝑ ſhe ſhold be put in a tonne of brēnynge oyle/wherin ſhe was preſerued by ꝑ myght of god/ſo ꝑ the payne was to her as a precyous oyntmēt of bawme/& whan ꝑ paynyms ſawe this grete myracle/many of them were therby cōuerted to ꝑ faith of Chriſt And ꝑ tyraūt ſayd ꝑ ſhe dyd all this by enchaūtemēt/& dyd do put her in priſon. ix. dayes longe wout refeccyon/but ſhe was fedde w̄ aūgels fode of our lord/ſo ꝑ at the ende of. ix. dayes ſhe was no thynge appayred. Than ꝑ iudge ſent for her/ſuppoſynge ſhe had ben nygh deed/but whan ſhe came ſhe was fayrer to loke on thā ſhe was before/wherof ꝑ people meruayled Than ꝑ iudge ſayd to her. But yf ye wylt do ſacrefice to ꝑ ydolles ye ſhalt not eſcape the turment of ꝑ gybet. Than ſhe anſwered ꝑ iudge. I worſhyp almyghty god ꝑ made al thynges/& deſpyſe thy goddes ꝑ ben fendes/& than ſhe fell down to ꝑ erth & lyft vp her eyen to her ſpouſe beſechynge hym ꝑ he wolde ſhewe his power before the people ꝑ he was onely almyghty god & none other. Thā Fabricius ꝑ iudge let ſet vp a pyller on hygh/& theron he ſet his god an ydoll. And anone there came a multytude of aungels fro heuen and caſt downe this ydoll & brake it. And anone ꝑ people herde a grete noyſe of fendes cryenge in ꝑ ayre ſayenge. O Dorothe Why turmēteſt ye vs ſo ſore. And for this myracle thouſandes of paynyms were turned to ꝑ fayth of Chriſt & were baptiſed/& after receyued ꝑ crowne of martyrdome for the knowlegyng of ꝑ name of Jeſu. Thā ꝑ iudge cōmaūded to hange this holy virgyn on the gybet/her feet vpward & her heed downward/& than they rent her body w̄ hokes of yren/& bete her w̄ roddes & ſcourges/& brent her breſtes w̄ fyry brondes/& as halfe deed ſhe was ſet agayn in

to pryson/ & after whan she was brought agayn/she was al hole & strōge wout ony hurte/wherof ẏ iudge meruayled & sayd to her. O fayre mayde forsake thy god/ & byleue in our goddes whiche bē mercyful to ẏ & preserue ẏ/haue pyte on thy tendre body/for ẏ hast ben turmēted ynough/ & than ẏ prouost sente for her two systers/ whiche were named Chrystyne & Calestyne/ whiche for fere of deth forsoke the fayth of Chryst/ & went to sayt Dorothe & coūseyled her to obey to ẏ prouostes desyre & forsake her fayth. Than she rebuked her systers/ & after enformed them w̄ so swete wordes ẏ she w̄drewe them fro theyr errour/ & made thē ferme in ẏ fayth of Chryst/in suche wyse ẏ whā they were come to ẏ iudge they sayd they were christen & byleued on Jesu chryst. And whan Fabricius herd ẏ/he cōmaūded ẏ the turmētour shold bynde theyr hādes/ & bynde them bothe togyder backe to backe & cast them in ẏ fyre so boūden & brenne them/ & than he sayd to ẏ virgyn. How lōge wylt ẏ trouble vs w̄ thy wytchecrafte/ do sacrefyce to our goddes or thy heed shall be smytten of. Than sayd ẏ virgin w̄ a glad semblaūt. Do to me what turmēt ẏ wylt for I am redy to suffre it for ẏ loue of my spouse Jesu chryst/in whose gardyn full of delyces I haue gadred roses spyces & apples. And whan the tyraūt herde ẏ/he trēbled for angre/ & cōmaūded ẏ her fayre visage shold be beten w̄ stones/so ẏ there shold appere no beaute in her visage/but all disfygured to be put in pryson tyll the nexte day: & on ẏ nexte day she came forth as hole & soūd as though she had suffred no dysease/ & was more fayrer to loke on than she was tofore by the myght of her lorde/for whose loue she toke on her these turmentes. Than this cursed iudge commaūded to smyte of her heed. And as she was ladde to the place assigned where it sholde be done/a scrybe named Theophilus said to her in scorne. I praye ẏ to send me some of thy roses & apples that ẏ hast gadered in ẏ gardyn of thy spouse ẏ thou praysest so moche. And she graūted to hȳ his desyre/ & this was in ẏ colde wynter whan it was frost & snowe. And whā she came to ẏ place where she shold be byheded/she kneled downe on her knees & made her prayers to our lord/besechynge hȳ that all they ẏ worshipped her passion/ẏ they might be kepte stedfast in ẏ fayth/ & take tribulacion paciently/ & specyally to be delyuered fro all shame/grete pouerte & false sclaūdre/ & at theyr last ende to haue cōtricion/cōfessyon/ & remyssyon of all theyr synnes/ & also womē w̄ chylde that call to her for helpe to haue good delyueraūce/ẏ children to be chrystened/ & ẏ moders to be puryfyed. Also she prayed to god ẏ where her lyf were wrytē or redde in ony hous ẏ it sholde be kepte fro all peryll of lyghtnynge & thondryng/ & fro all perylles of fyre/fro theues/ & fro sodeyne deth/ & to receyue ẏ sacramentes of holy chirche at theyr last ende for theyr moost souerayn defence agaynst theyr ghoostly enemy ẏ fende. Whā her prayer was ended/there was a voyce herde fro heuen ẏ sayd. Come to me my swete spouse & true virgyn/for thy bone is graūted ẏ/ & also whom ẏ prayest for shal be saued/ & whā ẏ hast receyued ẏ crowne of martyrdome ẏ shalt come to ẏ blisse of heuen. And this holy virgyn bowed down her heed/ & the tyraūt smote it of. But a lytel before this appered before her a fayre childe barefote clothed in purple w̄ crispe heeres/whose garmēt was set full of bryght sterres/beryng in his hāde a lytel basket shynynge as golde w̄ roses & apples/to whome she sayd. I praye the to bere this basket to Theophil⁹ ẏ scrybe. And thus she passed to our lorde the. vj. daye of February/the yere of our lorde. CC. lxxxviij. by Fabrici⁹ ꝓuost vnder Dioclesyan & Maximian emperours of rome/ & as this said Theophilus stode in ẏ palays of the emperour

this childe came to hȳ & presented to hym the basket sayenge. These ben ẏ roses & apples ẏ my syster Dorothe hath sent to the fro paradyse the gardin of her spouse & thā this childe vanysshed away. Than he consyderyng ẏ meruaylous werke of god in this holy virgyn/ sayd anone w̄ a sterne voyce praysynge ẏ god of Dorothe for ẏ grete myracle whiche was shewed to hym of roses & apples ẏ tyme/ ẏ he ẏ sent to me these thȳges is of grete power & therfore his name be blyssed worlde w̄out ende. amen. And than he was cōuerted to ẏ fayth of Jesu chryst/ & the moost parte of ẏ people of ẏ cite. And whan Fabricius knewe this/ anone w̄ grete malyce turmented Theophilus the scribe w̄ many diuers turmētes/ & at ẏ last hewed hȳ in to small peces/ & ẏ peces were cast to byrdes & beestes to be deuoured/ but he was fyrst baptysed & receyued ẏ holy sacrament/ & folowed the holy virgyn Dorothe in to ẏ blysse of heuen. Than let vs deuoutly praye to this blyssed saynt Dorothe that she be our specyall protectryce agaynst all peryls of fyre/ of lyghtnynge of thondrynge/ & all other peryls/ & that at our ende we may receyue ẏ sacramentes of the chirche/ ẏ after this shorte lyfe we may come to blysse in heuen/ where as is lyfe & ioye perdurable worlde with outen ende. Amen.

¶ Here begȳneth the lyfe of saynt Brandon.

Saynt Brādon ẏ holy man was a mōke & borne in yrlonde and there he was abbot of an hous where in were a thousand mōkes & there he ladde a full strayte & holy lyfe in grete penaūce & abstynence/ & he gouerned his mōkes ful vertuously/ & than w̄in shorte tyme after there came to hȳ an holy abbot ẏ hyght Beryne to vysyte hym/ and eche of them was ioyfull of other/ & than saynt Brandon began to tell to ẏ abbot Beryne of many wonders that he had seen in dyuerse londes. And whan Beryne herde that of saynt Brandon/ he began to sygh & sore wepte. And saynt Brandon cōforted him the best wyse he coude sayenge. ye come hyther for to be ioyfull w̄ me/ & therfore for goddes loue leue your mournynge/ & tell me what meruayles ye haue seen in the grete see occean that compasseth all ẏ worlde aboute/ & all other waters comen out of hym/ whiche renneth in all ẏ partyes of the erth. And than Beryne began to tell to saynt Brandon & to his monkes the meruaylles that he had seen full sore wepynge/ and sayd. I haue a sone his name is Meruoke/ and he was a monke of grete fame/ whiche had grete desyre to seke aboute by shyppe in dyuerse countrees to fynde a solytary place wherin he myght dwell secretly out of the besynesse of ẏ worlde for to serue god quyetly with more deuocyon/ and I coūseyled hym to sayle in to an ylonde ferre in the see besydes the moūtaynes of stones/ whiche is full well knowen/ and thā he made hym redy and sayled thyder with his mōkes And whan he came thyder he lyked that place full well/ where he and his mōkes serued our lorde full deuoutly. And than Beryne sawe in a visyon that this monke Meruoke was sayled ryght ferre eest warde in to the see more than thre dayes saylynge/ and sodeynly to his semynge there came a derke cloude & ouercouered them/ that a grete parte of the daye they sawe no lyght/ and as our lorde wold the cloude passed awaye/ and they sawe a full fayre ylonde/ and thyder warde they drewe/ in that ylonde was ioye & myrth ynough/ and all the erth of that ylonde

shyned as bryght as the sonne/and there were ẏ fayrest trees ⁊ herbes ẏ euer ony man sawe/⁊ there were many precyous stones shynynge bryght/⁊ euery herbe there was ful of fygures/and euery tree ful of fruyte/so ẏ it was a glorious sight ⁊ an heuenly ioye to abyde there/⁊ than there came to them a fayre yonge man/⁊ full curtoysly he welcomed them all ⁊ called euery mōke by his name/⁊ sayd that they were moche boūde to prayse ẏ name of our lorde Jesu/that wold of his grace shewe to them ẏ glorious place/where is euer day ⁊ neuer night/⁊ this place is called paradyse terrestre/but by this ylonde is an other ylonde wherin no man may come/⁊ this yonge man sayd to them/ye haue bē here halfe a yere wout meet/drẏke or slepe:⁊ they supposed ẏ they had not bē there ẏ space of half an houre/so mery ⁊ ioyfull they were there/⁊ ẏ yonge man tolde them ẏ this is ẏ place ẏ Adā ⁊ Eue dwelte in fyrst/⁊ euer shold haue dwelled here/yf ẏ they had not broken ẏ cōmaūdement of god/⁊ than ẏ yonge mā brought them to theyr shyppe agayn/⁊ sayd they might no lenger abyde there/⁊ whā they were all shypped/sodeynly this yōge mā vanysshed away out of theyr sight/⁊ thā wīn shorte tyme after by the purueyaūce of our lorde Jesu/they came to the abbey where saint Brandon dwelled/⁊ than he wͭ his bretherne receyued them goodly/⁊ demaunded them where they had ben so longe/⁊ they sayd/we haue bē in ẏ londe of byheest tofore the gates of paradyse/where as is euer daye ⁊ neuer nyght/⁊ they sayd all ẏ the place is full delectable for yet all theyr clothes smelled of ẏ swete ⁊ ioyfull place. And than saynt Brandon purposed soone after for to seke ẏ place by goddes helpe/⁊ anone begā to purney for a good shyppe ⁊ a stronge/⁊ vytaylled it for.vij.yere/⁊ than he toke his leue of all his bretherne/⁊ toke.xij.monkes wͭ him but or they entred in to ẏ shyppe they fasted.xl.dayes ⁊ lyued deuoutly/⁊ eche of them receyued ẏ sacrament/⁊ whā saynt Brandon wͭ his.xij.monkes were entred in to the shyppe/there came other two of his monkes ⁊ prayed hym ẏ they myght sayle wͭ hym. And than he sayd.ye may sayle wͭ me/but one of you shall go to hell or ye come agayn/but not for ẏ they wold go with hym. And than saynt Brandon badde ẏ shypmen to wynde vp ẏ sayle/⁊ forth they sayled in goddes name/so ẏ on the morow they were out of syght of ony londe/⁊.xl.dayes ⁊.xl.nightes after they sayled playn eest/and than they sawe an ylonde ferre fro them/⁊ they sayled thyderwarde as fast as they coude/⁊ they sawe a grete roche of stone appere aboue all the water/⁊ thre dayes they sayled aboute it or they coude gete in to the place but at ẏ last by ẏ purueyaūce of god they foūde a lytell hauen ⁊ there went a londe euerychone/⁊ thā sodeynly came a fayre hoūde ⁊ fell down at ẏ feet of saynt Brandon/⁊ made hẏ good chere in his maner/⁊ than he badde his bretherne be of good chere/for our lorde hath sente to vs his messenger to lede vs in to some good place/⁊ ẏ hoūde brought them in to a fayre hall/where they foūde ẏ tables spredde redy set full of good meet ⁊ drynke. And than saynt Brandon sayd graces/⁊ than he ⁊ his bretherne sate down ⁊ ete ⁊ dranke of suche as they foūde/and there were beddes redy for them/wherin they toke theyr rest after theyr longe labour. And on the morowe they returned agayne to theyr shyppe/⁊ sayled a lōge tyme in the see after or they coude fynde ony londe/tyll at the last by the purueyaunce of god they sawe ferre fro them a full fayre ylonde ful of grene pasture/wherin were the whytest ⁊ gretest shepe ẏ euer they sawe For euery shepe was as grete as an oxe/⁊ soone after came to them a goodly olde man/whiche welcomed them ⁊ made to them good chere ⁊ sayd/this is ẏ ylōde of

shepe/and here is neuer colde weder/but euer sommer/& that causeth the shepe to be so grete and whyte/they ete of the best grasse & herbes ꝑ is ony where. And thā this olde man toke his leue of them & bad them sayle forth ryght eest/& wīn shorte tyme by goddes grace they sholde come in to a place lyke paradyse/wherin they shold kepe theyr eestertyde. And thā they sayled forth/& came soone after to ꝑ londe but bycause of lytell depthe in some place & in some place were grete rockes/but at the last they wente vpon an vlonde/wenynge to them they had ben safe/& made theron a fyre for to dresse theyr dyner/but saynt Brandon abode styll in ꝑ shyppe/& whan ꝑ fyre was ryght hote & the meet nygh soden/than this vlonde began to moue/wherof the monkes were aferde/& sledde anone to ꝑ shyppe & lefte ꝑ fyre & meet behynde them/& meruayled sore of the mouyng. And saynt Brandō cōforted them/& sayd that it was a grete fysshe named Jasconye/whiche laboureth nyght & daye to put his tayle in his mouth/but for gretnes he may not. And than anone they sayled west thre dayes & thre nyghtes or they sawe ony lōde/wherfore they were ryght heuy/but soone after as god wold they sawe a fayre vlonde full of floures herbes & trees/wherof they thanked god of his good grace/& anone they went on londe/& whan they had gone longe in this/they foūde a ful fayre well/& therby stode a fayre tree full of bowes/& on euery bough sate a fayre byrde/& they sate so thycke on the tree/ꝑ vnneth ony lefe of ꝑ tree myght be seen/the nombre of them was so grete/& they songe so meryly ꝑ it was an heuenly noyse to here/wherfore saynt Brandon kneled down on his knees & wepte for ioye/& made his prayers deuoutly vnto our lord god to knowe what these byrdes ment. And thā anone one of the byrdes sledde fro ꝑ tree to saynt Brandon/and he w̄ flykerynge of his wynges made a full mery noyse lyke a fydle/that hy̆ semed he herde neuer so ioyfull a melodye. And than saynt Brandon cōmaūded the byrde to tell hym the cause why they sate so thycke on ꝑ tree & sange so meryly. And thā ꝑ byrde sayd. Sōtyme we were aūgels in heuen/but whan our mayster Lucyfer fell down in to hell for his hygh pryde/we fell with hym for our offences some hyther & some lower after the qualyte of theyr trespace/& bycause our trespace is but lytell/therfore our lorde hath set vs here out of all payne/in full grete ioye & myrth after his pleasynge here to serue hy̆ on this tree in ꝑ best maner ꝑ we can/ꝑ sonday is a day of rest fro all worldly occupacyon/& therfore ꝑ daye all we be made as whyte as ony snow for to prayse our lorde in ꝑ best wyse we may/& than this byrde sayd to saynt Brandon. Jt is xij. monethes passed that ye departed fro your abbey/& in the. vij. yere hereafter ye shall se the place ꝑ ye desyre to come/& all this. vij. yere ye shal kepe your eester here w̄ vs euery yere/& in ꝑ ende of the. vij. yere ye shal come in to ꝑ londe of byheest/& this was on eester daye ꝑ the byrde sayd these wordes to saynt Brandon/& than this fowle flewe agayn to his felawes ꝑ sate on ꝑ tree/& thā all ꝑ byrdes began to synge euensonge so meryly/ꝑ it was an heuēly noyse to here/& after souper saynt Brandon & his felawes went to bedde & slepte well/& on ꝑ morowe they arose betymes/& than those byrdes began matyns/pryme & houres/& all suche seruyce as chrysten men vse to synge. And saynt Brandon w̄ his felawes abode there. viij wekes tyll trinite sonday was past. And they sayled agayne to the vlonde of shepe & there they bytayled them well/& syth toke theyr leue of that olde man & returned agayn to shyppe/& than ꝑ byrde of ꝑ tree came agayn to saynt Brandon & said Jam come to tell you ꝑ ye shall sayle fro hens in to an vlonde/where in is an ab-

bey of.xxiiij.monkes/Whiche is fro this place many a myle/& there ye shall holde your Chrystmasse & your eester With vs lyke as I tolde you. And than this bryde sewe to his felawes agayn/& than saynt Brandon & his felawes sayled forth in ỹ occyan/& soone after fell a grete tẽpest on them/in Whiche they Were gretely troubled longe tyme/& sore forlaboured/& after ỹ they founde by ỹ purueyaũce of god an ylonde Whiche Was ferre fro them/& than they full mekely prayed to our lorde to sende them thyder in safete/but it was xl.dayes after or they came thider/wherfore all ỹ monkes Were so Wery of ỹ trouble ỹ they set lytel prys by theyr lyues/& cryed cõtynually to our lord to haue mercy on them/& bryngе them to that ylonde in safete/& by the purueyaũce of god they came at the last in to a lytell hauen/but it Was so strayte ỹ vnneth ỹ shyppe might come in/& after they came to an ancre/& anone the monkes Went to londe/& Whã they had longe Walked about/at the last they foũde two fayre Welles/ ỹ one Was fayre & clere Water/and that other Was somwhat troubly & thycke. And thã they thanked our lorde full humbly that had brought them thyder in safete/and they Wolde fayne haue dronken of that Water but saynt Brandon charged them ỹ they sholde take none Wout lycence/for yf We absteyne vs a whyle/our lorde Wyll purucy for vs in ỹ best wyse. And anone after came to them a fayre old mã w̃ hoor heer and Welcomed them ful mekely/& kyssed saynt Brandon/& ledde them by many a fayre Welle tyll they came to a fayre abbey/Where they Were receyued w̃ grete honour & solempne ꝓcessyon With.xxiiij. monkes all in ryal copes of cloth of golde and a ryall crosse Was before them. And than ỹ abbot welcomed saynt Brandon & his felawshyp & kyssed them full mekely & toke saynt Brandon by ỹ hande & ledde hym With his mõkes in to a fayre hall/& set them downe a rowe vpon ỹ benche/& the abbot of ỹ place Wasshed all theyr feet With fayre Water of the Well ỹ they sawe before/and after ladde them in to ỹ fraytour & there set them amonge his couent & anone there came one by ỹ purueyaũce of god Whiche serued them Well of meet & drynke. For euery monke had set before hym a fayre Whyte lofe & Whyte rotes & herbes/Whiche Were ryght delycyous/but they Wyst not What rotes they Were & they dranke of the water of ỹ fayre clere Welle that they sawe before Whan they came fyrst a londe/Whiche saynt Brãdon forbadde them. And than ỹ abbot came & chered saynt Brandon & his mõkes/and prayed them to ete & drynke for charite/for euery day our lorde sendeth a goodly olde mã that coureth this table & setteth our meet & drynke tofore vs/but We knowe not how it cometh/ne We ordeyne neuer no meet ne drynke for vs/& yet we haue bẽ lxxx.yere here/& euer our lorde Worshyped mote he be fedeth vs/We ben.xxiiij. monkes in nombre/& euery feryall day of the weke he sendeth to vs.xij.loues/and euery sondaye & feestful day.xxiiij.loues and ỹ breed ỹ We leue at dyner We ete at souper/& now at your comynge our lorde hath sente to vs.xlviij.loues for to make you & vs mery togyder as brethern/& alwaye.xij.of vs go to dyner whyles other xij.kepe ỹ quere. And thus haue we done this.lxxx.yere/for so longe haue we dwelled here in this abbey/& We came hyther out of ỹ abbey of saynt Patrykes in yrelonde/& thus as ye se our lorde hath purueyd for vs/but none of vs knoweth how it cometh but god alone/to Whome be gyuen honour & laude Worlde Wout ende/& here in this londe is euer fayre Weder/& none of vs hath bẽ seke syth We came hyther: & whã we go to masse or to ony other seruyce of our lorde in the chirche/anone seuen tapers of Waxe ben set in the quere & ben lyght at euery tyme Wout mannes

hande/ & so brenne daye & nyght at euery houre of seruyce/and neuer waste ne mynysshe as lōge as we haue ben here/whiche is.lxxx.yere. And thā saynt Brandon went to ẏ chirche w̄ the abbot of ẏ place/ & there they sayd euensonge togyder full deuoutly. And than saint Brandon loked vpward towarde ẏ crucifyxe/ & sawe our lorde hangynge on ẏ crosse/whiche was made of fyne cristal & curyously wrought And in ẏ quere were.xxiiij.setes for.xxiiij monkes/ & the.vij.tapers brennynge/ & ẏ abbottes sete was made in ẏ myddes of ẏ quere. And than saynt Brandon demaūded of ẏ abbot how longe they had kepte that scylence ẏ none of thē spake to other. And he sayd this.xxiiij.yere we spake neuer one to an other. And thā saynt Brandon wepte for ioye of theyr holy cōuersacion. And thā saynt Brandon desyred of ẏ abbot that he & his monkes might dwell there styll with hym. To whom ẏ abbot sayd. Syr that may ye not do in no wyse for our lorde hath shewed to you in what maner ye shal be guyded tyll the.vij.yere be fulfylled/ & after that terme ẏ̄ shalte w̄ thy mōkes returne in to yrlonde in safete but one of the two monkes ẏ came last to you shall dwell in the ylonde of ankers/ & that other shall go quycke to hell. And as saynt Brandon kneled in the chirche/ he sawe a bryght shynynge aungell come in at the wyndowe & lyghted all ẏ lyghtes in the chirche/ & than he flewe out agayn at the wyndowe vnto heuen/ & thā saynt Brandon meruayled gretly how ẏ lyght brenned so fayre & wasted not. And than the abbot sayd that it is wryten ẏ Moyses sawe a busshe all on a fyre/ and yet it brēned not/ & therfore meruayle not therof/ for the myght of our lorde is now as grete as euer it was. And whan saynt Brandon had dwelled there fro Chrystmasse euen tyll the.xij.daye was passed/ than he toke his leue of ẏ abbot & couent/ & returned w̄ his monkes to his shyppe/ and sayled fro thens with his mōkes towarde the abbey of saynt Hylaryes/ but they had grete tēpestes in ẏ see fro ẏ tyme tyll palme sondaye. And than they came to the ylonde of shepe/ & there were receyued of ẏ olde man/whiche brought them to a fayre hall & serued them. And on sher thursdaye after souper he wasshed theyr feet & kyssed them/ lyke as our lorde dyd to his discyples/ & there abode tyll saterdaye eester euen/ & than they departed & sayled to the place where the grete fysshe laye/and anone they sawe theyr caudron vpon the fysshes backe/whiche they had left there.xij.monethes tofore/ and there they kepte ẏ seruyce of ẏ resurreccyon on the fysshes backe/ & after they sayled the same daye by the mornynge to the ylonde where as the tree of byrdes was/ & than the sayd byrde welcomed saynt Brandon & all his felawshyp/ & went agayn to the tree & sange full meryly/ & there he & his monkes dwelled fro eester tyll trynite sondaye/ as they dyd the yere before/ in full grete ioye & myrth/ & dayly they herde ẏ mery seruyce of ẏ byrdes syttynge on the tree. And thā ẏ byrde tolde to saynt Brandon ẏ he sholde returne agayn at Chrystmasse to the abbey of monkes/ & at eester thyder agayn/ & the other dele of the yere labour in the occean in full grete perylles & fro yere to yere tyll the.vij.yere ben accomplysshed/ & than shall ye come to the ioyfull place of paradyse/ & dwell there.xl dayes in full grete ioye & myrth. And after ye shall returne home in to your owne abbey in safete/ & there ende your lyf and come to the blysse of heuen/to whiche our lorde bought you w̄ his precyous blode. And than ẏ aungell of our lorde ordeyned all thynge ẏ was nedefull to saynt Brandon and to his monkes in vytayles & all other thynges necessary. And than they thanked our lorde of his grete goodnes ẏ he had shewed to them ofte in theyr grete nede/ & than sayled forth in to ẏ grete see

ocean abydynge the mercy of our lord in grete trouble & tempestes / & soone after came to them an horryble fysshe Whiche folowed the shyppe longe tyme/castynge so moche Water out of his mouth in to ỹ shyppe / that they supposed to haue ben drowned/wherfore they deuoutly prayed to god to delyuer them of ỹ grete peryll. And anone after came an other fysshe greter than he/out of the West see/ & faught With hym/& at the last clane hym in thre places/& than returned agayne. And thā they thanked mekely our lord of theyr delyueraūce fro this grete peryll / but they were in grete heuynesse bycause theyr bytayles Were nygh spente/but by the ordynaunce of our lorde there came a byrde & brought to them a grete braūche of a vine full of reed grapes by Whiche they lyued xiiij. dayes/ and thā they came to a lytell ylonde Wherin Were many vynes full of grapes/and they there londed & thanked god / & gadred as many grapes as they lyued by. xl. dayes after/alway saylynge in the see in many a stormē & tēpest / & as they thus sayled/sodeynly came fleynge toWarde them a grete grype/Whiche assayled thē/ & Was lyke to haue destroyed them/wherfore they deuoutly prayed for helpe & ayde of our lord Jesu chryst. And than the byrde of ỹ tree of ỹ ylonde where they had holden theyr eester tofore/came to the gripe & smote out bothe his eyen/& after flewe hȳ/ Wherof they thanked our lorde/& than sayled forth contynually tyll saynt Peters daye/& thā songen they solempnely theyr seruyce in the honour of ỹ feest / & in ỹ place the Water Was so clere that they might se all the fysshes ỹ Were aboūte them/Wherof they Were full sore agast/& the mōkes coūseyled saynt Brandon to synge no more/for all ỹ fysshes lay than as they had slepte. And than saynt Brandon sayd / drede ye not / for ye haue kepte by two eesters the feest of the resurrection vpon the grete fysshes backe/and therfore drede ye not of these lytel fysshes And thā saynt Brandon made hym redy & Wente to masse/& badde his monkes to synge ỹ best Wyse they coude. And than anone all ỹ fysshes aWoke & came aboute the shyppe so thicke ỹ vmeth they might se the Water for ỹ fysshes. And Whan the masse Was done all ỹ fysshes departed so that they Were no more seen. And seuen dayes they sayled alWaye in ỹ clere Water. And than there came a south Wynde and droue ỹ shyppe north Warde / Where as they sawe an ylonde full derke & full of stenche & smoke/& there they herde grete blowȳge & blastyng of belowes/but they myght se no thȳge/but herde grete thondrynge / Wherof they Were sore aferde/& blysted them ofte / & soone after there came one stertynge out all brēnynge in fyre & stared full gastly on them w̄ grete staryng eyen/of Whome ỹ monkes Were agast/& at his departyng fro them he made the horryblest crye ỹ myght be herde. And soone there came a grete nōbre of fendes & assayled them w̄ hokes & brēnynge yren malles/Whiche ranne on ỹ Water folowyng fast theyr shyppe/in suche Wyse that it semed all ỹ see to be on a fyre / but by the Wyll of god they had no poWer to hurte ne to greue them ne theyr shyppe/ Wherfore ỹ fendes began to rore & crye/& threWe theyr hokes and malles at them. And they than Were sore aferde & prayed to god for cōforte & helpe/for they sawe ỹ fendes all about ỹ shyppe/ & them semed that all the ylonde & the see to be on a fyre And With a sorowfull crye all the fendes departed fro them / & returned to ỹ place that they came fro. And than saynt Brandon tolde to them ỹ this Was a parte of hell/& therfore he charged them to be sted fast in ỹ fayth/for they sholde yet se many a dredefull place or they came home agayne. And thā came ỹ south Wynde & droue them ferther in to the north/Where they sawe an hyll all on fyre / & a foule smoke

and stenche comyng fro thens/& the fyre stode on eche syde of ỹ hyll lyke a wall all brennynge. And than one of his monkes began to crye & wepe ful sore/& sayd that his ende was comen/& ỹ he might abyde no lenger in ỹ shyppe/and anone he lepte out of ỹ shyppe in to ỹ see/& than he cryed & roxed full pyteously/cursynge ỹ tyme ỹ he was borne/& also fader & moder ỹ bygate hym/bycause they sawe no better to his correccyon in his yonge age/for now I must go to perpetual payne. And than the sayenge of saynt Brandon was veryfyed that he sayd to hym whan he entred in to ỹ shyppe. Therfore it is good a man to do penaūce & forsake synne/for ỹ houre of deth is incertayne. And than anone the wynde turned in to the north/& drove the shyppe in to the south/whiche sayled. viij dayes cōtynually/& they came to a grete rocke standynge in the see/& theron sate a naked man in full grete mysery & payne/for the wawes of the see had so beten his body/that all ỹ flesshe was gone of/& no thynge lefte but synewes & bare bones. And whan the wawes were gone/there was a canuas that henge ouer his heed whiche bette his body full sore with the blowynge of ỹ wynde/& also there were two oxe tongues/& a grete stone that he sate on/whiche dyd hym full grete ease. And than saynt Brandon charged hym to tell hym what he was. And he sayd/ my name is Judas/that solde our lorde Jesu chryst for.xxx.pens whiche sytteth here moche wretchedly/how be it I am worthy to be in the gretest payne that is but our lorde is so mercyfull that he hath rewarded me better than I haue deserued/for of ryght my place is in the brennynge hell/but I am here but certayne tymes of ỹ yere/that is fro Chrystmasse to twelfth daye/& fro ester tyll whytsontyde be past/& euery feestfull daye of our lady/& euery saterdaye at noone tyll sonday that euensonge be done/but all other tymes I lye styll in hell in ful brennynge fyre with Pylate/Herode/and Cayphas therfore accursed be the tyme that euer I knewe them. And than Judas prayed saynt Brandō to abyde styll there all that nyght/& ỹ he wolde kepe hym there styll that the fendes sholde not fetche hym to hell. And he sayd/w̄ goddes helpe ỹ shalt abyde here all this nyght. And thā he asked Judas what cloth ỹ was that henge ouer his heed. And he sayd it was a cloth that he gaue vnto a lepre/whiche was bought with the money ỹ he stale fro our lorde whan he bare his purse/wherfore it dothe to me grete payne now in betyng my face w̄ the blowynge of the wynde/& these two oxe tongues ỹ hāge here aboue me/I gaue thē somtyme to two preestes to praye for me/I bought them w̄ myne owne money/and therfore they ease me/ bycause ỹ fyshes of ỹ see gnawe on them and spare me/& this stone that I syt on laye somtyme in a desolate place/where it eased no man/& I toke it thens & layde it in a foule waye/where it dyd moche ease to them ỹ went by that waye/& therfore it easeth me now/for euery good dede shall be rewarded/& euery euyll dede shal be punysshed. And the sondaye agaynst euen there came a grete multytude of fendes blastyng & roxynge/and badde saynt Brandō go thens that they myght haue theyr seruaūt Judas/for we dare not come in the presence of our mayster/but yf we brynge hym to hell w̄ vs. And saynt Brandon sayd. I lette not you to do your maysters cōmaūdement/but by ỹ power of our lorde Jesu chryst I charge you to leue hym this nyght tyll to morow. How darest thou helpe hym that so solde his mayster for.xxx.pens to the iewes/& caused hȳ also to dye ỹ moost shamefull deth vpon the crosse. And than saynt Brandon charged ỹ fendes by his passyon/ỹ they sholde not noy hym ỹ nyght. And than ỹ fendes went theyr way roxynge & cryenge

towarde hell to theyr mayster the grete deuyll. And than Judas thanked saynt Brandon so rewfully/ þ it was pite to se/ & on the morowe þ fendes came wt an horryble noyse/ sayenge that they had that nyght suffred grete payne/ bycause they brought not Judas/ & sayd that he shold suffre double payne þ sixe dayes folowynge/ & they toke than Judas tremblynge forfere wt them to payne. And after saynt Brandon sayled southwarde thre dayes and thre nyghtes/ & on the frydaye they sawe an ylonde/ & than saynt Brandon began to sygh & saye. I se þ ylonde wherin saynt Poule the heremyte dwelleth/ & hath dwelled there. xl. yere wout meet & drynke ordeyned by mānes hande/ & whā they came to þ londe saynt Poule came & welcomed them humbly/ he was olde & forgrowen/ so that no man myght se his body/ of whom saynt Brandon sayd wepyng. Now I se a man that lyueth more lyke an aūgell than a man/ wherfore we wretches may be ashamed þ we lyue not better. Than saynt Poule sayd to saynt Brandon/ thou art better than I/ for our lorde hath shewed to the more of his preuytees thā he hath done to me/ wherfore thou oughtest to be more praysed than I. To whome saynt Brandon sayd/ we ben monkes & must labour for our meet/ but god hath prouyded for þ suche meet as þ holdest þ pleased/ wherfore þ arte moche better than I. To whome saynt Poule sayd/ somtyme I was a monke of saynt Patrykes abbey in yrelonde/ & was wardeyn of þ place where as men entre in to saynt Patrikes purgatory. And on a day there came one to me/ & I asked hȳ what he was. And he sayd/ I am your abbot Patryke/ & charge the that thou departe from hens to morowe erly to þ see syde/ & there thou shalt fynde a shyppe/ in to the whiche þ must entre/ whiche god hath ordeyned for þ/ whose wyll þ must accomplysshe/ & so þ nexte daye I arose & went forth & foūde the shyppe/ in whiche I entred/ & by the purueyaūce of god I was brought in to this ylonde þ seuenth daye after/ & than I lefte the shyppe & went to londe/ & there I walked vp and downe a good whyle. And thā by the purueyaūce of god there came an otter goynge on his hynder feet & brought me a flynte stone & an yren to smyte fyre wt in his two fore clawes of his feet/ and also he had aboute his necke grete plente of fysshes/ whiche he cast down before me & went his waye and I smote fyre & made a fyre of styckes and dyd sethe the fysshe/ by whiche I lyued thre dayes. And than the otter came agayn & brought me fysshe for other thre dayes/ & thus he hath done this. lj. yere through the grace of god. And there was a grete stone out of whiche our lorde made to sprynge fayre water clere and swete wherof I drynke dayly/ and thus haue I lyued this. lj. yere/ and I was. lx. yere olde whan I came hyther/ and am now an hondred and. xj. yere olde/ & abyde tyll it please our lorde to sende for me/ and yf it pleased hym I wolde fayne be discharged of this wretched lyfe. And than he bad saynt Brandon to take of þ water of the welle & to cary it in to his shyppe/ for it is tyme that thou departe/ for þ hast a grete iourney to do/ for þ shalt sayle to an ylonde whiche is. xl. dayes sayling hens where thou shalte holde thyn eester/ lyke as thou hast done tofore where as þ tree of bydes is. And fro thens þ shalte sayle in to the londe of byheest/ and shalt abyde there. xl. dayes/ and after returne home in to thy coūtree in safete. And than these holy men toke leue eche of other/ & they wepte bothe full sore/ & kyssed eche other. And than saynt Brandon entred in to his shyppe and sayled. xl. dayes euen southe in full grete tempest. And on eester euen came to theyr procuratour/ whiche made to them good chere as he had before tyme. And from thens they came to the

grete fysshe / where they sayd matyns & masse on eester daye. And whā the masse was done the fysshe began to meue / and swamme forth fast in to ꝑ see / wherof the mōkes were sore agast which stode vpon hym / for it was a grete meruayle to se suche a fysshe as grete as all a coūtree for to swymme so fast in ꝑ water / but by the wyll of our lord god this fysshe set all the monkes a londe in the paradise of byrdes all hole & soūde / and than returned to the place ꝑ he came fro. And than saynt Brandon & his monkes thanked our lorde god of theyr delyueraūce of the grete fysshe / & kepte theyr eestertyde tyll trinite sondaye lyke as they had done before tyme. And after this they toke theyr shyppe & sayled eest .xl. dayes / and at the .xl. dayes ende it began to hayle ryght fast / and therwith came a derke myst / whiche lasted longe after / whiche fered saynt Brandon & his monkes / & prayed to our lord to kepe and helpe them. And than anone came theyr procuratour & badde them to be of good chere / for they were come in to the londe of byheest / & soone after that myst passed away / and anone they sawe the fayrest coūtree eest warde that ony man myght se / & was so clere & bryght that it was an heuenly syght to beholde / & all the trees were charged with rype fruyte & herbes full of floures / in whiche londe they walked .xl. dayes / but they coude se none ende of that londe / & there was alway daye and neuer nyght / and the londe attemperate / ne to hote ne to colde. And at the last they came to a ryuer / but they durst not go ouer. And there came to them a fayre ponge man / & welcomed them curtoysly and called eche of them by his name / and dyd grete reuerence to saynt Brandon / & sayd to them. Be ye now ioyfull / for this is the londe that ye haue sought / but our lorde wyll that ye departe hens hastely / and he wyll shewe to you more of his secretes / whan ye come agayn in to the see and our lorde wyll ꝑ ye lade your shyppe with the fruyte of this londe / & hye you hens / for ye may no lenger abyde here / but thou shalte sayle agayne in to thyne owne countree / & soone after thou comest home ꝑ shalt dye. And this water ꝑ thou seest here departeth the worlde asondre / for on that other syde of the water may no man come that is in this lyfe. And the fruyte that ye se here is alwaye thus rype euery tyme of the yere / and alwaye it is here lyght as ye now se / & he that kepeth our lordes hestes / at all tymes shall se this lōde or he passe out of this worlde And than saynt Brandon & his monkes toke of that fruyte as moche as they wolde / and also toke with them grete plente of precyous stones. And than toke theyr leue & went to shyppe / weppynge sore bycause they myght no lenger abyde there. And than they toke theyr shyppe and came home in to prelonde in safete / whome theyr bretherne receyued with grete ioye gyuynge thankynges to our lorde / whiche had kepte them all those seuen yere fro many a peryll / & brought them home in safete. To whome be gyuen honour & glory worlde without ende. Amē. And soone after this holy man saynt Brandō waxed feble and seke / and had but lytell ioye of this world / but euer after his ioye and mynde was in the ioyes of heuen. And in shorte tyme after he departed out of this lyfe vnto euerlastyng lyfe / and was worshypfully buryed in a fayre abbey whiche he hym selfe foūded / where our lorde sheweth for this holy saynt many fayre myracles / wherfore let vs deuoutly praye to this holy saynt that he praye for vs vnto our lord that he haue mercy on vs / to whom be gyuen laude / honour & empyre world without ende. Amen.

Here folowe the lyfe of saynt Erkenwolde bysshop of London.

SAynt Erkē Wolde was borne of noble lynage/ his fader was named Offa/ and was kynge of eest englonde/ & he had also a syster named Alburgh/ Whiche Erken Wolde & Alburgh were of very perfite lyfe/ and how be it ꝑ theyr fader was a paynim/ yet were these two chyldren chrysten. And whā Erken Wold was in perfyte age he went in to religyō and was made fyrst abbot of Chirchesey where he lyued an holy lyfe/ and after he was made bisshop of Londō/ & his syster Alburgh was his true folower in good werkes/ & was a woman of relygyon/ & for her holy lyfe she was made abbesse of Berkynge. This holy man by ꝑ informacyon of saynt Austyn & Mellyte was enformed in ꝑ fayth/ in suche wyse ꝑ he vterly forsoke ꝑ worlde/ & ordeyned & buylded two monasteryes/ one for hymselfe at Chirchesey/ and another for his syster at Berkyng/ whiche after her baptym was named Ethelburga. And saynt Erken Wolde coūseyled his syster to flee worldly vanytees/ & so he dyd hȳself/ & gaue hym to dyuyne contemplacyon/ & gaue gladly suche goodes as he had besyde them ꝑ he spente in his foūdacyon & buyldynge of ꝑ sayd monasteryes to poore people/ and he chaūged his erthly herytage/ his worldly dignite/ & his grete patrymony in to ꝑ herytage & lyuelode of holy chirche for to haue his herytage in heuen/ & he dyd all these expenses or he was called to be bysshop of London. And ꝑ holy Theodore archebysshop of Caunterbury dyd do consecrate hym bysshop of London/ & his sister was set in Berkyng with other virgyns for to be alwaye occupyed in ꝑ seruyce of our lorde Jesu chryst. And it happed on a tyme as ꝑ artyficers ꝑ buylded the monastery at Berkyng were ouerseen in takynge the mesure of a pryncypall beme/ for it was to shorte & wolde not accorde to the place ꝑ it was ordeyned for/ wherfore they made moche sorowe. Than this holy man saynt Erken Wolde and his syster seynge this misfortune toke ꝑ same beme bytwene theyr handes & drewe it out/ in suche wyse ꝑ it had suffycyent lengthe & accorded vnto ꝑ propre place ꝑ it was ordeyned to/ whiche myracle was anone knowen openly to the people/ & at ꝑ tyme were no nonnes in Englonde/ wherfore saynt Erken Wolde sent ouer see for a deuoute relygyous woman named Hyldelyth/ to whome he betoke his syster for to be enformed in ꝑ religyon/ as well in connynge as in good maners and vertuous doctryne/ in whiche she profyted in suche wyse ꝑ she passed all her felawes in connȳge/ & soone after she was made abbesse & chefe of all ꝑ monastery. And it happed soone after ꝑ the bysshop of London dyed whose name was Cedda. And by cōsent of ꝑ kyng & all ꝑ people this holy man of god saynt Erken Wolde was bysshop of London/ and what someuer he taught in worde he fulfylled in dede/ for he was perfyte in wysdom/ soft & discrete in wordes besy in prayer/ chaste of body/ & hooly gyuen to goddes lore/ & was planted in the rote of charyte. And afterwarde whā he had suffred moche tribulacyon with many ghoostly batayles/ he began to waxe ryght seke. And than he cōmaunded to make redy his chare ꝑ he myght go in to the cyte & preche the worde of god/ wherfore it was kepte in custome longe tyme after of his dyscyples and many other to touche hym & kysse hȳ/ & what someuer sekenesse that they had they were anone delyuered therof/ & were made perfytly hole. ¶ On a daye of somer as the blysſed saynt/ saynt Erken Wold rode in his cha-

re for to preche the worde of god/it fortuned ỹ the one whele of ỹ chare fell of fro ỹ axyltree/& that notwithstandyng the chare went right forth wout fallynge/whiche was agaynst nature & reason/& a fayre myracle/for god guyded ỹ chare/& it was a meruayle to all them ỹ sawe it. O mercyable god & meruaylous aboue al thyge to whom all brute beestes bē made meke & wylde thynges ben obedient/ỹ vouche safe to call to thy mercy thy blyssed seruaūt to make hȳ partable of thyn excellēt ioye/ỹ gyue vs grace by his prayer/whiche knewe by reuelacion ỹ his soule shold be losed fro ỹ body by temporal deth to be preserued fro all maner of euyls & euerlastynge deth. Whan this blyssed saynt Erken Wolde as god wold came to berkyng he fell in to a grete sekenes/in whiche he ended his tēporal lyf/& for so moche as he knewe it before/he sent for his seruaūtes & suche as were drawynge to hȳ/& gaue to them holsome & swete lessons/& blissed them w̄ grete deuocyon/& amonge them he yelded vp his spiryte to almighty god in whose passyng was felt a meruaylous swete odour/as the hous had ben full of swete bawme. And whā ỹ high chanons of saynt Poules at London herde this/& the mōkes of chirchesey also/anone they came to this holy body for to haue it. And the nonnes sayd they ought to haue ỹ body/bycause he dyed there/& also bycause he was theyr foūder. And ỹ monkes sayd they ought rather to haue hym/bycause he was bothe theyr abbot & foūder. Thā the chappytre of Poules & the people sayd that they stroue in vayne/for he shold be brought to London in to his own chirche Thus there was grete stryke/& at ỹ last they of London toke vp the body & bare it toward London/& as they went there fell a grete tēpest & so moche water that they myght not passe/but were constrayned to set downe ỹ corps/& in all ỹ storme the tapers ỹ were about ỹ body were alwaye bryght brēnynge. And than ỹ nonnes sayd ỹ god shewed well ỹ they of London ought not to haue hym/bycause of ỹ tēpest. And at ỹ last after many wordes there was a clerke whiche had ben longynge to saynt Erken Wolde & sawe this stryke/& stode vp & cōmaūded scylence/& tolde ỹ people a grete cōmendacyon of the vertuous lyfe of this holy saynt/& sayd ỹ it was not honest ne accordynge to myse entreate ỹ holy body by violent handes/but let vs beseche almyghty god w̄ good deuocyon & mekenes of herte for to shewe to vs some token by reuelacyon in what place this holy body shall rest. And all the people cōsented therto/& kneled downe & prayed deuoutly/& as they were i prayer they sawe ỹ the water deuyded lyke as it did to Moyses in ỹ reed see & to ỹ childrē of israel goynge through in to deserte/in lyke wyse god gaue a drye path to ỹ people of London for to cōuey this holy body through ỹ water to ỹ cyte/& anone they toke vp ỹ body with grete honour & reuerence/& by one assent they bare it through the path/the water standyng vp on euery syde/and the people not wetyng theyr feet/& so they came to Stratford/& set downe ỹ bere in a fayre mede full of flowres/& anone after ỹ weder began to wexe fayre & clere after ỹ tempest/& the tapers were made to brenne wout puttynge to fyre of ony mannes hande. And thus it pleased our lorde for to multyplye myracles to the honour & worshyp of this holy saynt/wherfore ỹ people were ful of ioye & gladnes/& gaue laude to almighty god And than they toke vp ỹ body & brought it to London to saynt Poules/& as many seke folkes as touched his bere were made hole anone of all theyr sekenesses/by ỹ merytes of ỹ holy bysshop saynt Erkenwolde. And after they layde & buryed the body honourably in sayt Poules chirche where as our lorde hath shewed many a fayre myracle/as in delyuerynge of pry-

soners out of theyr yrens/ seke and lame men to theyr bodyly strength/ & amonge all other he hath ben a specyal protectour to ꝑ sayd chirche agaꝑst fyre/ Where on a tyme the chirche was brent/ & his shryne Whiche was than but of tree was saued through his holy merytes/ in so moche ꝑ the clothe that laye vpon it Was not perysshed. ¶ An other tyme Whan a grete fyre had brent a grete parte of the cyte/ & sholde haue entred vpon ꝑ chirche/ saynt Erken Wold Was seen on the chirche wᷠ a baner fyghtynge agaynst ꝑ fyre/ & so saued and kepte his chirche fro brennynge Than let vs praye to this holy saint ꝑ he be a specyall aduocate for vs to almighty god that We may be preserued frᷠ all perylles of fyre & Water/ and that he so gouerne vs bytWene Welth and aduersyte in this present lyfe/ ꝑ We beynge assoyled from synne and vyces/ may be brought vnto heuenly ioye/ Where laude/ honour and glory be gyuen to the blyssed trynyte Worlde Without ende. Amen.

¶ Here foloweth the lyfe of saynt Pastor abbot. And fyrst of his name.

PAstor is sayd of fedyng/ bycause ꝑ he fedeth his shepe/ and this holy man Pastor fedde his shepe spirytually/ & they Were his bretherne by spirytuall Wordes of doctryne & of maners of holy relygyon.

THe abbot Pastor Was many yeres in grete abstynence in deserte and turmented his flesshe longe tyme/ & he shyned in grete holynes of religyon/ & his moder desyred moche to se hym & his bretherne/ & sawe on a daye ꝑ he & his bretherne Went to ꝑ chirche they sawe her/ & anone they fledde fro her and entred in to theyr cell/ & shette the doze agaynst her/ & she came to ꝑ doze & sate there soze cryeng & weppyng. And than Pastor came to the doze & sayd. What cryest thou here ꝑ olde Woman. And thᷠ she vnderstode ꝑ voyce of hym & she cryed lowder & sayd. I Wold se you my sones/ Why sholde I not se you am I not your moder ꝑ bare you & gaue you souke/ & now am al hooze for age. To Whome her sone sayd/ Whether Wylt ꝑ se vs in this Worlde oꝛ in an other. And thᷠ she sayd. yf I se you not here/ shall I se you there. And he sayd to her. yf ꝑ mayst suffre/ not for to se vs here/ Wout doubte thou shalte se vs there/ Whiche than departed ioyfully sayenge. yf I shall se you there/ I Wyl not se you here. And than ꝑ iudge Wold nedes se ꝑ abbot Pastor/ but he myght not/ & than he toke his systers sone as though he had ben a malefactour and put hym in prysson & sayd. yf Pastor Wyll come & praye for hym/ I shall delyuer hym & let hym go. And than ꝑ moder of the chylde came Weppyng to the doze of Pastor/ & prayed him to helpe her sone/ & Whan she coude gete none answere of hꝑ than she sayd to hꝑ by grete vyolence. yf thyne entrayles ben harde as yren/ and hast no pyte of no thynge/ yet at the leest oughtest thou to be moeued & haue pyte on thyne owne blode Whiche is my sone. And than Pastor sente to her & sayd that he had engendred no chylde. And than anone she departed for angre. And than ꝑ iudge sayd. At the leest let hym cōmaūde by mouth/ & I shal let hym go. And than the abbot Pastor sent hym Worde that he sholde examyne the cause accordyng to ꝑ lawe/ & yf he were Worthy to dye/ let hꝑ dye/ & yf not/ do as I shal/ let hym go. He taught his bretherne & sayd. For to kepe hymselfe/ to consyder/ & for to haue discrecyon ben Werkes of ꝑ soule/ pouerte/ trybulacyon/ and dyscrecyon ben Werkes of solytary lyfe. It is Wryten ꝑ these thre men were as Noe/ Job/ & Danyell. Noe representeth the persone ꝑ possedeth. Job them that ben troubled/ & Danyell them that ben discrete. And yf a monke hateth two thynges/ he may be free of this Worlde

And one of his bretherne asked hym What they were. And he said/fleshely couetyse and vayne glory. And he sayd/yf ye wylt fynde rest in this worlde/& in ye whiche is to come/saye in euery case/Who am I/& deme no man. ¶ On a tyme whan a broder had offended of theyr congregacyon/ the abbot by counseyle of one that was solytary put him out/Whiche wepte as he had be in despayre. Than ye abbot Pastor made hym to be brought tofore hym/Whome he cõfortyng benignely sent hym to hym that was solytary sayenge. I heryng of the desyre to se ye/labour therfore & come to me. And whan he was comen/Pastor sayd to hym. There were two men whi che theyr two seruauntes were deed/& ye one of them lefte his owne & wente for to bewayle the deed seruaũt of ye other. And whan ye solytary man herde hym/anone he vnderstode hym/& wyst by his wordes What he ment/& had compunccyon. ¶ There was a broder Whiche was sore troubled/& wolde leue his place bycause he had herde certayn wordes of an other broder that they ꝑfyted not. And Pastor sayd he sholde not byleue tho wordes/for they were not true. He affermed agayne to hym that they were true/for a true broder had tolde hym so. To Whome Pastor sayd/he is not true that sayd so to ye. And he sayd/I haue seen it With myne eyen. Than he demaũded hym of ye festue/& of the beme. And he answered/a festue is a festue/and a beme is a beme. And Pastor sayd/put in thyn herte all that/ye ben thy synnes/and thou shalt fynde them lyke a beme/& the smal synnes of hym ben lyke a festue. ¶ There was a broder had done a grete synne beynge in Wyll to do penaũ ce thre yere/& asked hym yf it were moche/ Whiche sayd/it is moche. And thã he asked yf he wold cõmaũde hym a yere/& he sayd it was moche. They ye stode by demaũded of. xl. dayes. He sayd it was moche. And he sayd to them/I trowe ye yf a man repent hym w̃ all his herte/& wyll returne no more to his synne/& dothe penaũce thre dayes/our lorde shall receyue hym to mercy. And than he was demaũded of that Worde that angred his broder Without cause. And he sayd/of all ye euer thy broder greueth ye/be not angry With hym/tyll ye he put out thy ryght eye/& yf thou be Wroth to hym other Wyse/ye arte angry Wout a cause/but yf ony Wold departe ye fro god/than be Wroth w̃ hym/& yet he sayd ferthermore/Who so cõplayneth is no monke/Who ye holdeth malyce in his hert is no monke/Who ye is Wroth is no monke/Who dothe euyll for euyll is no monke/Who ye is proude & full of wordes is no monke/Who someuer is veryly a monke/is alWay humble/meke/full of charite/& alWay to haue tofore his eyen the drede of god in euery place ye he synne not. And also he sayd/yf there be thre togyder/of Whome that one resteth Well/& that other seke/and the thyrde serueth & mynystreth With pure Wyll/these thre ben semblable as it were of one Werke. ¶ There Was one of his bretherne Whiche complayned hym that he had many thoughtes/& perysshed in them. And he brought hym in ye ayre/& bad hym holde vp his lappe & take ye wyde. And he sayd I may not. And ye other sayd/i lyke Wyse mayst ye not forbede thoughtes to entre in to the/but it is thy parte to wstãde them. ¶ There Was a broder ye demaunded of hym What he sholde do w̃ the heritage ye Was lefte hym. And he bad hym he sholde come agayn Within thre dayes/& Whan he came he sayd to hym. yf I sayd to the gyue them to thy parentes or frendes/ye sholdest haue no mede therof/& yf I sayd gyue them to poore men/thou shalte be sure/do What ye Wylte/I haue no cause therof. This is in vitas patrum.

¶ Here foloweth the lyfe of saynt John the abbot.

## Of saynt Johñ the abbot.

IOhan abbot Whan he had dwelled xl. yere in deserte With Ephesyen/ than Ephesien demaũded how moche he had profyted/ & than he sayd/ as longe as I haue ben solytarye/ there Was neuer sonne ỹ sawe me etynge. And Johñ sayd ne me beynge Wroth/ this thynge lyke al mooste I fynde/ for Whan Epyphane the bysshop gaue flesshe to ỹ abbot Hyllarye/ he sayd/ pardon me/ for syth I toke this habyte/ I neuer ete flesshe ne foWle. To Whom ỹ byshop sayd/ & sith I toke myn habite I suffred neuer none to slepe ỹ had ony thyng agaynst me/ ne I ne slepte also as longe as I Was cõtrary to ony other. To Whom Hylary sayd/ fader forgyue it me/ for ỹ art better than I. Johñ Wolde haue lyued lyke vnto aũgels/ & entended alway to serue god Wout ony other thyng doynge/ & he despoyled hym & Was an hole Weke in deserte/ & Whan he was almooste deed for hongre & all stongen With bees & Waspes/ he returned to ỹ doze of his broder & knocked/ & he asked Who art ỹ/ & he sayd. I am Johñ. And ỹ other said/ ỹ art not he/ for Johñ is made an aũgell/ & is not amonge men. And Johñ sayd/ truly I am he/ but for all ỹ he lefte hym there tyll on ỹ morowe/ & than he opened ỹ doze to hym & sayd to hym/ yf ỹ be a man it is nede that ỹ labour agayn for to be fedde/ & yf ỹ be an aũgell/ Wherfore despyest ỹ to entre herein. And Johñ said. O broder forgyue it me/ for I haue synned/ & whã he sholde dye his bretherne prayed hym ỹ he Wold leue to them in stede of herytage aWorde of helth/ & that shorte/ & than he syghed & sayd. I dyd yet neuer myn owñ Wyll/ ne I neuer dyd thynge to ony other/ but I dyd it fyrst my selfe. Hec in bitas patrũ.

¶ Here folowyth the lyfe of saynt Moyses the abbot.

MOyses the abbot sayd to a broder of his Whiche demaũded of hym a sermon. To whom he said/ syt styll in thy

## Of saynt Moyses the abbot.

cell/ & it shall teche the all thynge. There Was an olde man beynge seke/ Whiche Wolde go in to Egypte bycause he Wolde not greue his bretherne/ ỹ abbot Moyses sayd to hym. Go not thyder/ for yf ỹ go out thou shalte fall in to fornycacyon. And he was angry & said/ my body is deed/ Why sayst ỹ so. And whã he Was gone/ it happed ỹ a mayde serued hym for deuocyon/ & kepte hym in his maladye/ & Whan he Was hole he defouled her/ & gate on her a chylde. And Whan ỹ chylde Was borne the olde man toke ỹ chylde in his armes and came on a daye of a grete feest in to ỹ chirche of Syte to a grete multytude of people. And Whan his bretherne Wepte he sayd. Loo se ye this chylde/ this is the sone of inobedyence/ therfore beWare ye bretherne/ for I haue done this in myne olde age/ I praye you praye for me. And than he returned in to his cell & came agayn to his fyrst estate. ¶ And in lykewyse as an other olde man sayd to an other. I am as a deed man/ & that other sayd to hym. Truste neuer to thy selfe/ tyll thy soule yssue out of thy body/ for yf ỹ saye ỹ thou art deed/ neuertheless thyn enemy the fende is not deed. ¶ There Was a broder Whiche had synned/ and Was sent by his bretherne to ỹ abbot Moyses. And he toke a basket full of grauell & came to thẽ And they demaũded hym What it Was. And he said/ these ben my synnes ỹ renne after me/ & I se them not/ and I am this daye comẽ to deme ỹ synnes of a straũger They herynge this spared theyr broder. ¶ A lyke thynge is redde of the abbot tofore hym. For Whan ỹ bretherne spake of a broder that Was culpable/ he helde hym styl and spake not. And after toke a sacke full of grauell/ & bare it behynde hym the mooste parte/ and a lytell tofore hym. And they demaũded hym What it Was/ & he sayd/ the mooste parte bẽ my synnes/ Whiche I bere behynde me/ them I consyder not ne forowe for them/ & this lytell that

I haue before me / ben the synnes of my bretherne / Whiche I consyder all daye & iudge them / how be it I sholde alwaye bere myn owne synnes tofore me & thynke on them / & praye to god for them that he wolde forgyue me them. Whan ỹ abbot Moyses was made clerke / & the bysshop had ordeyned the offyce / he sayd to hym. Now ỹ arte made all whyte. And Moyses sayd / Within forth or Wout forth. Thā the bysshop wolde proue hym / & sayd to his clerkes / that whan he sholde come to the awter they sholde wrongfully put hȳ fro it & folowe hym / & here what he wyll saye. And anone they put hym awaye & sayd to hym / go out ỹ ethyoppen / & as he went out he sayd / they haue done well to ỹ foule wretche for to defoule & do despyte to the / for syth ỹ arte no man what presumest ỹ to be amonge the men / this dyd he saye to hymselfe. Hec in vitas patrū.

¶ Here foloweth ỹ lyfe of saynt Arsenye.

WHan Arsenye was yet mayster in the palays of a prynce / he prayed vnto god that he wolde addresse hym vnto the waye of helth / so that on a tyme he herde a voyce that sayd to hym. Arsenye flee the company of men / & thou shalt be saued. Thā he went & toke vpon hym the lyfe of a monke / & as he prayed there / he herde a voyce sayenge. Arsenye flee hens / speke not / & not rest the. It is redde in the same place as to couerte this rest / that there were thre monkes newe made / and the fyrst of them chase for to bringe men that were at debate & in dyscorde to rest & peas. The seconde for to by syte seke men. And ỹ thyrde for to rest in wylderneste & in desert. The fyrst man ỹ laboured to set them at accorde that were at debate / coude not please all men / and was wery & greued and halfe ouercome came to the seconde & foūde hym all feble and faylynge for werynesse / & might not perfourme that he had entreprysed. And than by assent they two came to ỹ thyrde that was in deserte. And whan they had tolde theyr trybulacyons to hym / he put water in a cuppe & sayd. Loke & beholde this water / & they sawe ỹ it was thycke and troubled. And soone after he sayd / se it now how it is now fayre & clere / & whā they loked therin / they sawe theyr bysages therin. And thā he sayd / Who so euer dwell amonge ỹ men / he may not for the multytude of people se his synnes / but whā he resteth thā he may se his synnes ¶ And on a tyme there was a man foūde an other in deserte etyng herbes & grasse all naked as a beest / & he ranne after hym and that other fledde / & he that folowed sayd. Abyde & tary / for I folowe the for the loue of god. And ỹ other sayd. I flee fro ỹ for goddes sake. And that other cast awaye his mantell fro hym / and than he taryed & sayd / bycause thou hast thrown the mater of the worlde fro the / I haue abyden the. And than he asked of hȳ how shall I be saued. And he answered & sayd Flee fro the company of men / and saye no thynge. ¶ There was a noble lady whi che was olde came for to se ỹ abbot Arsenyen by deuocyon / & Theophyle ỹ archebysshop prayed hym that he wolde suffre that she myght se hym / but he wolde not graunte hym in no wyse. And at the last she went vnto his cell / & foūde hym with out tofore his dore / and she fell downe to his feet. And he toke her vp with grete indignacyon sayenge to her. yf ỹ wylt se my face se. And she for grete shame and confusyon consydered not his byssage / to whom he sayd. How durst thou presume vpon ỹ that art a woman to make suche a byage / thou shalt now go to Rome and saye to other women that thou hast seen Arsenyen / and they shall also come for to se me. And she sayd to hym / yf god wyll ỹ I returne to Rome / I shall neuer stye woman to come to the / but onely I praye

the that thou praye for me / & alwaye remembre me. And he sayd to her / I praye to god ꝑ he put out of my herte ꝑ remembraūce of the. And whan she herde ꝑ / she was moche angry / & came in to ꝑ cyte / & began to tremble & shake for sorowe in ꝑ feuers or axes. And whā ꝑ archebysshop knewe it / he went for to cōforte her / & she sayd. I dye for sorowe & heuynesse. And ꝑ archebysshop sayd to her. Knowest ꝑ not that thou art a woman / & the fende ouercometh holy men oftentymes by women and therfore ꝑ olde man sayd to the those wordes / how be it he prayed alwaye for thy soule. And than ꝑ woman was cōforted & was al hole / & returned home to her owne hous. ¶ Also it is redde of an other olde fader / that whā his disciple sayd to hȳ / thou arte waxen all olde fader / let vs go dwell nere to ꝑ world. And he sayd / let vs go thyder where as no womā is. And his disciple sayd / where is ony place but that womē ben therin / saue in desert. To whome he sayd. Than bringe me in to ꝑ deserte. ¶ There was an other broder whiche whan he bare his moder ouer ꝑ water / he woūde his hādes in his mātel To whome she sayd / wherfore hast ꝑ couered thy handes so my sone. To whome he answered. The body of a womā is as fyre that brenneth / & bycause ꝑ mynde of other women shold not come in my remē braūce / therfore I do it. And Arsenye al ꝑ dayes of his lyfe whā he sate at ꝑ werke of his hādes / he had a lynnen cloth in his bosome for to drye away ꝑ teres ꝑ ranne fast from his eyen / & all ꝑ nyght he wold not slepe / & in ꝑ mornynge whan he must slepe for werynesse of nature / he wolde saye to slepe / come wycked seruaūt / and than wolde take a lytell slepe sytynge / & wolde aryse anone & saye. It suffyseth to a monke yf he slepe an houre / yf he be a fyghter agaynst vyces. Whan the fader of saynt Arsenye whiche was a grete senatour and a ryght noble man sholde fynysshe his lyfe / he lefte to Arsenye by his testament moche herytage / and one Magistryen brought vnto hym ꝑ sayd testament / & whā he had receyued it / he wold haue broken it. Than Magystryen fell downe at his feet prayenge hym that he wold not do so / for his heed than shold he lese / for it sholde be smytten of. To whom Arsenye sayd. I was deed tofore him / he therfore ꝑ is but now deed / how may he make me his heyre / & sent agayn ꝑ testament / & wolde haue no thynge. ¶ On a tyme there was a voyce came to hym & sayd. Come & I shall shewe to ꝑ the werkes of men / & ladde hym in to a certayne place & shewed to hym a man of ethyope that is a blacke man ꝑ hewed wood / & made a fardel so grete ꝑ he myght not bere it & alwaye he hewed & put to the fardell / & thus he dyd longe. And after he shewed to hym a man that drewe water out of a lake / and cast it in to a cesterne perced / by whiche ꝑ water ranne agayn in to ꝑ lake and he wolde fyll ꝑ cesterne & myght not. And after he shewed to hym a temple & a man on horse backe / whiche bare a longe tree thwarte / & wolde entre in to the temple / & he myght not bycause the tree laye thwarte. Than he expowned hym this thynge & sayd. He that bereth the tree is lyke the burthen of iustyce with pryde / & wyll not meke hym / therfore he abydeth without ꝑ realme of heuen. And he that heweth ꝑ wood / is a man ꝑ is in synne / & putteth none away by penaūce / but putteth alway wyckednesse to wyckednesse And he ꝑ draweth the water is a man ꝑ dothe good werkes here in this present worlde / but bycause ꝑ his euyll werkes bē medled with them / he loseth his good werkes. And whan the euensonge tyme of ꝑ saterdaye came / on ꝑ sondaye he lefte all his werkes behynde hym / & helde vp his handes to heuen tyll the sonne arose in the mornynge of ꝑ sondaye tofore his face / & so abode all the night in prayers &

in oreysons. Et hec in vitas patrum.

¶ Here foloweth the lyfe of saynt Agathon the abbot.

AGathon the abbot bare thre yere a stone in his mouth tyll ẏ he had lerned to kepe scilence/and there was an other whiche entred in to the congregacyon ẏ sayd wͥin hymselfe/thou ⁊ an asse ben of one kynde/for lyke as an asse is beten ⁊ speketh not/⁊ suffreth wrōge wͥout answerynge/ryght so doest thou/and an other broder was put fro ẏ table/⁊ he answered no thynge/⁊ afterwarde he was asked/⁊ he sayd. I put in my herte that I am lyke to an hounde/for whan he is chastysed he gothe his waye out. And it was demaūded of Agathō what vertue was more thā labour. And he answered. I trowe there be no labour so grete as to praye to god/for the fende laboureth alwaye to breke his prayer/⁊ in other labours a man hath some rest/and he that prayeth hath alway nede of grete stryfe. A broder demaūded of Agathon how he ought to dwell with his bretherne. To whome he sayd/lyke as the fyrst daye/⁊ take on the no trust but suffraūce/for suffraūce is not worse than trust/for suffraūce is moder of all passyons/⁊ than kepe ẏ fro yre/for yf the yrous reysed deed men/it sholde not please god ne none other for his yre. There was a broder ẏ was angry sayd to hymselfe. yf I were alone I sholde not be so soone angry. On a tyme as he fylled a potte wͥ water/⁊ he poured it out agayn/⁊ he fylled it ẏ seconde tyme and poured it out alway/⁊ than he was so moued for angre that he brake ẏ potte/and than he aduysed hymselfe ⁊ knewe ẏ he was deceyued of the deuyll of wrathe and of yre/⁊ sayd. I am alone ⁊ yet I am ouercome by wrath/⁊ therfore I shall returne to my congregacyon/for ouer all is labour/and ouer all is pacyence ⁊ nede of the helpe of god. And two other brethern were contrary/whiche longe had cōuersed togyder and myght not be moued to wrath/⁊ on a tyme that one sayd to that other/let vs make contencyons togyder lyke as men of the world do. And ẏ other sayd. I wote not how cōtencyon is made And ẏ other sayd. I shall laye this sacke in the myddle bytwene vs/⁊ I shall saye it is myne/⁊ thou shalte saye it is not so/but it is myne/⁊ thus shall the stryfe be made. And than that one layde the sacke so/⁊ sayd it is myne/and that other sayd nay/but it is myne. And that other sayd than thyne be it/take it ⁊ go thy waye. Thus they departed ⁊ coude not stryue togyder. The abbot Agathon was wyse to vnderstand/not slowe to labour/scarce in meet ⁊ clothynge/⁊ sayd he had neuer slepte at his wyll/hauynge in my herte ony forow agaȳst ony other/or ony other agaynst me. Whan Agathon sholde dye he helde hym thre dayes wͥout mouynge holdynge alway his eyen open to heuen. And whā his bretherne touched or styred hym he sayd. I am tofore the iudgement of god. And they said/why doubtest thou And he sayd/I haue laboured with all ẏ vertue that I myght to kepe the cōmaūdementes of god/but I am a man/⁊ I wote not yf my werkes shall please our lorde. And they sayd/trustest ẏ not in the werkes whiche ẏ hast done for god. And he sayd. I shall not presume tyll I come tofore hym/for ẏ iudgementes of god ben otherwyse than the iudgemētes of men. And whā they wold haue yet asked hym some thynge he sayd/shewe to me charite ⁊ speke no more to me/for I am occupyed And whā he had sayd this/he yelded vp his spiryte wͥ ioye/⁊ they sawe our lorde ⁊ his aūgels receyuyng his spiryte/⁊ salewyng/lyke as a man saleweth his frendes. All this is wryten in vitas patrū.

¶ Here foloweth the lyfe of saynt Balaam the heremyte.

BAlaam of whome saynt Johñ damascene made the hystorye with grete diligence/in whome dyuyne grace so wrought that he cõuerted to the fayth saynt Josaphat/& than as all ynde was full of chrysten people & of monkes/there arose a puyssaũt kynge whiche was named Auenyr/whiche made grete persecucyon to chrystẽ men/& specyally to monkes. And it happed so ỹ one whiche was frende of ỹ kynge & cheke in ỹ palays by ỹ inspiracion of dyuyne grace he lefte ỹ hall ryall for to entre in to the ordre of monkes And whan ỹ kynge herde saye ỹ he was chrystẽ/he was wood for angre/& dyd do seche hym through euery deserte tyll ỹ he was foũde w̃ grete payne/& thã he was brought tofore hym. And whan he sawe hym in a vyle cote & moche lene for hongre/whiche was wonte to be couered w̃ precyous clothynge & haboũded in moche rychesse & sayd to hym. O ỹ fole & out of thy mynde/why hast ỹ chaũged thyn honour in to vylany/& art made ỹ player of chyldren. And he sayd to hym/yf ỹ wylt here of me reason/put fro the thyn enemyes. Than the kyng demaũded hym who were his enemyes. And he sayd to hym/yre & couetyse/for they empesshe and lette that trouth may not be seen/ne to assaye prudence & equyte. To whom ỹ kynge sayd. Let it be as ỹ sayst. And ỹ other sayd/the foles despyse ỹ thynges ỹ ben lyke as they were not/& he that hath not ỹ taste of the thynges ỹ ben/he shall not vse ỹ swetenes of them/& may not lerne ỹ trouth of them that bẽ not. And whã he had shewed many thynges of ỹ mystery of ỹ incarnacion the kynge sayd to hym/yf I had not promysed the at ỹ begynnynge ỹ I sholde put awaye yre fro my coũseyle/I sholde cast thy body in to ỹ fyre. Go thy waye & flee fro myn eyen that I se the no more/& ỹ I distresse the not. And anone ỹ man of god went his way all heuyly bycause he had not suffred martyrdom. Thus than in ỹ meane whyle it happed that the kynge whiche had no chylde/there was a fayre sone borne of his wyfe/& was called Josaphat/& than ỹ kyng assembled a ryght fayre cõpany of people for to make sacrefyce to his goddes for the natyuite of his sone/& also assembled. lv. astronomers/of whom he enquyred what sholde befall of his sone. And they sayd to hym ỹ he sholde be grete in power & in rychesses. And one more wyse than an other sayd. Syr this chylde ỹ is borne shall not be in thy regne but he shal be in an other moche better w̃ out comparyson/& knowe ỹ that I suppose that he shall be of chrysten relygyon whiche ỹ persecutest/& that sayd he not of hymselfe/but he sayd it by inspiracyon of god. And whan ỹ kynge herde that/he doubted moche/& dyd do make wout the cyte a ryght noble palays/& therin set he his sone for to dwell & abyde/& set ryght fayre yonglynges/& cõmaunded them ỹ they sholde not speke to hym of deth/ne of old age/ne of sekenes/ne of pouerte/ne of no thynge ỹ may gyue hym cause of heuynesse/but saye to hym all thynges ỹ ben ioyous/so ỹ his mynde may be espryred with gladnes/and that he thynke on no thynge to come. And anone as ony of his seruaũtes were seke/the kynge cõmaũded for to take them away/& set an other hole in his stede/& cõmaũded ỹ no mẽcion sholde be made to hym of Jesu Chryst.

¶ In that tyme was w̃ the kyng a man whiche was secretly chrysten/and was cheke amõge al ỹ noble princes of ỹ kyng And as he went on a tyme to hunte w̃ the kynge/he foũde a poore man lyenge on ỹ groũde/whiche was hurte on ỹ fote of a beest/whiche prayed ỹ he wolde receyue hym/& ỹ he myght of hym be holpen by some meane. And ỹ knyght sayd. I shall receyue the gladly/but I wote not how that ỹ mayst do ony profyte. And he sayd to hym/I am a leche of wordes/and yf ony be hurte by wordes I can well gyue

hym a medycyne. And ẏ knyght set it at nought all ẏ he sayd / but he receyued hȳ onely for goddes sake / & heled hym. And than some princes enuyous & malicyous sawe that this prynce was so grete & gracyous with the kynge / accused hym to ẏ kynge / & sayd ẏ he was not onely turned to ẏ chrysten fayth / but enforced to withdrawe fro hym his realme / & that he moued & solycyted the company / & coũseyled them therto. And yf thou wylt knowe it sayd they / than call hym secretely / & saye to hym that this lyf is soone done / & therfore ẏ wylt leue ẏ glory of the worlde & of thy realme / & afferme ẏ thou wylte take the habyte of monkes / whome thou hast so persecuted by ignoraũce / & after ẏ shalt se what he shall answere. And whan the kynge had done all ẏ they had sayd. The knyght ẏ knewe no thynge of the treason began to wepe / & praysed moche the coũseyle of ẏ kynge / & remembred hym of the vanite of ẏ worlde / & coũseyled hym to do it as soone as he myght. And whan the kynge herde hym saye so / he supposed it had ben true ẏ the other had sayd to hym how be it he sayd no thynge. And than he vnderstode & apperceyued that the kyng had taken his wordes in euyll / & went & tolde all this vnto the leche of wordes all by ordre. And he sayd to him / knowe thou for trouth that the kyng fereth that thou wylte assayle his realme / aryse ẏ to morowe & shaue of thyn heere / and do of thy vestementes & clothe the in hayre in maner of a monke / and go erly to the kynge / whan he shall demaunde the what thou menest / thou shalt answere. My lorde the kynge I am redy to folowe the / for yf the waye by whiche ẏ desyrest to go be harde yf I be w̃ the it shall be ẏ lyghter to the / and lyke as ẏ hast had me in prosperyte / so shalt ẏ haue me in aduersite / I am all redy / wherfore taryest thou. And whan he had thus done and sayd by ordre / the kynge was abasshed & repreued the false men / and dyd hym more honour than he dyd before. And after this ẏ kynges sone that was nourysshed in the palays came to age & grewe / and was playnly taught in all wysdome / and he meruayled wherfore his fader had so enclosed hym / and called one of his seruaũtes whiche was moost famylyer with hym secretely / and demaũded hym of this thynge / and sayd to hym that he was in grete heuynesse ẏ he myght not go out / and that his meet ne drynke sauoured hym not ne dyd hym no good. And whan his fader herde this he was full of sorowe / and anone he let do make redy horses and ioyfull felawshyp to accompany him / in suche wyse that no thynge dyshonest sholde happen to hym. And on a tyme thus as the kynges sone wente he mette a mesell & a blynde man / and whã he sawe them he was abasshed and enquyred what them eyled. And his seruaũtes sayd. These ben passions that comen to men. And he demaunded yf the passyons came to all men. And they sayd nay. Thã sayd he / ben they knowen whiche men shall suffre these passyons wout diffinycyon. And they answered / who is he that may knowe ẏ aduentures of men And he began to be moche anguysshous for ẏ incustomable thynge hereof. And an other tyme he founde a man moche aged whiche had his chere froũced / his tethe fallen / & he was all croked for age / wherof he was abasshed / & sayd he desyred to knowe the myracle of this vysyon. And whan he knewe that this was bycause he had lyued many yeres. And thã he demaũded what sholde be ẏ ende. And they sayd deth. And he sayd. Is than the deth the ende of all men / or of some. And they sayd for certayne that all men must dye. And whan he knewe that all sholde dye he demaunded them in how many yeres that sholde happen. And they sayd in olde age of foure score yere / or an hondred / and after that age the dethe foloweth.

And this yonge man remembred ofte in his herte these thynges / & was in grete dyscōforte / but he shewed hȳ moche glad tofore his fader / & he desyred moche to be enformed & taught in these thȳges. And than there was a monke of perfyte lyfe & good opynyon ꝑ dwelled in ꝑ deserte of ꝑ londe of Sennaar named Balaam. And this mōke knewe by ꝑ holy ghoost what was done about this kynges sone / & toke the habyte of a marchaūt / & came vnto ꝑ cyte & spake to ꝑ gretest gouernour of the kynges sone / & sayd to hym. I am a marchaūt & haue a precyous stone to sell whiche gyueth syght to blȳde men / & heryng to deef men / it maketh ꝑ dombe to speke / and gyueth wysdome to foles / & therfore bryng me to ꝑ kynges sone / & I shall delyuer it to hym. To whom he sayd / thou semest a man of prudent nature / but thy wordes accorde not to wysdome / neuertheless yf I had knowlege of that stone / shewe it me / & yf it be suche as thou sayst & so proued / ꝑ shalt haue grete honour of the kȳges sone. To whom Balaam sayd My stone hath suche vertue that he that seeth it / & hath none hole syght / & kepeth not entyer chastite / yf he happely sawe it the vertue vysyble that he hath he sholde lese it / & I that am a philosopher se well ꝑ thou hast not thy sight hole / but I vnderstāde that ꝑ kynges sone is chaste & hath syght fayre eyen & hole. And than ꝑ man sayd / yf it be so / shewe it not to me. For myn eyen bē not hole / & am foule of synne And Balaam sayd. This thynge apperteyneth to ꝑ kynges sone / & therfore bryng me to hym anone. And he anone tolde this to the kynges sone / & brought hym anone in / & he receyued hym honourably And thā Balaam sayd to hym / thou hast done well / for thou hast not taken hede of my lytelnesse ꝑ appereth without forth / but thou hast done lyke to a noble kynge whiche whā he rode in his chayre cladde with clothes of gold / & mette with poore men whiche were cladde with torne clothes / & anone he sprāge out of his chayre and fell downe to theyr feet & worshypped them / and after arose & kyssed them. And his barons toke this euyll / & were aferde to repreue hym therof / but they sayd to his broder how ꝑ kynge had done thynge agaynst his ryall magestie / & his broder repreued hym therof. And ꝑ kyng had suche a custome that whā one sholde be delyuered to the deth / the kyng sholde sende his cryer with his trompe ꝑ was ordeyned therto. And on the euen he sent the cryer with the trompe tofore his broders gate / & made to sowne the trompe. And whan the kynges broder herde this he was in despayre of sauynge of his lyfe & coude not slepe all ꝑ nyght / & made his testament / & on the morow erly he cladde hym in blacke / & came weppyng with his wyfe & chyldren to the kynges palays / & the kynge made hym come tofore hym & sayd to hym. A fole that thou art / yf thou hast herde the messenger of thy broder / to whome thou knowest well thou hast not trespaced / and doubtest so moche / how ought not I than doubte ꝑ messengers of our lorde / agaynst whom I haue so ofte synned / whiche sygnefyed vnto me more clerely the deth than ꝑ trompe / & shewed to me horryble comyng of the iudge. And after this he dyd do make foure chestes / and dyd do couer two of them with golde without forth / & dyd do fyll them with bones of deed men & of fylth / & the other two he dyd do pytche / & dyd do fyll them with precyous stones and ryche gēmes. And after this the kynge dyd do call his grete barons bycause he knewe wel that they complayned of hym to his broder / & dyd do set these foure chestes tofore them & demaūded of them whiche were moost precyous. And they sayd that ꝑ two that were gylte were moost of valewe. Than the kyng cōmaunded that they sholde be opened / and anone a grete stynke yssued

out of them. And the kynge sayd/they be lyke them that be clothed with precyous vestementes/& ben ful within forth of ordure & synne. And after he made open ỹ other/& there yssued out a meruaylous swete odour. And after the kynge sayd. These ben semblable to ỹ poore men ỹ I mette & honoured. For though they ben clad in foule vestementes/yet shyne they within forth w̃ good odour & of good vertues/& ye take no hede but to ỹ without forth/& cõsyder not what is within/and thou hast done to me lyke as ỹ kyng dyd/for thou hast well receyued me. And after this Balaam began to tell to hym a lõge sermon of the creacyon of the worlde/and of the daye of Iudgement/and of the reward of good & euyll/& began strongly to blame them ỹ worshyp ydolles/& tolde to hym of theyr foly suche an example as foloweth sayenge. That an archer toke a lytell byrde called a nyghtyngale/& whã he wolde haue slayne this nyghtyngale there was a voyce gyuen to the nyghtyngale whiche sayd. O ỹ man what sholde it auayle the yf thou slee me/thou mayst not fyll thy bely with me/but & yf thou wylt let me go/I shall teche ỹ thre wysdomes/that yf thou kepe them dylygently/thou mayst haue grete profyte therby Than he was abasshed of his wordes/& promysed that he wold let hym go/yf he wolde tell hym his wysdomes. Than ỹ byrde sayd to hym. Study neuer to take that thynge that thou mayst not take/& of thynge lost whiche may not be recouered/sorowe neuer therfore/ne byleue neuer thynge that is incredyble. Kepe well these thre thynges/& thou shalt do well. And than he let ỹ byrde go as he had promysed. And than ỹ nyghtyngale sleynge in the ayre sayd to hym. Alas ỹ wretched man thou hast had euyll counseyle/for ỹ hast lost this daye a grete tresour. For I haue in my bowelles a precyous margaryte/whiche is greter than ỹ egge of an ostryche. And whã he herde that/he was moche wrothe & sorowed sore bycause he had letten her go/& enforced hym all ỹ he coude to take her agayne sayenge. Come agayne to my hous/and I shall shewe to the al humanyte/and gyue to the all that shall nede the/& after shall let the go honourably where as ỹ wylte. Than sayd the nyghtyngale to hym. Now I knowe well that thou art a fole/for thou hast no profyte in the wysdomes ỹ I haue sayd to the. For ỹ arte ryght sorowfull for me whome thou hast lost/whiche am irrecuperable/and yet thou weenest to take me where thou mayst not come so hygh as I am. And ferthermore where ỹ byleuest to be in me a precyous stone more than ỹ egge of an ostryche/whan all my body may not attayne to the gretnes of suche an egge. And in lyke wyse ben they foles that adoure and trust in ydolles/for they worshyp that whiche they haue made/& call them whom they haue made kepers of them. And after he began to dysputе agaynst the fallace of the worlde & delyte and vanite therof/& brought forth many ensamples & sayd. They that delyte the delytes corporall/and suffre theyr soules dye for hungre/ben lyke to a man ỹ fledde tofore an vnycorne that he sholde not deuoure hym/and in fleynge he fell in to a grete pyt/& as he fel he caught a braūche of a tree with his hande/and set his feet vpon a slydynge place/& than two myce that one whyte & that other blacke whiche without ceasynge gnewe the rote of ỹ tree/& had almoost gnawen it asondre/& he sawe in the bottom of this pyt an horryble dragon castynge fyre/and had his mouth open and desyred to deuoure hym vpon ỹ slydyng place on whiche his fote stode/he sawe ỹ hedes of foure serpentes whiche yssued there/& than he lyfte vp his eyen & sawe a lytell hony that henge on the bowes of the tree/and forgate the peryll that he was in/& gaue hym all to

the swetenes of that lytel hony. The bny corne is the fygure of deth / Whiche contynually foloweth the man / & desyreth to take hym. The pyt is ỹ Worlde / Whiche is full of all Wyckednes. The tree is the lyfe of euery man / whiche by ỹ two myce that ben ỹ daye & nyght / and the houres therof incessaũtly ben wasted and approched to ỹ cuttynge or gnawynge aſondre The place where ỹ foure serpentes were is the body ordeyned by the foure elementes / by Whiche the ioynture of the membres is corrupte in bodyes dysordynate. The horryble dragon is ỹ mouth of hell Whiche desyreth to deuoure al creatures The swetenes of the hony on ỹ bowes of the tree / is the falſe deceyuable delectacion of the Worlde / by Whiche man is deceyued / so ỹ he taketh no hede of ỹ peryll that he is in. And yet he sayd that they ỹ loue the Worlde ben semblable to a man that had thre frendes / of whiche he loued the fyrſt as moche as hyſelfe / & he loued the seconde leſſe than himſelfe / and loued the thyrde a lytell or nought. And it happed so that this man was in grete peryll of his lyfe / and was somoned tofore the kynge. Than he ranne to his fyrſt frende and demaũded of hym his helpe / & tolde to hym how he had alwaye loued hym. To whom he sayd. I haue other frendes With whome I muſt be this daye / & I wote not Who thou art / therfore I may not helpe the / yet neuertheleſſe I ſhall gyue to the two ſloppes / With whiche ỹ mayſt couer the. And thã he went away moche sorowfull / and went to that other frende / & requyred alſo his ayde. And he sayd to hym. I may not attende to go wt the to this debate / for I haue grete charge / but I ſhall felawſchyp the vnto the gate of the palays / and than I ſhall returne agayne & do myn owne nedes. And than he beynge heuy / and as despayred went to ỹ thyrde frende & sayd to hym. I haue no reaſon to ſpeke to the / ne I haue not loued the as I ought / but I am in tribulacyon & Without frendes. And I praye the that ỹ Wylt helpe me. And that other anſwered wt gladde chere & sayd. Certes I cõfeſſe to be thy dere frende / & haue not forgoten ỹ lytel benefayte that thou haſt done to me / & I ſhall go ryght gladly wt the tofore ỹ kynge / for to ſe What ſhall be demaũded of the / & ſhall praye the kynge for ỹ. The fyrſt frende is poſſeſſyon of rycheſſe / for Whiche man putteth hym in many perylles / & Whan the deth cometh / he hath no more of it but a cloth for to wynde hym in for to be buryed. The secõde frende is his sones / his Wyfe & kynne / Whiche go wt hym to his graue / & anone returne to entende vnto theyr owne nedes. The thyrde frende is fayth / hope / & charyte / & other good Werkes / Whiche We haue done / that Whã We yſſue out of our bodyes they may Well goo tofore vs & praye god for vs / & they may Well delyuer vs fro ỹ deuyls our enemyes. ¶ And yet he sayd accordynge to this / that in a certayn cyte is a cuſtome / that they of ỹ cite ſhal chese euery yere a ſtraunge man & vnknowen for to be theyr prynce / & they ſhall gyue hym puyſſaunce to do What someuer he Wyll / & gouerne the coũtree Without ony other conſtytucyon. And he beynge thus in grete delyces / & wenynge euer to cõtynue / sodeynly they of the cyte ſhold aryſe agaynſt hym / & lede him naked through the cyte / & after ſende hym in to an yle in exyle / and there he ſholde fynde neyther meet ne clothe / but ſholde be conſtrayned to be peryſſhed for hungre & colde. And after that they Wolde enhaũce an other to the kyngdome / and thus they dyd longe At the laſt they toke one Whiche knewe theyr cuſtome / & he ſent tofore hym in to that yle a grete treſour Without nombre duryng all his yere. And Whan his yere Was accomplyſſhed & paſſed he Was put out and put to exyle lyke the other. And Where as the other ỹ had ben tofore him

perysshed for colde & hongre/he haboun-
ded in grete rychesses & delices. And this
eyte is the worlde/& the citezyns ben the
prynces of derknes/whiche lede vs with
false delectacyon of ỹ worlde/and than ỹ
deth cometh whan we take none hede/&
than we ben sente in exyle to the place of
derknes. And ỹ rychesses that ben tofore
sent/ben done by ỹ handes of poore men.
And whã Balaam had perfytly taught
the kynges sone/& wolde leue his fader
for to folowe hym/Balaam sayd to hym
yf ỹ wylt do thus thou shalte be sembla-
ble to a ponge man/that whan he sholde
haue wedded a noble wyfe/he forsoke her
and fledde awaye/and came in to a place
where as he sawe a virgyn doughter of
an olde poore man ỹ laboured/& prayed
god with her mouth. To whom he sayd
What is that thou doest doughter ỹ arte
so poore & alway thou thankest god lyke
as ỹ haddest receyued grete thynges of
hym. To whome she sayd/lyke as a lytel
medycyne oft delyuereth a grete langour
& payne/right so for to gyue to god than-
kynges alwaye of a lytell gyfte/is made
a gyuer of grete giftes/for ỹ thỹges that
ben woutforth bẽ not oures/& therfore I
haue receyued grete gyftes of god/for he
hath made me like to his ymage/he hath
gyuen to me vnderstandyng/he hath cal
led me to his glozy/& hath opened to me
the gate of his kyngdome/& therfore for
these gyftes it is syttynge to me to gyue
hym prayseng. This ponge man seynge
her prudence asked of her fader to haue
her to wyfe. To whome ỹ fader sayd/ỹ
mayst not haue my doughter/for ỹ art ỹ
sone of ryche & noble kynne/& I am but
a poore man. But whã he so sore desyred
her/the olde man sayd to hỹ. I may not
gyue her to the/syth thou wylte lede her
home in to ỹ hous of thy fader/for she is
myn onely doughter & haue no moo. And
he sayd. I shall dwell w̃ the/& shall accor-
de with ỹ in all thynges. And thã he dyd
of his precyous vestementes/and dyd on
hym the habyte of an olde man/& so dwel
lynge w̃ hỹ toke her vnto his wyfe. And
whan ỹ olde man had longe preued hym
he ladde hym in to his chambre & shewed
to hỹ grete plente of rychesses more than
he euer had/& gaue to hym all. And than
Josaphat sayd to hym. This narracyon
toucheth me couenably/& I trowe thou
hast sayd this for me/now saye to me fa-
der how many yere arte ỹ olde/& where
cõuersest thou/for fro ỹ I wyll neuer de-
parte. To whome Balaam sayd. I haue
dwelled. xlv. yere in ỹ deserte of the londe
of Sennaar. To whome Josaphat sayd
Thou semest better to be. lxx. yeres. And
he sayd/yf thou demaũdest of all ỹ yeres
of my natyuyte/thou hast well estemed
them/but I accounte not the nombre of
my lyfe/them specyally ỹ I haue dyspen
ded in the vanyte of ỹ worlde. For I was
than deed towarde god/& I nombre not
the yeres of deth with the yeres of lyfe.
And whã Josaphat wold haue folowed
hym in to deserte/Balaam sayd to hym.
yf thou do so/I shall not haue thy com-
pany/and I shall be than the auctour of
persecucyõ to my bretherne/but whan ỹ
seest tyme conenable ỹ shalte come to me.
And than Balaam baptysed the kynges
sone/& enfourmed hym well in the fayth
and after returned in to his cell. And a ly-
tell whyle after ỹ kynge herde saye ỹ his
sone was chrystened/wherfore he was
moche sorowfull/& one ỹ was his frende
named Arachis recõforynge hym sayd.
Syr kynge I knowe ryght well an olde
heremyte ỹ resembleth moche Balaam/
and he is of our secte/he shall fayne hym
as he were Balaam/& shall defende fyrst
the fayth of chrysten men/and after shall
leue & returne fro it/and thus your sone
shall returne to you. And than the kynge
went in to deserte as it were to seche Ba
laam/& toke this heremyte & fayned ỹ he
had takẽ Balaam. And whan ỹ kynges

sone herde saye that Balaam was taken he wepte bytterly. But afterward by reuelacyon dyuyne he knewe ꝑ it was not he. Than the kyng went to his sone and sayd to hym. Thou hast put me in grete heuynesse / ꝑ hast dyshonoured myn olde age / ꝑ hast derked the light of myn eyen / sone why hast ꝑ done so / thou hast forsaken the honour of my goddes. And he answered to hym. I haue fledde the derknesses / & am comen to the lyght / I haue fledde errour and knowe trouth / & therfore thou trauaylest the for nought / for thou mayst neuer withdrawe me fro Jesu chryst / for lyke as it is impossyble to ꝑ to touche ꝑ heuen with thy hande / or for to drye the grete see / soo is it to the for to chaũge me. Than the fader sayd / who is cause hereof but I my selfe that so glory ously haue do nourysshe the / that neuer fader nourysshed more his sone / for whiche cause thyn euyll wyll hath made the wood agaynst me / & it is well right / for ꝑ astronomers in thy natyuite sayd that ꝑ sholdest be proude & disobedient to thy parentes / but and ꝑ now wylt not obey me thou shalte no more be my sone / & I shall be thyn enemy for a fader / and shall do to the ꝑ I neuer dyd to myne enemyes. To whome Josaphat sayd. Fader wherfore arte ꝑ angry / bycause I am made a partener of good thynges / what fader was euer sorowfull in ꝑ prosperite of his sone / I shall no more call ꝑ fader / but & yf thou be contrary to me / I shall flee ꝑ as a serpent. Than ꝑ kynge departed from hym in grete angre / & sayd to Arache his frende all the hardnes of his sone / & he counseyled the kynge that he shold gyue hym no sharpe wordes / for a chylde is better reformed by fayre & swete wordes. The daye folowynge ꝑ kyng came to his sone & began to clepe / embrace & kysse hym / & sayd to hym. My ryght swete sone honour thou myn olde age / sone drede thy fader / knowest thou not well that it is good to obey thy fader & make hym gladde / & for to do contrary it is synne / and they that angre them synne euyll. To whome Josaphat sayd. There is tyme to loue / and tyme to hate / tyme of peas / & tyme of batayle / & we ought in no wyse to loue them ne obey to them that wold put vs away fro god / be it fader or moder. And whan his fader sawe his stedfastnes / he sayd to hym. Syth I se thy foly and wylt not obey to me / come and we shall knowe the trouth / for Balaam whiche hath deceyued the is boũden in my pryson / & let vs assemble our people with Balaam / & I shall sende for all the galylees / that they may safely come without drede & dispute and yf that ye with your Balaam ouercome vs / we shall byleue and obey you / & yf we ouercome you / ye shall cõsent to vs And this pleased well to the kynge and to Josaphat. And whan they had ordeyned that he ꝑ named hym Balaam sholde fyrst defende the fayth of Chryst / & suffre hym after to be ouercomen / and so were all assembled. Than Josaphat turned hym towarde Nachor / whiche fayned hym to be Balaam & sayd. Balaã thou knowest well how thou hast taught me / & yf thou defende the fayth ꝑ I haue lerned of the I shall abyde in thy doctryne to the ende of my lyfe / and yf thou be ouercomen / I shall auenge me anone on the myn iniurye / & shall plucke thy tongue out of thyn heed with myne handes / and gyue it to dogges / to ꝑ ende that ꝑ be not so hardy to put a kynges sone in errour. And whã Nachor herde that / he was in grete fere and sawe well that yf he sayd cõtrary he were but deed / & that he was takẽ in his owne snare / & than he aduysed ꝑ it were better to take & holde with the sone than with the fader / for to eschewe ꝑ peryll of deth. For the kynge had sayd to hym tofore them all / ꝑ he sholde defende ꝑ fayth hardyly & without drede. Than one of ꝑ maysters sayd to hym. Thou art Balaam

Whiche hast deceyued the sone of ỹ kyng And he sayd. I am Balaam Which haue not put ỹ kynges sone in ony errour/but I haue brought hym out of errour. And than ỹ mayster sayd to hỹ. Ryght noble and meruaylous men haue worshypped our goddes/how darest ỹ than addresse ỹ agaynst them. And he answered/they of caldee/of egypte/& of grece haue erred/& sayd ỹ the creatures were goddes/& the caldees supposed ỹ the elemẽtes had ben goddes/Whiche were created to the profyte of men. And ỹ grekes supposed that cursed men & tyrauntes had ben goddes as Saturne/Whome they sayd ete his sone/& Iuppyter Whiche as they saye gelded his fader/& threwe his membres in to the see/Wherof grewe Venus/& Iuppyter to be kyng of ỹ other goddes/bycause he transformed oft hymselfe in lykenes of a beest for to accõplysshe his aduoutry And also they saye ỹ Venus is goddesse of aduoutry/and somtyme Mars is her husbonde/and somtyme Adonydes. The egypcyens worshyp the beestes/that is to wyte a shepe/a calfe/a swyne/or suche other. And the chrysten men worshyp the sone of the ryght hygh kyng/that descended fro heuen and toke nature humayne. And than Nachor began clerely to defende the lawe of chrystẽ men/& garnysshed hym wt many reasons/so ỹ the maysters were all abasshed/and wyst not what to answere. And than Iosaphat had grete ioye of that Whiche our lorde had defended the trouth by hym that was enemye of trouth. And than ỹ kynge was full of woodnes/& cõmaũded that the coũseyle shold departe/lyke as he wold haue treated agayne on ỹ morowe of ỹ same fayth Than Iosaphat sayd to his fader/let my mayster be wt me this nyght/to the ende that we may make our collacyõ togyder for to make to morowe our answeres/& thou shalt lede thy maysters with the/& shalt take coũseyle with them/& yf thou lede my mayster with the/thou doest me no ryght. Wherfore he graunted to hym Nachor/bycause he hoped that he sholde deceyue hym. And whan ỹ kynges sone was comen to his chambre/& Nachor wt hym/Iosaphat sayd to Nachor. Ne wenest ỹ not that I knowe the/I wote well that ỹ art not Balaam/but thou art Nachor the astronomer/and Iosaphat preched than to hym ỹ waye of helth/& conuerted hym to ỹ fayth. And on ỹ morowe sent hym in to deserte/& there was baptysed/& ledde the lyf of an heremyte. Than there was an enchaũtour named Theodes/whã he herde of this thyge he came to the kynge/& sayd that he sholde make his sone returne & byleue in his goddes. And the kyng sayd to hym/yf thou do so I shall make to the an ymage of golde/& offre sacrefyces therto lyke as to my goddes. And he sayd/take awaye all them ỹ ben aboute thy sone/& put to hym fayre women & well aourned/& cõmaũde them alwaye to abyde by hym/& after I shall sende a wycked spiryte ỹ shall enflambe hym to luxury/& there is no thynge that may so soone deceyue ỹ yonge men/as ỹ beaute of women. And he sayd yet more. There was a kyng whiche had wt grete payne a sone/& the wyse maysters sayd/that yf he sawe sonne or mone within .x. yere/he sholde lese the syght of his eyen. Than it was ordeyned that this chylde shold be nourysshed wtin a pyt made in a grete roche/& whan the .x. yere were passed/the kyng cõmaũded ỹ his sone sholde be brought forth & that all thynges shold be brought tofore hym/bycause he sholde knowe the names & tho thynges/& than they brought tofore him iewelles/horses & of all maner of beestes/& also golde/syluer/precyous stones/& all other thynges And whan he had demaũded the names of euery thynge/& that the mynistre had tolde hym/he set nought therby/& whan his fader sawe ỹ he retched not of suche

thynges/than ꝑ kyng made to be brought tofore him women queyntly arayed/and he demaunded what they were/for they wold not so lightly tell him/wherfore he was anoyed/& ofte ꝑ mayster squyer of ꝑ kynge sayd iappynge ꝑ they were deuyls that deceyue men. Than ꝑ kyng demaũded him what he leuest had of all that he had seen. And he answered/fader my soule coueyteth no thynge so moche as ꝑ deuyls that deceyue men/& therfore I̅ suppose ꝑ none other thynge shall surmount thy sone but women/whiche moue men alwaye to lechery. Than the kynge put out all his mynystres and set therin to be aboute his sone right noble & fayre maydens/whiche alwaye admonested hym to playe/and there were none other that myght speke ne serue hym. And anone ꝑ enchaũtour sente to hym the deuyll for to enflambe hym/whiche brenned ꝑ yonge man withinforth/& the yonge maydens withoutforth/and whan he felte hym so strongly trauayled he was moche angry & recõmaũded hymselfe all to god/& he receyued dyuyne cõfort/in suche wyse ꝑ all temptacyon departed from hym. And after this ꝑ the kyng sawe ꝑ the deuyll had done no thynge/he sente to hym a fayre mayden a kynges doughter whiche was faderles/to whome this man of god preched. And she answered/yf ꝑ wylte saue me/& take me awaye fro worshyppynge of ꝑ ydolles/conioyne the vnto me by couplynge of maryage/for the patryarkes/prophetes/& Peter ꝑ apostle had wyues And he said to her/woman these wordes sayest ꝑ now for nought/it apperteyneth well to christẽ men to wedde wyues/but not to them ꝑ haue promysed to our lord to kepe virgynyte. And she sayd to hym/now be it as ꝑ wylt/but yf ꝑ wylte saue my soule/graunte to me a lytell requeste/lye w̃ me onely this nyght/& I̅ promyse to the ꝑ to morowe I̅ shall be made chrysten. For as ye saye/ꝑ aũgels haue more ioye in heuẽ of one synner doynge penaũce/than on many other. There is grete guerdon due to hym that dothe penaũce & conuerteth hym/therfore graũte to me onely this requeste/& so ꝑ shalt saue me/& than she began strõgly to assayle ꝑ toure of his conscyence. Than the deuyll sayd to his felawes. Loo se how this mayde hath strongly put forth that we myght not moue/come than and let vs knocke strõgly agaynst hym syth we fynde now tyme conuenable. And whan ꝑ holy yonge man sawe this thynge/& that he was in that captyfnes/ꝑ ꝑ couetyse of his flesshe admonested hym to synne/& also that he despyred ꝑ saluacyon of ꝑ mayde/by entycynge of the deuyll that moued hym/he than put himselfe to prayer in weppynge and there fell a slepe/& sawe by a vysyon that he was brought in to a medowe arayed with fayre floures/there where ꝑ leues of the trees demened a swete soũde whiche came by a wynde agreable/and therout yssued a meruaylous odour/& ꝑ frupte was ryght fayre to se/& right delectable of taste/there were setes of golde & syluer & precyous stones/& the beddes were noble & precyously aourned/& right clere water ranne therby. And after that he entred in to a cyte/of whiche ꝑ walles were of fyne gold & shone by meruaylous clerenesse/& sawe in ꝑ ayre some ꝑ sange a songe/that neuer eere of mortall man herde lyke. And it was sayd/this is the place of blyssed sayntes/& as they wolde haue had hym thens/he prayed them ꝑ they wold let hym dwell there/and they sayd to hym/ꝑ shalte yet here after come hyther w̃ grete trauayle/yf ꝑ mayst suffre. And after they ledde hy̅ in to a ryght horryble place full of yll fylth & stenche/& sayd to hym. This is ꝑ place of wycked people/& whan he awoke hym semed ꝑ the beaute of that damoysell was more foule and stynkyng than all the other ordure. And than ꝑ wycked spirytes came

agayn to Theodose/and he than blamed them/to whome they sayd/We ran vpon hym tofore he marked hym w̄ the sygne of the crosse/& troubled hym strongly/& whan he was garnysshed w̄ the sygne of the crosse/he persecuted vs by grete force Than Theodose came to hym with the kynge/& had hoped that he sholde haue peruerted hym̄.But this enchaũtour was taken of hym̄/whome he supposed to haue take/& was cõuerted & receyued baptym and lyued after an holy lyfe. And than ỹ kynge was all despayred/& by counseyle of his frendes he delyuered to hym halfe his realme/& how be it that Josaphat desyred w̄ all his thought ỹ deserte/yet for to encreace ỹ fayth he receyued ỹ realme for a certayn tyme/& made chirches and reysed crosses/& conuerted moche people of his realme to ỹ fayth of Jesu chryst/& at the last ỹ fader cõsented to ỹ reasons & prędycacyons of his sone & byleued in the fayth of Jesu chryst/& receyued baptym and lefte his realme hole to his sone/and entended to werkes of penaunce/& after fynysshed his lyfe laudably/& Josaphat ofte warned ỹ kyng Barachye ỹ he shold go in to deserte/but he was reteyned of ỹ people longe tyme/but at ỹ last he fledde awaye in to deserte/& as he went in a deserte/he gaue to a poore man his habyteryall/& abode in a ryght poore gowne/& the deuyll made to hym̄ many assautes/for somtyme he ranne vpon him w̄ a swerde drawen/& thretened to smyte yf he lefte not the deserte.And an other tyme he appered to him in ỹ fourme of a wylde beest & fomed & ran on hym as he wolde haue deuoured hym.And thã Josaphat sayd. Our lorde is myne helper/I doubte no thynge that mã may do to me.And thus Josaphat was two yere vagaũt & erred in deserte/& coude not fynde Balaam/& at the last he foũde a caue in the erth and knocked at ỹ dore & sayd.Fader blysse me And anone Balaam herde ỹ voyce of hym̄/ and rose vp and went out.And than eche kyssed other and embraced straytly/and were gladde of theyr assemblynge. And after Josaphat recounted to Balaam all these thynges that were happened.And he rendred and gaue thankynges to god therfore/& Josaphat dwelled there many yeres in grete & meruaylous penaũce full of vertues. And whan Balaam had accõplysshed his dayes/he rested in peas about ỹ yere of our lorde.CCCC.&.lxxx. Josaphat lefte his realme the.xxb.yere of his age/and ledde the lyfe of an heremyte.xxxb.yere/and than rested in peas full of vertues/& was buryed by the body of Balaam.And whan the kynge Barachias herde of this thynge/he came to the same place with a grete company/& toke the bodyes & bare them with moche grete honoure in to his cyte/where god hath shewed many fayre myracles at the tombe of these two precyous bodyes.

Here folowyth the lyfe of saynt Pelagyen the pope/with many other hystoryes and gestes of the lombardes.And of Machomet/with other cronycles.

Pelagyen ỹ pope was of moche grete holynesse/& demened hym laudably in ỹ see of Rome/& in his laste ende he ended ī our lorde full of vertues/but this was not that Pelagyen the predecessour of saynt Gregory/but an other tofore hym. To this Pelagien succeded John the thyrde/and to John Benedicte/to Benedicte Pelagius/to Pelage Gregory. In the tyme

of this Pelage came the lombardes in to ytalye / & bycause many knowe not this hystory / I haue ordeyned it to be set here lyke as it is set in the hystory of the lombardes / Whiche Paule ỹ hystoriographe of lombardes hath compyled and expowned in dyuerse cronycles. He sayth that there was a multytude of people of germanye yssued fro ỹ ryuage of ỹ see occean and sayled towarde the nozth fro ỹ yle of scandynare / and enuyronned many cõtrees & made many batayles / & at ỹ last they came in to Panonye / & durst not go ferther / & there establyssched to hold theyr perpetuall habytacion. These men were called hunes / & afterward they were called lombardes / & yet as they were in germanye / Agamon kyng of the lombardes foũde. vij. chyldren cast in to a pyscyne for to be drowned / Whiche were borne at one burthen of a comyn woman / & whan the kynge had foũden them by case of aduenture / meruayled moche / & with his spere he began to turne & moue them / & one of the chyldren toke & helde the spere w̃ his hande / & whan the kynge sawe that / he was abassched / & made hym to be taken & nourissched / & called hym grete lamyssion & sayd ỹ he sholde be of so grete puyssaũce that after the deth of the kynge of ỹ lombardes / he sholde be made kyng of them. Aboute that same tyme in the yere of our lord. iiij. C. and. lxxx. there was a bisshop of ỹ heresye arrien (as sayth Eutropius) Whiche wolde haue baptysed one named Barnabe / & whan he sayd. Barnabe I baptyse the in the name of the fader / by the sone with the holy ghoost / by Whiche he wolde shewe the sone & holy ghoost to be lesse than the fader / & anone the water vanyssched awaye / & he that sholde haue ben baptysed fledde to ỹ chirche for to be baptysed. ¶ In ỹ tyme floured Medarde & Gyldarde bretherne bothe of one burthen and borne in one daye / & bothe made bysshops in one daye / & in one daye bothe they dyed in our lorde. And tofore this tyme it is sayd in a cronycle aboute the yere of our lord. CCCC. and one / as ỹ herelye arryen grewe in fraũce / the vnyte of the substaunce of thre persones was shewed by open myracle / lyke as Phylyberte reherceth / for as ỹ bysshop sange masse in ỹ cyte of Ussanance / he sawe thre droppes right clere all of one gretnes / whiche were vpon ỹ awter / & all thre ranne togyder in to a precyous gemme / & whã they had set this gemme in a crosse of golde / all the other precious stones that were there fell out / & this gẽme was clere to them that were clene out of synne / & it was obscure and derke to synners / & it gaue helthe to them that were seke / & encreaced them ỹ worshypped the crosse. After this regned a kynge vpon ỹ lombardes Whiche was named Albuyne a stronge man and noble Whiche had a batayle with the kynge of the gebydayns / & destroyed theyr hoost / and slewe theyr kyng / Wherfore the sone of ỹ kynge that was slayne succeded his fader / & came w̃ a grete puyssaunt armye agaynst Albuyne for to venge his fader. And Albuyne moued his strengthy agaỹst hym / & surmounted hym & slewe hym / & ladde awaye with hym Rosamoũde his wyfe in captyuyte / but after he toke her to his wyfe / & he dyd do make a cuppe of the skull of that kynge / & closed it in fyne golde & syluer / & dranke out of it. In that tyme Justinus the lesse gouerned ỹ empyre / Whiche had a prynce chaste named Narses / Whiche was a noble man and a stronge / Whiche went to batayle agaynst the ghothes ỹ than had taken all ytalye / & he surmoũted them & slewe theyr kyng & made peas in all ytalye / & after yet for all his grete dyctory and weell he suffred grete enuye of the Romayns / for he was falsly accused vnto ỹ emperour / & ỹ wyfe of ỹ emperour named Sophye dyd to hỹ so grete despyte / that she sent hym worde that she sholde make hym to spynne and

clyppe Wolle With her chamberers. To Whom Narses sent her answere sayenge J shall so purchace to set suche a clothe in thy lombes/that duryng thy lyfe ꝑ shalt not fynysshe it ne take it downe. Than Narses Went to Neopolyn/& sente to the lombardes that they sholde leue ꝑ pooze londe of Panonye/& ꝑ they shold pursewe the ryght plenteous londe of ytalye. And Whan kyng Albuyne herde this thynge he lefte Panonye & entred With his lombardes in to ytalye the yere of our lozd. bj C. and. lxviij. and they Were accustomed to haue lõge berdes/Wherfoze on a tyme as it is sayd certayn spyes came to espye them/Wherof Albuyne had knoWlege/& cõmaũded ꝑ all ꝑ Women sholde vnbynde theyz heere/& bynde it vnder theyz chynnes/in suche Wyse ꝑ they shold seme men And therfoze Were they called longe berdes/& so after lombardes/& all bycause of longe berdes. And other saye Whan they ought to fyght With the Wandalyens oz Wandales/they Wente to a mã ꝑ had a spiryte of prophecye foz to praye foz them & ꝑ he sholde blysse them/& by coũseyle of his Wyfe they sholde put them by ꝑ Wyndowe Where as he prayed toWard ꝑ ozyent/& the Women put theyz heere about theyz chynnes in stede of berdes/& Whan he opened his Wyndowe & sawe them/he escryed & said/Who ben these lõge berdes And than his Wyfe sayd to hym/that he sholde gyue the bytozy to them ꝑ he had named. Than entred they in to ytalye/& toke almoost all ꝑ cytees/& sleWe all ꝑ inhabytantes/& assyeged thze yere Pauye & at the last they toke it/& the kynge Albuyne had swozne that he sholde slee all ꝑ chzisten men/& as he shold entre in to Pauye his hozs kneled tofoze ꝑ gate of ꝑ cite & coude not make hym to aryse With his spurres/ne in none other maner/tyll by ꝑ Warnynge of a chzistẽ man he had chaũged his othe/& fro thens came ꝑ lombardes to Mylane/& in a lytel tyme they subdued to them all ytalye saue Rome & Romanyole/Whiche alWay Was adheraũt to Rome/foz it held alWay W̃ Rome. And Whan kynge Albuyne came to Verone/& had ozdeyned a grete feest/he cõmaũded to bzynge fozth ꝑ cuppe ꝑ he had do make of the heed of ꝑ kynge/& dyd dzynke therof & gaue it to Rosamoũde his Wyfe & sayd Dzynke With thy fader. And Whã Rosamoũde knewe it/she had grete dysdayne & hate toWarde ꝑ kynge/& the kyng had a duke Whiche helde & laye by a damoysell of ꝑ quenes/& on a tyme she Was out and the quene entred in to her chambze & sent foz the duke in ꝑ name of ꝑ same damoysell. And Whan he Was come & had done his Wyll/she sayd to hym. Wotest ꝑ Who J am. And he sayd. ye are my loue. And she sayd nay/J am Rosamoũde the quene/Wherfoze my husbond shal be angry/but J praye the that ꝑ Wylt auenge me on hym/foz he hath slayne my fader/& hath do make a cuppe of his heed/& hath made me foz to dzynke therof/& he Wolde not graũte her/but promysed to her ꝑ he sholde fynde one ꝑ shold do it. Than Whã he sholde come she toke aWaye ꝑ kynges armes/and boũde fast his swerde in the shethe/so that he myght not dzawe it out Whiche henge at his beddes heed. And Whan ꝑ kyng Was a slepe in his bedde/ꝑ homycyde enforced hym to entre in to the chambze/& Whan ꝑ kyng felt hym he sprange vp and toke his swerde/but he might not dzawe it out/& began strongly to defende hym W̃ a stole/but ꝑ other Whiche Was Well armed preuayled on ꝑ kynge & sleWe hym/& toke all his tresour & Went With Rosamoũde to Rauenne. And Whã Rosamoũde Was in Rauenne she sawe a fayze yonge man Whiche Was prouost of the towne/& desyzed to haue hym to her husbonde/& she gaue to her husbonde to dzynke/& anone he felte the bytternes of the venim/& cõmaũded to Rosamoũde to dzynke the resydue/Whiche she refused/

and he toke his swerde & cõstrayned her to drynke it. And thus they perysshed & dyed bothe togider. And after this ỹ lombardes made a kynge named Adoloeth/ whiche was baptysed/and receyued the fayth of Chryst. And Theodolyne quene of ỹ lombardes a deuoute & mooste chrystẽ lady ordeyned at Mylane a moche fayre oratory. To whom saynt Gregory sent ỹ bokes of dyalogues/& she cõuerted Agylsulphe her husbonde to ỹ fayth/ whiche had fyrst bẽ duke of Taurynence/& after was kynge of the lombardes/& he made peas to be had w̃ the emperour/& with ỹ chirche/& the peas was made bytwene ỹ Romayns & the lombardes ỹ daye of the feest of saynt Gerualse & saynt Prothase. And therfore establysshed saynt Gregory to synge ỹ office in the masse. Loquetur dñs pacẽ. And in ỹ natyuite of saỹt Johñ baptyst the peas was all cõfermed. And this Theodolyne had a specyal deuocion to the blysled saynt Johñ/& sayd that by the meryte of hym her people was cõuerted/& to hym she made ỹ sayd oratory at Mylane/& it was shewed by reuelacyon vnto an holy man ỹ saynt Johñ was patrone & defendour of her people. And whã Gregory was deed/ Sabyne succeded after hym/& to hym succeded Bonyface the thyrde/& to hym Bonyface the fourth/at whose requeste Focas the emperour gaue to the chirche of Chryst ỹ temple of Pantheon/aboute the yere of our lorde. vj.C. and.x. And he at the requeste of the thyrde Bonyface establysshed the see of Rome to be chefe and heed of all ỹ chirche. For tofore the chirche of Constantynople wrote her selfe greteste of all other chirches. And whan Focas was deed/Heracle regned.

¶ And aboute the yere of our lorde. vj.C. and.x. Machomet the false prophete and enchaũtour deceyued the agarenes or ysmaelytes/that is to saye the sarazyns in this maner as it redde in an hystorye of hym in a certayne cronycle. There was a clerke moche renomed at Rome whiche coude not come to the worshyp ỹ he desyred/& in grete disdayn departed thens in to the partyes ouer ỹ see/& drewe to hym by his symylacyon ryght moche people/ & founde Machomet/& sayd to hym ỹ he wold make hym lorde & chefe of all ỹ people/& after he nourysshed a doue & layde whete or other corne in ỹ eres of Machomet/& set ỹ doue vpon his sholdre & fedde hỹ out of his eere/& was so vsed & accustomed ỹ alway whan he sawe Machomet he flewe on his sholdre/& put his becke or byll in his eere/& thã this clerke called ỹ people & sayd ỹ he wolde make hym lorde ouer them all/on whome the holy ghoost sholde descende in ỹ lykenes of a culuer or doue. And thã he let ỹ doue flee secretely/ & he fedde vpõ the sholdre of Machomet & put his becke in his eere. And whã the people sawe this thinge/they supposed ỹ the holy ghoost had descended on hym/& had shewed to him in his eere ỹ worde of god/& thus deceyued Machomet ỹ sarazyns/whiche w̃ his adherentes assayled the realme of Perse/& al the partyes of ỹ oryent vnto Alysaundre. Thus it is sayd comynly/ but this ỹ shall here folowe is had for more truer hystory. For than Machomet made and fayned his lawes to be made of ỹ holy ghoost/whiche in ỹ syght of ỹ people oft came to him in ỹ fourme of a doue/& in his lawes he put some thynges of ỹ olde & newe testamẽt. For whan he was in his fyrst age/he haũted egypt & Palestyne & was a marchaũt/& ladde camelles/& cõuersed ofte w̃ iewes & with chrysten men/of whome he had takẽ the olde testamẽt & ỹ newe/& after ỹ custome of ỹ iewes ỹ sarazyns bẽ circũcysed/& eteno swynes flesshe/& Machomet tolde thẽ that ỹ cause was ỹ the swyne was made of ỹ dongue of ỹ camell after Noes flode/ & therfore it ought to be eschewed as an vnclene beest of clene people/& to chrystẽ mẽ they accorde: where as they byleue on

god almyghty maker of all thynge. And this false prophete medled and affermed some true thynges with ẏ false. He sayd that Moyses was a grete prophete/ but Chryst was greter/ ⁊ moost souerayne of the prophetes/ ⁊ was borne of ẏ virgyn Marye wout seed of man. And he sayth in his boke ẏ is called Alcharon/ ẏ whan Chryst was a chylde he made byrdes of the slyme of ẏ erth/ but he medled venym with his wordes/ for he sayd that Jesu chryst was not veryly deed/ ne arose not agayne/ but ẏ it was an other in lykenes of hȳ ẏ he had put in his stede. ¶ There was a lady named Cadygam/ whiche was lady of a ꝓuynce named Cerotanye and sawe ẏ this Machomet was keper ⁊ gouernour of a grete cōpany of sarazyns and iewes/ ⁊ supposed ẏ dyuyne mageste had ben hyd in hȳ/ ⁊ she was a wydowe ⁊ she toke Machomet to her husbonde/ ⁊ thus was Machomet prynce of all ẏ prouynce/ ⁊ after by false demonstraūces he deceyued not onely this lady/ but he deceyued iewes ⁊ chrystē men/ so ẏ he sayd to them openly ẏ he was messias ẏ was promysed in theyr lawe. And after this Machomet fell ofte in ẏ epylentycall passyon/ ⁊ whan ẏ lady his wyfe sawe hym oft fall she was moche sorowful ẏ she had wedded hym/ ⁊ he thought to please her ⁊ appeased her in this wyse/ ⁊ sayd ẏ he sawe ofte ẏ aūgel Gabryel whiche spake to hym/ ⁊ ẏ he might not suffre ẏ bryghtnes of hȳ/ wherfore he must fall bycause he myght not susteyne hym/ ⁊ his wyfe ⁊ other supposed ⁊ byleued ẏ it had ben true. And in an other place it is redde/ ẏ a mōke named Sergius an heretyke ẏ introduced Machomet/ whiche monke bycause he fell in to heresye of Nestory was expulsed fro his monasterye/ ⁊ came in to Arabye ⁊ abode wͣ Machomet/ how be it it is said in an other place ẏ he was arche dekē in Antyoche/ ⁊ as some saye he was a Jacobyte/ ⁊ preched ẏ circūcisiō/ ⁊ sayd that Chryst was not god/ but he was an holy man cōceyued onely of ẏ holy god/ ⁊ borne of a virgyn/ ⁊ ẏ byleue ẏ sarazyns/ ⁊ the sayd Sergiꝰ taught to Machomet many thynges of ẏ olde ⁊ newe testamēt And whā Machomet was orphane of fader ⁊ moder he was vnder ẏ gouernaūce of his vncle/ ⁊ by longe tyme adoured the ydols wͣ the people of Arabye/ as he wytnesseth in his Alcharon ẏ god sholde saye to hȳ. Thou were an orphelyn/ ⁊ I haue takē the/ ẏ abodest lōge in ẏ errour of ydolatry/ ⁊ I brought the out therof/ ẏ were poore ⁊ I haue enryched ẏ. All ẏ people of Arabye wͣ Machomet worshipped Venꝰ for a goddesse/ ⁊ therof cometh it ẏ ẏ sarazins holde ẏ fryday in grete honour/ lyke as ẏ iewes done ẏ saterday/ ⁊ christē men the sonday/ ⁊ whā Machomet was enryched wͣ ẏ rychesses of this wydowe Cadigā/ he moūted in so grete foly of thought ẏ he thought to vsurpe to hȳ ẏ realme of Arabye/ ⁊ whā he sawe he myght not do it by violence/ ⁊ also ẏ he was despysed of his felawes whiche had ben alway grete wͣ hym/ thā he fayned hȳ to be a prophete ⁊ them ẏ he myght not drawe to hym by might/ he drewe to hȳ by fayned holynes ⁊ than he began to byleue ẏ coūseyle of ẏ Sergius/ whiche was a moche subtyll man/ ⁊ enquyred all ẏ he shold do secretly ⁊ reported it to ẏ people ⁊ called hym Gabryel/ ⁊ thus Machomet in faynynge hȳ selfe to be a ꝓphete/ helde all ẏ seygnoury of all ẏ people/ ⁊ all byleued by theyr grement/ or for fere or for doubte of swerde/ ẏ thinge is more true than that whiche is said of ẏ doue/ ⁊ is more to be holden/ ⁊ bycause ẏ this Sergius was a monke/ he wold ẏ the sarazins shold vse ẏ habyte of a monke/ ẏ is to wyte a gowne wout an hode/ ⁊ in ẏ guyse of monkes they sholde make many knelynges/ ⁊ that they shold adoure ordynately/ ⁊ bycause ẏ the iewes worshyp towarde ẏ west/ ⁊ ẏ christē men towarde the eest/ therfore he wolde ẏ his

people sholde adoure toward the south/ & so do yet the sarazyns/ & Machomet publysshed to them many of ỹ lawes that ỹ sayd Sergius taught hym/ & toke many of Moyses lawes/ for ỹ sarazins wasshed them ofte/ & specyally whan they sholde praye/ for thã they wold wasshe all theyr membres of the body/ bycause they sholde praye the more clene/ & in theyr prayenge they cõfessed one onely god/ to whome is none lyke/ & they saye that Machomet is his pphete/ & they fast euery yere an hole moneth/ and whan they fast/ they ete no thynge but in ỹ nyght/ & fast all ỹ daye/ & as soone as ỹ daye cometh/ as whã they may dyscerne blacke fro whyte/ they begyn to fast tyll ỹ sonne be downe & nyght & in that whyle none of them dare ete ne drynke/ ne haue to do w̃ his wyfe/ but they that ben seke be not constrayned to this. It is also cõmaũded to them ỹ ones in a yere they sholde come to ỹ hous of god for to adoure/ & in vestemẽtes without seme to go aboute/ & cast stones bytwene theyr thyes for to stone ỹ deuyll therw̃/ whiche hous they saye ỹ Adam made for all his chyldren for to praye in/ & lefte it to Abraham & Ismael/ & at the last it was left to Machomet and to all his people. They might ete al maner of flesshe saue swynes flesshe & blode/ & flesshe ỹ hath ben strangled or sloũde deed. Eche man myght haue foure wyues wedded at ones/ & refuse & repudye thre tymes/ & take them agayn but not the fourth tyme/ and he myght haue no more than foure wyues lawfully/ but he might haue cõcubynes & suche women as many as he may bye & as many as he myght kepe/ & them he may sell but yf she be w̃ chylde. And it is graũted to them ỹ they may haue wyues of theyr owne lygnage/ that theyr kynrede may be ỹ stronger amonge them in frendshyp And as to theyr possessyons he ỹ demaũdeth must haue witnesses to preue his demaũde/ & the defendaũt shall be byleued by his othe. Whã they be foũde in aduoutry/ they be stoned bothe togyder/ & whã they do forsyacion they shall haue. lxxx. lasshes. Machomet sayd ỹ the aũgel Gabryell had shewed to hym ỹ it was graũted to hym of our lorde ỹ he myght go to other mẽnes wyues for to engendre men of vertue & ppbetes/ & one of his seruaũtes had a fayre wyfe/ & he defended & forbade his wyfe ỹ she sholde not speke w̃ his lord Machomet/ & on a daye he foũde her spekynge w̃ hym/ & thã anone he put her from hym̃/ & Machomet receyued her & set her amonge his other wyues/ & than he doubted ỹ murmure of ỹ people/ & fayned that a wrytynge was sent hym̃ fro heuen/ in whiche was writen/ yf ony man repudyed his wyfe/ ỹ he ỹ receyued her sholde haue her to his wyfe/ whiche thyng ỹ sarazyns kepe for a lawe vnto this daye. A theefe ỹ is taken amonge them is beten ỹ fyrst & ỹ seconde tyme/ ỹ thyrde tyme his hande is cut of/ ỹ fourth tyme his fote is smitten of/ it is forboden to them to drynke wyne/ & as they afferme our lorde hath promysed paradyse to them ỹ kepe these lawes & other/ ỹ is to wyte a gardyn or a place of delyces enuyronned w̃ rennynge water/ in whiche paradise they shal haue setes pdurable/ ne they shal haue neyther ouermoche hete ne colde/ & they shal vse & ete all maner of metes/ what so euer they desyre they shall anone fynde redy tofore them/ they shall be clad in clothes of sylke of all colours/ they shall be conioyned to ryght fayre birgyns/ & alway they shall be in delyces/ & the aũgels shall come as butlers w̃ vessels of golde & syluer/ & shal gyue in thẽ of golde mylke/ & in thẽ of syluer wyne/ & they shall saye to them ete & drynke in gladnes. And Machomet sayth they shal haue thre flodes or ryuers in paradyse/ ỹ one mylke/ ỹ other of hony/ & ỹ thyrde of ryght good wyne w̃ ryght precyous espices/ & ỹ they shal se there right fayre aungels & so grete ỹ fro ỹ one eye to

that other is the space of a dayes iourney Unto them ꝑ byleue not to god ⁊ Machomet as they afferme is ordeyned ꝑ payne of hell wout ende. And to them ꝑ in what someuer synne haue synned/⁊ ben boũden therin/ yf in the houre of theyr deth they byleue in god ⁊ to Machomet/ in ꝑ day of dome whan Machomet shall come/ they shall be saued/⁊ the sarazyns enuoluped in derknesse afferme ꝑ Machomet ꝑ false prophete to haue had ꝑ spiryte of prophecye aboue all other prophetes. And they saye that he had.x.aũgelles obeyssaũt to hym whiche kepte hȳ. And they saye yet that tofore god created heuen ⁊ erth/ the name of Machomet was tofore god/ and but yf Machomet sholde not haue ben/ heuen ne erth ne paradyse had neuer ben made. Also they lye sayenge that ꝑ mone came to hȳ/ whome receyuynge in to his bosom he departed in to two partes/⁊ after ioyned them agayn togider. And they saye ꝑ there was a lambe of flesshe offred to hym/ whiche spake to hym ⁊ sayd/ beware that thou ete me not/ for there is venym wiñ me/⁊ yet neuertheless after certayne yeres there was venym gyuen by whiche he dyed. But now let vs returne to the hystory of ꝑ lombardes/ for than ꝑ lombardes were moche cõtrary to ꝑ chirche of Rome ⁊ to ꝑ empyre/ how be it they had receyued ꝑ fayth. And than Pepyn ꝑ gretest prynce of the hous of fraũce was deed/⁊ Charles his sone succeded hym whiche was also named Eutydes/⁊ he did many batayles ⁊ had many victoryes ⁊ lefte two sones prynces of ꝑ ryall halle Charles ⁊ Pepyn/ but Charles leuyng ꝑ pompe of ꝑ worlde was made a mõke of Cassinence/ and Pepyn gouerned moche nobly ⁊ worshypfully ꝑ hous of fraunce. And for as moche as Chylderyk ꝑ kynge was not profytable/ Pepyn came to the pope ⁊ asked coũseyle whether he sholde be kyng ꝑ had but onely ꝑ name of ꝑ kynge/ or he ꝑ gouerned ꝑ realme. And than the pope answered/ that he ought to haue ꝑ name of ꝑ kynge ꝑ gouerned well the realme. And ꝑ frenshe mẽ were enhardyed with this answere/⁊ made Pepyn kyng ⁊ closed Chylderyk in a monastery about the yere.viij.C.⁊.l. And than whã Astulphus kynge of ꝑ lombardes had despoyled the chirche of Rome of her possessions ⁊ seygnourye/ Steuen the pope whiche came after zacharye requyred ayde ⁊ helpe of Pepyn ꝑ kynge of fraũce agaynst ꝑ lombardes/⁊ came hymselfe in to fraũce And thã Pepyn assembled a moche grete hoost ⁊ came in to ytalye/⁊ besyeged the kynge Astulphus/⁊ vaynquysshed hym and toke of hym.xl.hostages/ ꝑ he sholde restore agayne to ꝑ chirche of Rome all ꝑ he had taken awaye/⁊ that he sholde no more turment it. But whan Pepyn was departed he dyd no thinge of that he had promysed/ and soone after as he went on huntynge he dyed sodeynly/⁊ Desydere succeded hym aboute the yere of our lord v.C.and.xliiij. Dagobert kyng of fraũce as it is conteyned in a cronycle/ whiche had regned longe tyme tofore Pepyn began fro his chyldhode to haue saynt Denys in grete reuerence. For whã he fered the angre of his fader Lothare/ he fledde anone to ꝑ chirche of ꝑ blysſed saynt Denys. And after whã he was made kynge he loued ⁊ honoured hym strongly/⁊ after whan he was deed/ it was shewed to an holy man in a vysyon ꝑ his soule was brought to ꝑ iudgemẽt/⁊ many sayntes opposed agaynst him that he had robbed theyr chirches/⁊ as the wycked spirytes wolde haue rauysshed and ladde hym to payne/ the blysſed saynt Denys came ⁊ delyuered hym/ or peraventure the soule of hym was restored to the body and dyd penaũce. The kyng Clodoneus of fraũce vncouered saynt Denys more dyshonestly than he ought to do/ and brake the bones of his arme/ and bare them awaye coueytously/ and anone he wexed madde.

In that tyme was Beda the honourable clerke in englonde/& how be it that he is accounted in ỹ cathologue of sayntes/yet he is not called of holy chirche sayt Bede but Worshypfull Bede/& this for double cause. The fyrst is/for in his olde age he was blynde/& he had one ỹ ledde hym to townes & castels where as he preched ỹ worde of god in euery place/& on a tyme he ledde hym by a valey full of grete stones/& his leder mockyng sayd that there were assembled moche people that were styll for to here his predicacion. And than began he to preche moche ardaũtly. And at the last ende he cõcluded w̃ Per oĩa secula seculoꝝ/& anone ỹ stones answered with an hye voyce Amẽ our honourable fader/& bycause ỹ the stones called hym honourable/so the chirche may well saye that he is honourable. The secõde cause is ỹ after his deth a moche deuout clerke desyred to make a verse to set on his tombe/& began in this wyse. Hec sunt i fossa. and was ended w̃ Bede sancti ossa. but it was no true verse/& whan he coude not bryng it to a true metre/he was full of thought all a nyght/& on the morowe he foũde grauen on his tombe by ỹ handes of aũgels the verse full made in this maner. Hec sunt in fossa/Bede venerabilis ossa. Whose body is worshipped by grete deuocion in Gene. ¶ In the tyme aboute the yere of our lorde seuen. C. Bachorius kynge of Fryse sholde haue ben baptysed & had thã one fote in the font stone/& that other wout/& demaũded whether ỹ more parte of his predecessours were in hell or in heuen/& whan he herde ỹ moo of them were in hell than in heuen/he sayd. It is more holy to folowe the more parte than the lesse/& withdrewe his fote that was in the fonte/& so was he deceyued of the deuyll whiche promysed to hym goodes without nombre/& the fourth daye after he dyed sodeynly & perysshed perdurably ¶ In the champayne of ytalye/whete/barley & corne fell downe fro heuen lyke rayne. It is redde that in the same tyme the yere of our lorde. bij. C. and. xl. whan the body of saynt Benet was brought to the monastery of Floriacence/& ỹ body of saynt Scolastica his syster was brought to Ceromane/Charles the grete wolde haue borne the body to the castell of Camense/but by myracles ỹ were shewed it was forbodẽ. In ỹ tyme was grete trembynge of ỹ erth/by whiche cytees were turned & sonken/& other w̃ moũtaynes & hylles were borne & transported hole and safe. bij. myle thens. The body of saynt Pernel doughter of saint Peter ỹ apostle was trãsported fro thens where it was & was foũde wrytẽ in a marble by ỹ hãde of saynt Peter. This is ỹ tombe of ỹ golden Petronel my doughter. And as Sygeberte sayth/they of Thyre turmented them of Armenye/& whan the pestilence had bẽ somtyme in theyr londe/they of ỹ coũtree by ỹ admonestemẽtes of chrysten men shaued theyr heedes in maner of a crosse/& bycause that by ỹ sygne they receyued theyr helth/they reteyned ỹ maner of shaunge. At the last Peppyn after many victoryes dyed/& Charles ỹ grete his sone succeded hym in his regne/& in his tyme Adryan ỹ pope sate in his see at Rome/& sent messengers to Charles the grete/& requyred hym of helpe agaynst Desyderye kynge of ỹ lombardes/whiche turmented strongly ỹ chirche lyke as Astulphe his fader did/& Charles obeyed to ỹ pope & assembled a grete hoost/& entred by ỹ moũtayns in to ytalye/& assyeged puyssaũtly the ryall cite of Pauye/& toke Desyderye & his wyfe & his prynces & sent them in exyle in to Fraũce/& restablisshed to the chirche all the droytes and rightes ỹ had ben takẽ frõ them. ¶ In ỹ tyme were in the hoost of Charlemayne Amys and Amelyon whiche were two ryght noble knyghtes of our lorde Jesu chryst/of whome ben redde meruayllous

actes/Whiche fell and dyed at Mortarye where as Charles ouercame ꝑ lombardes. And there than fayled ꝑ regne of the lombardes/for after that tyme they had neuer kynge/but suche as ꝑ emperours gaue to them. And thā Went Charles to Rome/ and ꝑ pope assembled a synode of an hondred ⁊ thre and fyfty bysshops/in whiche synode the pope gaue to Charles power to chese the pope/⁊ to ordeyne the see of Rome. And also he graūted to hym the inuestiture to gyue to archebysshops and bysshops tofore theyr consecracyon. His sones Were made kynges ⁊ Were all enoynted at Rome/ꝑ is to Wyte Peppyn kyng of ytalye/⁊ Lowys kyng of Aquytayne or Guyenne. And than flourysshed Alcuinus mayster of Charles. And than Peppyn sone of Charles began to rebell agaynst his fader/Wherof he was cōuicte ⁊ Was shorne a monke/about the yere of our lorde. viij.C.lxxxiij. ¶ In the tyme of Heleyne empresse ⁊ of her sone Constantyne/there Was a man dyggynge in a longe Wall as it is redde in a certayn cronycle/and he foūde a chest of stone/ and foūde therin a man lyenge ⁊ lettres conteynynge this foloWynge. Chryst shall be borne of Marye ꝑ virgyn/⁊ I byleue in hym vnder Constantyn ⁊ Heleyne the empresse. O sone thou shalt se me agayn. And Whā Adryan Was deed/Leon Was set in the see of Rome/⁊ Was pope/and a man ryght honourable in all thynges/⁊ the kynnesmen of Adryan had and bare heuy herte towarde hym/⁊ on a tyme as he redde ꝑ greter letanyes/they moeued the people agaynst hym/⁊ drewe out his eyen and cutte of his tongue. But god by myracle restablysshed agayn his tongue ⁊ his syght. And after he fledde to Charles/⁊ he remysed hym in his sete/⁊ punysshed ꝑ culpables. Than ꝑ Romayns by the admonestementes of the pope the yere of our lorde. viij.C.lxxxiiij. Charles lefte the empyre of Constantynople/and they made hym emperour and crowned hym/⁊ by the hande of Leon the pope/⁊ called hym Cesar Augustus. And anone after Constantyn the grete/the see imperyall Was in Constantynople/⁊ bycause the forsayd Constantyn had gyuen and lefte Rome to the bycares of saynt Peter the apostle/⁊ had ordeyned the same for theyr see. Neuertheleſſe for the dygnyte they be called emperours of Rome. And so Were they tyll ꝑ empyre of Rome came to ꝑ kynges of fraūce/⁊ after ꝑ the other Were called emperours of Cōstantinople or emperours of the Grekes/⁊ the other ben called emperours of Rome. And it Was moche meruayle of this emperour Charles/for as lōge as he lyued he Wold neuer mary none of his doughters/and sayd he myght in no Wyse forbere theyr cōpany. And Alcuyne his mayster wrote vnto hym vpon this thynge ⁊ sayd. How be it that ꝑ be blysſed in other thynges/ yet in this ꝑ art vnhappy in fortune/⁊ declared to hym What he Wolde say vpon ꝑ mater/⁊ neuertheles ꝑ emperour dyd by dyssymylacyon so as there sholde be no suspecciō therof/but neuertheles it Was moche spoken amōge ꝑ people/⁊ Where someuer he Went he ledde them w̄ hym. In the tyme of this Charles the office of saynt Ambrose Was moche left/⁊ the ofyce of sayt Gregory Was solempnely publysshed/⁊ the auctorite of the emperour helped moche therto. For as sayt Austyn reherceth in his boke of cōfession. Saynt Ambrose had many ꝑsecucions of Justina ꝑ empresse/Whiche Was of ꝑ heresye arryen/and Was awayted in the chirche bothe he ⁊ his folke catholyke/⁊ therfore estabysshed he to synge ꝑ ympnes ⁊ the psalmes after the custome of them of the oryent leste the people sholde abyde in the slouth of errour/⁊ afterWarde it Was ordeyned through al the chirche. And than Gregory came afterward ⁊ chaūged many thynges/⁊ added some therto/⁊ some

he toke awaye. The holy faders myght not se all ẏ longed at the begynnynge to ẏ beaute of ẏ offyce/ but dyuers faders ordeyned dyuers thynges / for there hathe ben thre begynnynges. For it began som tyme at ẏ lesson as it is done on ẏ holy saterdaye on eester euen. Celestyne ẏ pope ordeyned to synge a psalme at ẏ introyte of ẏ masse. And sayt Gregory ordeyned ẏ introyte of ẏ masse to be songen/ & a verse of the psalme that was songen. And som tyme they songe psalmes about ẏ awter and was enuyronned w̄ clerkes in maner of a crowne & sange by accorde togyder/ & therof was sayd chorus/ quere/ or a company. But Flauianus & Theodorus establysshed ẏ there sholde be songen on one syde one v̄se/ & an other on ẏ other syde/ & this helde they of Ignacye whiche was dyuynely taught. Saynt Iherom ordeyned psalmes/ epystles & gospelles/ & for ẏ more parte ẏ dayly seruyce & offyce / and nyghtly saue the songe. Gelasius & Gregory added therto collectes / & sange to ẏ lessons & gospelles/ graylles/ tracte/ & alleluya. Ambrose/ Gelase & Gregory establisshed songe at ẏ masse. Hylarius added to Gloria in excelsis deo/ laudam⁹ te/ & so forth as foloweth. Notherius abbot of saynt Galle made ẏ sequēces psalmes in stede of pneuma of alleluyas. And pope Nychole ordeyned ẏ they sholde be songe at masse. Permannus of almayne made Scti spūs assit nobis gratia. Aue maria and Alma redemptoris mater. And Symon bariona Peter bysshop of compostel made Salue regina. And as Sygeberte sayth ẏ Robert kyng of Fraūce made the sequens of Sācti spūs assit nobis gratia And as Turpin reherceth Charles was fayre of body/ cruell of syght. viij. fote longe of his stature/ his face a palme and an halfe longe/ his berde a palme longe/ his foreheed a fote large / he smote with one stroke a man armed on horsbacke fro the toppe of his heed vnto the sengles or gyrthes of the hors/ he drewe & stretched out of length lightly foure hors shone of yren He wold lyfte vp fro ẏ erth with his one hāde an armed man right vp to his heed He wolde ete an hare all hole/ or two hennes/ or an hole gose. He dranke lytel or no thynge/ & ẏ was wyne w̄ water/ he dranke so lytell at his dyner ẏ he wold drynke but thre tymes. He foūded many abbeys & monasteryes / & at ẏ last he made Jesu chryst heyre of all his goodes/ & fynisshed his lyfe laudably/ & Lowys his sone succeded hym in the empyre/ whiche was a man ryght debonayr/ about ẏ yere of our lorde. viij. C. and. xv. In whose tyme the bysshops & the clerkes left theyr gyrdles tyssued w̄ golde/ & theyr outragyous and dysguysed clothyng & aray they put of & layde it aparte/ & Theodulphe bysshop of Orlyaunce was falsly accused to the emperour/ & was sent to Angyers to prison. And as it is cōteyned in a cronycle on palme sonday as ẏ processyon passed tofore ẏ hous where he was in pryson he opened the wyndowe/ & whā he herde that they were in peas and sange not/ he began to synge ẏ verses ẏ he had made / that is to wyte. Gl̄ia laus et honor sit tibi rex xp̄e. And the emperour was present & it pleased so moche to ẏ emperour that he toke hym out of prison and restablysshed hym in to his see. The messengers of Mychell the emperour of Cōstantynople brought gyftes to Lowys the sone of Charles / & amōge all other they brought ẏ bokes of saynt Denys of the Jerarchye of aūgels translated out of greke in to latyn/ & he receyued them w̄ grete ioye. And thā were there about a twenty seke men of dyuerse maladyes/ whiche all were heled ẏ night in the chirche of saynt Denys. And whā Lowys was deed Lothayre helde ẏ empyre/ & Lowys & Charles his bretherne made a batayle agaynst hȳ/ where there was so grete occisyon of one & other/ that there had neuer tofore ben suche in no ty-

me in fraũce/ & at ỹ last it was accorded ỹ Charles sholde regne in fraũce/ & Lowys in almayne/ & Lothayr in ytalye/ & in the parte of fraũce whiche is named lorayne/ and after ỹ he lefte the empyre to Lowys his sone whiche was emperour after hym & he toke the habyte of a monke. And it is sayd in a cronycle that Serge was than pope/ whiche tofore was named os porci/ that is to saye the mouth of a swyne/ but his name was chaũged & was called Sergius/ & fro than forthon it was ordeyned that all ỹ popes sholde chaunge theyr names/ bycause our lord chaũged ỹ name of hym ỹ he chase to be prynce of ỹ apostles/ for as they be chaũged in name/ so sholde they be chaũged in perfeccyon of lyfe/ & by cause ỹ this man was chosen in to a noble offyce/ he shold not be defouled by a dyshonest name. In ỹ tyme of this Lowys in ỹ yere of our lord. viij. C. & xvj. as it is sayd in a cronycle/ in the dyocese of Magonce a wycked spiryte smote on the walles of ỹ houses as it had ben wt hãmers/ & spake openly in sowynge discordes/ & turmẽted so the people ỹ in what hous he entred anone the hous brenned/ & whan ỹ preestes sayd the letanyes/ he cast at them stones/ & greued them cruelly/ & at ỹ last he confessed ỹ whan holy water was cast he hyd hym vnder ỹ cope of a certayn preest as his familyer/ accusynge hym ỹ he had synned wt the doughter of ỹ pcurour. In ỹ tyme ỹ kyng of Bulgarys was conuerted to ỹ fayth/ & was of so grete perfeccyon ỹ he made his oldest sone kyng/ & he hym selfe toke ỹ habyte of a monke/ but his sone gouerned hym so yongely ỹ he toke agayne ỹ ryte & lawe of ỹ paynyms/ & than his fader reprysed his knighthode & pursewed his sone/ & toke hym & put hym in prison/ & thã he ordeyned his other sone to be kynge/ & reprysed his habite agayn. ¶ It was sayd ỹ in ytalye ỹ tyme in ỹ cyte of Bryxe it rayned blode thre dayes. And ỹ same time came in to fraũce brezes or locustes innumerable whiche had. vj. wynges. vj. longe feet/ & two teeth harder than ony stone/ & fled by cõpanyes as armed men by ỹ space of a dayes iourney/ stretchynge a foure or fyue myle brode/ & they deuoured all thynge ỹ was grene in trees & in herbes/ & came vnto ỹ see of brytayne/ but in the ende they were drowned in ỹ see by force of ỹ wynde/ but ỹ hete of ỹ occean see threwe them to the ryuage/ & the ayre was corrumped of theyr rottyng/ & therof ensewed a grete famyne & grete mortalite/ ỹ almost ỹ thyrde parte of the people perysshed & dyed. And after this ỹ fyrst Otto was emperour in ỹ yere of our lord. ix. C. and. xxviij. And as this Otto on an eester day had ordeyned a grete feest to his pryces/ tofore they were set/ a sone of one of ỹ princes in the maner of a chylde toke one of ỹ messes of meet fro the borde/ & the keruer smote ỹ chylde wt his fyst & slewe hym/ & he ỹ had the chylde in keppng sawe ỹ/ & slewe hym anone ỹ had slayne ỹ chylde. And whan that ỹ emperour wolde haue dampned hym wout audyence/ he toke ỹ emperour & threwe hym to ỹ grouñde/ & wolde haue strangled hym & with grete payne he was taken frõ his handes/ & after ỹ emperour made hym to be kepte/ & sayd ỹ he hymselfe was culpable & to blame/ & for ỹ honour of ỹ feest he let the man go frely his waye. And after this fyrst Otto the second Otto succeded. And whan ỹ ytalyens had oftẽtymes broken ỹ peas betwene them & ỹ Romayns/ he came & made a grete comyn feest to al ỹ barons/ bysshops & grete lordes/ & whan they were all set at dyner/ he enuyronned them all with men of armes. And than he made his cõplaynte/ & dyd do name them that were culpable by wrytynge/ & anone did do smyte of theyr heedes there/ & vnto all the other he made good chere/ & moche honoured them. And Otto ỹ thyrde came after hym the yere of our lord. ix. C. lxxxx. And he had to surname the meruayle of ỹ worlde. And as it is sayd in a cronycle he had a wyfe/ whiche wolde haue ben loue or lẽman vnto an erle/ & he wolde not con-

sent to her/Wherfore she had so grete malyce to hym/ þ she dyffamed hym in suche wyse vnto her husbõde þ emperour/that he cõmaunded to smyte of his heed wout hauyng ony audyence/but tofore he was byheded he prayed his good wyfe that she shold shewe him innocent & not gylty by þ preue of hote yren. And than after came a daye that the emperour shold do ryght to wydowes & to orphanes/& than this wydowe came & brought the heed of her husbonde bytwene her armes/& demaunded what deth he ought to haue þ had slayne a man wrõgfully. And he sayd þ he ought to haue his heed smytten of. And than she sayd/ þ art he þ hath slayne my husbonde by þ false entycemẽt of thy wyfe innocẽtly & þ I shall preue þ I saye trouth by þ beryng of this brẽynge yren. And whan þ emperour sawe þ/ he was all abasshed/& gaue hymselfe to be punisshed in to þ hãdes of the woman. Neuertheles by þ prayer of þ bysshops & the barons/the emperour toke terme of.x.dayes/& after of.viij.& after of.vij.& after of.vj.tyll the cause was examyned & þ trouth knowen. And whan the emperour knewe the trouth he dyd do brenne his wyfe all quycke/& gaue to the wydowe foure castels for his redẽpcyon/ whiche castels ben in þ dyocese of Lymencys/& ben called þ termes of þ dayes. And after this emperour regned Hẽry whiche was duke of Bauyer in þ yere a.M.C.ij. & gaue his sister named Geysile to þ kyng of Hungary in maryage/& þ same kyng & all his people she cõuerted to þ faith/& the kyng was named Steuen/ whiche was of so grete holynes þ god ennoblysshed hym by many myracles. And this Henry þ emperour & his wyfe Kunegũdis were both clene virgyns/& lyued an holy lyf:& rested after in peas. And hym succeded Conrade a duke of fraũce whiche had wedded the nece of saynt Henry. In þ tyme was seen a beme in heuen full of fyre brẽynge/and was moche grete/& was aboue þ sonne/ whiche was seen fallyng to þ erth. This emperour put some of the bysshops in prison/& brent þ subarbes of Mylane bycause the archebysshop of Mylane fledde out of pryson. And on Whytsondaye as þ emperour was crowned in a litel chirche/there was so grete thondre & so horryble þ some yssued out of theyr witte/& other dyed for fere/& Bruno þ bisshop þ sange þ masse/& the secretary of the emperour sayd þ they had seen saynt Ambrose ryght in þ secrete of the masse whiche menaced & thretened the emperour. In þ tyme of this Cõrade the yere a.M.xxb.as it is sayd in a cronycle/ þ the erle Lympolde & his wyfe fledde in to a forest dredynge the yre of þ kynge/ & there hyd them in a lytel hous/& as the emperour went for to hunte in þ same forest þ nyght came vpon hym/& must nedes abyde there in þ lytell hous all the nyght and þ lady beynge grete wt chylde as well as she myght admynystred suche thynge as was necessary the best wyse that she myght/& that nyght she was delyuered of a fayre sone. And a voyce came to þ emperour whiche sayd to hym. Conrade the chylde þ is now borne shall be thyn heyre & gendre/that is sone in lawe. And whan he arose in the morynynge he called to him two of his squyers & sayd to them. Go ye & take awaye this chylde fro þ moder by force & hewe it in peces/& bryng them to me. And anone they wente hastely & toke awaye the chylde fro the moders lappe/ and whan they sawe the childe of so fayre a fourme/they had pyte & were moued wt mercy/and layde hym vpon a tree that he sholde not be deuoured of wylde beestes/ and they toke an hare & slytte hym/& toke out his herte & brought it to þ emperour/ And þ same daye a duke passed by þ forest & herde þ childe crye & dyd it to be brought to hym/& bycause he had no sone he made it to be borne to his wyfe/& made it to be nourysshed/& fayned þ he had engendred it/& named hym Henry/ and after whan he was nourysshed/he grewe and was of ryght fayre fourme & well bespoken/ gra

cyous & curtoys to euery body. And whā the emperour sawe that he was so fayre & wyse/he requyred hym of his fader/& made hym to dwell in his courte. And whan he sawe ꝑ this chylde was so gracyous & curtoys ꝑ he was prayse of euery mā/he doubted ꝑ he sholde regne after hȳ/& that it were he whome he had cōmaunded to haue be slayn/& wrote lettres to his wyfe w̄ his owne hāde/& they conteyned these wordes folowynge. As moche as ꝑ louest thy lyfe/as soone as ꝑ hast receyued this lettre ꝑ thou slee this chylde/& as he went he was lodged in a chirche/& he beynge wery rested hȳ vpon a benche/& his purs henge downe in whiche his lettres were Than there was a preest ꝑ whiche desyred moche to se what was in his purse/& opened it/& sawe ꝑ lettres sealed with the kynges seale/& wout breakynge of ꝑ seale he opened them/& redynge ꝑ felony he abhorred it/& subtilly he rased it/and where as it sayd ꝑ shalt slee hym/he wrote thou shalt gyue our doughter to this chylde for to be his wyfe. And whan ꝑ quene sawe these lettres sealed w̄ the kynges seale/& that they were writen w̄ his owne hande she called the prynces & solempnysed the matrimony/& gaue her doughter to hym to be his wyfe. And ꝑ maryage thus done at Acon/& whan it was tolde to ꝑ emperour ꝑ the maryage of his doughter had bē solempnely made/he was moche abasshed. And whan he knewe the trouth of ꝑ two squyers/& of the duke that foūde the chylde/& of the preest ꝑ had set in the lettre the thynges aboue sayd/he apperceyued well that ꝑ ordynaūce of god ought not to be cōtraryed/& anone he sent for ꝑ chylde/& reteyned hym as his sone/& establisshed hȳ for to be his heyre/& to regne after hȳ/& in ꝑ place where this chylde was borne he founded a noble monastery/whiche is at this daye named Ursyne. ¶ This Henry put out of his coūtree all the iuglers/& gaue to poore people all ꝑ was wont to be gyuen to mynstrelles. In that tyme was so grete dyscorde in the chirche/that there were thre chosen to be pope/& a preest named Gracien gaue to the other moche money/& they lefte ꝑ see to hym & he was pope. And as Henry ꝑ emperour came to Rome for to appease ꝑ stryues/Gracien came agaynst hym/& offred to him a crowne of golde for to be to hȳ debonayr. And he passed forth by and sayned all these thynges/& dyd do holde a Scne/in whiche he condempned Gracyen of symony/and set an other in his place. How be it/it is in an other place in a lettre that he sente to Mathylde ꝑ coūtesse/that ꝑ sayd preest was moche symple/& ꝑ he had by money goten to hym ꝑ papacye/& that after he knewe his errour/& by the meane of ꝑ emperour he deposed hymselfe. And after this Henry was emperour ꝑ thyrd Henry/& in his tyme Bruno was chosen to be pope/and was called Leo/& as he went to Rome for to take the see/he herde a voyce of aūgels syngynge. Our lord sayth/I am he that knoweth ꝑ thoughtes of peas. This pope made ꝑ lyfe of many a saynt. In ꝑ tyme ꝑ chirche was troubled by Berenger/whiche affermed the body & blode of our lorde not to be veryly in the awter/but fyguratyuely. Agaynst whom wrote Lanfrāke priour of Beccense/& Ancelme came to hȳ out of Bourgoyn for his doctrine/whiche was moche aourned w̄ vertue & wysdom & was theyr pryour after hym. In this tyme was Jherusalē taken of ꝑ sarazins & after was recouered by chrysten men/& the bones of saȳt Nycolas were brought in to Baar/therof it is sayd ꝑ whan there sholde be songe a newe hystory of saynt Nicolas in a chirche whiche was of the holy crosse/& was subgecte to ꝑ chirche of our lady of Tarētyne/ꝑ bretherne prayed moche instaūtly theyr pryour ꝑ they myght synge this newe hystory/whiche in noo wyse wolde graūte to them/& sayd they ought not to chaūge theyr old for no new. And yet ꝑ bretherne prayed hym more instaūtly/& he i despyte sayd. Go your way

for in no maner shal ye haue lycence of me that this newe songe shall be songe. And Whan ỹ feest of saynt Nycolas came/ the bretherne sayd theyr matyns all in heynesse & theyr vygyles/ & Whan they were all in theyr beddes/ saynt Nycolas appered visybly & moche ferefully to ỹ pryour/ & drewe hym out by ỹ heere/ & smote hym downe to ỹ pauemẽt of ỹ doztour/ & began to synge ỹ hystory. O pastor eterne. And at euery note he smote him w̃ a rodde ỹ he helde in his hande right greuously on his backe/ & sange melodiously this antheme vnto the ende. And than ỹ pryour cryed so loude ỹ he awoke all his bretherne & was borne to his bedde as halfe deed/ & Whan he came to hymselfe he sayd. Go ye & synge the newe hystory of saynt Nycolas from hens forth. In ỹ same tyme ỹ abbot of the couent of Molesyne & .xxj. mõkes w̃ hym wẽt for to dwell in desert/ for to kepe more straytly ỹ profession of theyr rule/ & there establysshed a newe ordre out of the ordre. ¶ Hyldebrande prior of clugny was made pope/ & was called Gregory/ & whã he was in the lesse ordres & was sent as a legate/ he cõuaynquisshed meruaylously at Lyons ỹ archebysshop of Ebrony cence of symony/ for this archebysshop had corrũped all his accusers/ so ỹ he myght not be cõuaynquysshed. And thã ỹ legate cõmaũded him ỹ he shold saye. In noĩe patris et filij. and he might not saye. et spũs sancti bycause he had synned in ỹ holy ghoost/ & than he cõfessed his synne/ & was deposed & named than ỹ holy ghoost w̃ clere voyce And this myracle reherceth Bruno in his boke ỹ he made to Mathewe ỹ emperour And Whan this Henry was deed/ it was wrytẽ on his tombe where as he was buryed w̃ other kynges. Here lyeth Henry ỹ sone of Henry ỹ fader/ Henry ỹ belfader/ Henry ỹ old belfader. And after this Henry regned Henry the fyfth in ỹ yere of our lord a. M. C. and one/ Whiche toke ỹ pope with ỹ cardynalles/ & lefte them in ỹ habyte of bysshops & of abbottes/ & toke the rynge & the staffe pastorall. In that tyme Bernarde & his bretherne toke ỹ religyon of cysteaus. In ỹ dyocese of lyege a sowe bare a pygge hauyng ỹ visage of a man/ and an henne had a chykyn w̃ foure feet. And after this Henry succeded Lothayre in Whose tyme a woman in spayne chylded a monstre Whiche had double body/ & that one ioyned to ỹ other by the backes/ & tofore had the semblaũce of a man hole of body & membres ordynately/ & behynde Was the semblaũce of a womã hole in all propertees. After Lothayre regned Conrade the yere a. M. C. and. xxxviij. That tyme dyed Hugh of saynt Victor/ Whiche Was a right excellent doctour in all sciences/ & deuoute in relygyon/ of Whom it is sayd/ that Whan he Was in his last infyrmyte/ & ỹ he myght reteyne no meet/ yet he requyred alway to haue ỹ body of our lorde w̃ grete deuocyon. And than his bretherne Wold please hym/ & brought to hym a symple hoost vnsacred in maner of ỹ body of our lorde/ & he knewe it Well in spyryte & sayd. God forgyue you bretherne/ Wherfore Wold ye deceyue me/ this is not my lorde ỹ ye bringe to me. Than Were they abasshed & ranne & fette to hym ỹ body of our lord/ & than he sawe hym Whome he myght not receyue/ & lyfte vp his handes to heuen and sayd. Now I se the sone ascende to the fader/ & the spiryte to god ỹ made hym. And w̃ these Wordes he gaue vp his spiryte/ & the body of our lorde vanysshed away fro them ỹ helde hym. ¶ Eugene abbot of sayt Anastase Was establisshed pope/ but he Was put out of the cyte bycause the senatours had made an other pope. And thã he came in to fraũce/ & sent saynt Bernard tofore hym Whiche preched the Waye of our lorde/ & dyd many myracles. And thã floured Gylbert ỹ patriarke ¶ Frederyke neuewe of Cõrade Was emperour in ỹ yere of our lord a. M. C. & .liij. And ỹ tyme floured maister Peter lõbard bysshop of Parys/ Whiche compyled the boke of sentẽces/ the glose of ỹ psalter & of

the epystles of saynt Poule moche profytably. And in ỹ tyme were seen.iij.mones in heuen/ & in the myddes of ỹ thre was ỹ sygne of ỹ crosse/ & it was not longe after that thre sonnes were seen also. And than was Alysaunder chosen ryghtfully for to be pope/ & agaynst hym were chosen Octauyan/ Johānes Cremensis of the tytle of saynt Calixte/ & Johānes pscrumetencis successyuely to the papacye/ & were ennoblysshed by the fauour of ỹ emperour to ỹ see/ & this discorde & scysme endured.xviij yere/ Within whiche tyme the almayns whiche dwelled in tuscane for ỹ emperour assayled ỹ romayns whiche were at moũt porte/ & slewe fro none to euensongtyme so moche people/ ỹ there were neuer so many romayns slayne/ how be it that in ỹ tyme of Hanyball there were so many slayne/ ỹ thre busshels were fylled w̃ golde rynges that were take̅ of theyr fyngers/ whiche Hanyball dyd do sende to Cartage/ & many of the̅ were buryed at saynt Steuens & saynt Laurẽces/ & it was wryten vpon theyr sepulture/ that they were.x.tymes a thousande and.x.M.and.x.tymes.xbj. hondred & an halfe. And whā ỹ emperour Frederyke vysyted ỹ holy londe & washed hym in a ryuer he perysshed there & dyed. And as other saye he watered his hors/ & his hors fell downe in ỹ water/ & so dyed. Henry was emperour after him in ỹ yere a.M.C.lxxxx. In that tyme were so grete raynes/ thondres & lyghtnynges & tempestes that neuer had be̅ so grete that ony man myght remembre. For stones fell as grete as egges/ and were square whiche were medled w̃ the rayne/ & destroyed the vynes/ trees/ & the corne/ and slewe men/ beestes/ crowes & byrdes/ & some sowles were seen sleynge by the ayre in ỹ tempest whiche bare coles brẽynge in theyr bylles & beckes & set fyre on houses. And this Henry was alwaye a tyraũt agaynst the chirche of Rome/ & therfore whan he was deed/ Innocent the pope opposed agaynst Phylyp his sone/ that he shold not be emperoure/ & helde with the partye of Otto sone of the duke of Saxone/ & made hym to be crowned kyng of Almayne at Acon.

¶ In that tyme many barons of Fraũce went ouer the see for the delyueraũce of ỹ holy londe/ and they toke Cõstantynople. In that tyme began ỹ ordre of freres prechours & of the mynours. Innocent the thyrde sent messengers to Phylyp kynge of Fraũce for to assayle the londe of Albygeoys for to take fro them the heresyes/ & he toke them all and dyd do brenne them. And after this Innocent the thyrde crowned Otto emperour/ & toke of hym an othe that he sholde kepe the ryght of holy chirche. And anone he dyd agaynst his othe ỹ same day/ & dyd do robbe & despoyle them that came to Rome on pylgrymage/ wher fore the pope cursed hym/ & deposed hym fro ỹ empyre. ¶ In that tyme saynt Elyzabeth doughter of the kynge of hungary whiche was wyfe of ỹ lantgraue of Thurynge & Hessen/ whiche amonge other innumerable myracles she reysed.xbj. deed men/ & gaue syght to one that was borne blynde. Out of whose body oyle floweth vnto this daye. ¶ Whan Otto was deposed/ Frederyke sone of Henry was chosen and was crowned of Honory ỹ pope. And this man made ryght noble lawes for the lyberte of ỹ chirche & agaynst heretykes. And this emperour habounded aboue all other in glory & in rychesses/ but he abused them euyll by pryde/ & was a tyraunt agaynst the chirche/ & set two cardinalles in pryson/ & suche prelates as pope Gregory had do be assembled at the counseyle he toke them/ & therfore he was accursed of the same pope. And after Gregory dyed whiche was oppressed w̃ many greuous trybulacyons. And than was Innocent the fourth made pope/ whiche was of the nacyon of Jene/ and he assembled a counseyle at Lyons/ where he deposed the emrour/ & than was the empyre voyde.

¶ Here folowe th ỹ lyfe of saint Symeon.

Saynt Symeon was borne in Antyoche & was moche vertuous/& fro the tyme þ he was in his moders bely he was chosen of god/& whã he was.xij. yere olde he kepte his faders shepe/& on a tyme he beheld þ chirche/& anone as he þ was replenysshed w̃ the holy ghoost/lefte his shepe & went to þ chirche/& he accompanyed hym with a good aũcyent man/& sayd to hym in this maner. Fayre fader what thynge is that/that is here redde/ I praye you enseygne & teche it me/for I am symple & ignoraunt. Than this good aũcyent man began to speke of þ vertues of the soule/& how this poore present lyfe ought to be despysed/& notwstandynge þ the vertues ben accomplysshed of many truly & laudably/and by the helpe of god in religyon they ben accomplysshed more lyghtly. Than saynt Symeon fell to the feet of this good olde man & sayd to hym. Verely from hens forthon þ shalte be my fader & moder/for þ arte mayster of good werkes/& after this good coũseyle I shal go in to the chirche/where as god shal ordeyne for me. And thã he exponed to hym the rule & þ ordre of religyon/& tolde hym how he must haue moche payne & afflyccyon/& hym behoueth to haue moche pacyence & perseueraũce. Than anone he toke leue of hym & went to þ chirche of sayt Tymothe/& layde hym tofore the gate/& abode there.iij.dayes & .iij. nightes wout meet or drynke. Thã þ abbot came & lyfte hym vp/& demaũded wherfore he was comen thyder. Than saynt Symeon answered hym & sayd. I desyre moche to be seruaũt of our lorde/I praye þ that thou receyue me in to thy monastery/& that þ cõmaunde me to serue all thy bretherne. He was receyued of þ abbot/& was there. bi monethes obeyenge to þ brethern humbly Whan the other fasted fro morne to euensongtyme/he after. bij. dayes toke his refeccyon/& þ other dayes he gaue his prouende to poore people. On a tyme he came to the pyt of þ place & foũde there a corde/ Whiche he toke & boũde fast about his body fro his reynes to his sholdres he strayned so sore & fast þ his flesshe rotted vnder the corde/so moche þ the corde went to the bones/& vnneth myght the corde be seen. ¶ On a daye one of þ bretherne appercyued þ he gaue his meet vnto þ poore people/he & the other tolde it to þ abbot/& also they sayd þ so grete stenche yssued out of his body þ none myght abyde by hym/& that þ vermyn þ came out of it had fylled all his bedde. The abbot was moche angry & bad despoyle hym naked/& whã he sawe þ corde he serched sayenge. O man fro whens comest thou/me semeth that þ wylt destroye þ rule of religyon/ Whan þ wylt not serue god by discrecyon as other do/I praye þ departe hens & go where þ wylte/w̃ grete payne they toke of þ corde with whiche he was boũden & heled hy. After he departed fro the place wout wytyng of ony of them/& entred in to a pyt in desert wout water/where as wycked spirytes dwelled. That nyght þ abbot had a reuelacyon þ a grete multytude of men of armes had enuyronned þ abbey/& sayd w̃ an hygh voyce. Gyue to vs þ man of god or elles we shall brenne the & all the abbey for þ hast dryuen away the man iust & debonayr. The abbot tolde this to his bretherne/& þ nexte nyght came þ semblable visyõ/he was all abasshed & sent his monkes for to serche & fetche hy/& they foũde hym not. Than þ abbot wente w̃ them/& they came to the pyt & there made theyr prayers & descended therin/& brought hy agayn by force to þ abbey. The bretherne of þ abbey kneled tofore hym & asked hym forgyuenes/& after he abode an hole yere & after secretly he departed agayn & went vnto a moũtayn fast by a cloistre of stones & dwelled so thre yere. Than his neyghbours came thyder by deuocyon & enhaũced his cell.iiij.cubites of heyght/& there he dwelled. bij. yere after/& after they made to hy another of.xij.cubytes of heyght in whiche he dwelled/& after they made

an other of.xx.cubytes/ & after ꝑ an other of.xxx.& there he abode.iiij.yere/& beſyde him he did do make.ij.chapelles/& many ſeke men were heled by his vertue/& he cõuerted many sarazyns to ꝑ fayth. After this his thye rotted an hole yere/& al that yere he helde hꝫ on ꝑ other fote/but ꝑ vermyne fell to ꝑ groũde frõ his thye. He had a felawe whiche was called Anthonye/ whiche wrote his lyf & helde him cõpany whiche gadred vp ꝑ vermyn & delyuered them to hym/& he toke them & layd them vpon his sore sayeng/ete ye this that god hath gyuen you. ¶ There was a kynge a sarazyn named Balyſſyke ꝑ herde ꝑ fame & renome of hym/& came to hym in very fayth/& whyles ꝑ holy man prayed one of the vermyn fell out of his thye/& ꝑ kynge toke it vp/& whan he loked on it/it was a precyous stone. Thã sayd to hym this holy man. O man this is not happed ne made by my meryte/ but it is made by thy fayth/& than he thanked god & departed. Seuen yere after his moder came & wold vyſyte hym/but it was forboden her/ for no woman myght entre in to that place. Than the holy man sayd to his moder/abyde a lytell & we ſhall ſe you yf it pleaſe god. And ſhe weppynge thre dayes & foure nyghtes receyued her ſone/& than it happed that ſhe ſlepte/& the holy man prayed for her/& ſhe dyed. After this there was made to hym an other cell of.xl.cubytes/ wherin he dwelled.vij.yere after/ ꝑ is to wyte vnto his deth/in whiche tyme there was a dragon ryght venymous/whiche was ī a caue nygh to hꝫ/whiche enfected ſo the place ꝑ no thynge grewe about hym in whoſe ryght eye it happed that a ſtake entred/& he came all blynde to ꝑ dore of ꝑ monaſtery/& laye there as to aſke helpe/ he ſet his ryght eye by a pyller/and was there thre dayes wõut doynge ony harme to ony body. Than cõmaũded ſaynt Symeon ꝑ they ſholde take erth & laye water on it/& laye it there vpon/and whan they had ſo done/ anone yſſued out of his eye a ſtake of a cubyte longe. And whan ꝑ people ſawe this myracle/they glorifyed god But notwſtandynge they fledde for drede that they had of the dragon/& the dragon abode there ſtyll tyll all the people were gone. Thã he aroſe & adoured at ꝑ gate of the monaſtery almoſt two houres/& after wente in to his caue wout doynge harme to ony body. ¶ An other tyme a woman dranke out of a cruſe by nyght/ wherin was a lytell ſerpent/& it aualed downe in to her body/wherfore ſhe went to dyuerſe medicynes & phiſicyens/but it auayled to her no thynge. Many yeres after ſhe was brought to this holy man/the whiche cõmaũded to take of the erth & water & laye it on the mouth of the woman/& anone ꝑ ſerpent yſſued out/ whiche was thre cubytes longe/& anone clefte aſondre/whiche was hanged vp there the ſpace of.vij dayes many men ſeynge. ¶ On an other tyme many folke and beeſtes dyed for defaute of water/& at his prayer ſodeynly ꝑ erth opened/& there was founde a pyt of ryght good water for to drynke/ whiche endureth vnto this day. ¶ An other tyme other people abode longe whyles he was in his prayer/& wente a lytell abacke vnder the ſhadowe of a tree/& they ſawe an harte paſſe by/ whome they cõmaunded thus ſayenge. We coniure ꝑ by ꝑ prayers of ſaynt Symeon that ꝑ tary a whyle/& ſo he dyd. And they toke hym & ſlewe him And as they ete of hꝫ/they became lepres & meſelles. Than they went wt the ſkynne vnto ſaynt Symeon/and were there two yere/& vneth myght be heled/& for wytneſſe therof they henge vp the ſkynne of ꝑ harte. ¶ There was a leoparde there aboutes whiche deſtroyed the people of the coũtree. Thã this holy man cõmaũded to take of the water of that monaſtery/& to ſprynge it on ꝑ grounde all aboute where as he went. And whan they had ſo done/ anone after they foũde the leoparde deed. He exhorted all them ꝑ he knewe that they ſholde not ſwere by hym humble ſynner.

And neuertheleſſe all they of the ozyent/ & the barbaryns of ỹ coũtree ſwere by hym ¶ There was a theſe named Jonathas Whiche was chaced of many knyghtes/ & he entred in to ỹ monaſtery & embzaced a pyller & began to wepe. Than saynt Symeon demaunded what he was. And he anſwered/ J am Jonathas ỹ theſe ỹ am comen hyther to do my penaũce/ & anone came thyder ỹ officers of Antyoche & sayd to this holy man. Gyue vs this euyl man foz the beeſtes ben redy to deuoure hym. Than saynt Symeon anſwered/ J may not/ foz J doubte that he ỹ sent hym to me Whiche is greter thã ye be/ Wyl be wzoth And. vij. dayes lõge he embzaced ỹ pyller & after sayd to the holy man. yf thou wylt J wyll go my Waye. Than he sayd to hỹ Wylt ỹ go yet foz to do harme. He anſwered/ nay syz/ but my tyme is accõplyſſhed & so sayenge he gaue vp his soule & dyed. And saynt Symeon enclyned downe to make his pzayer lyke as he had ben accuſtomed/ & the people abode hym thze dayes foz to haue his bleſſynge. Than Anthony came to him sayenge. Aryſe vp syz & gyue vs thy bleſſynge. And he went & herde hỹ not dzawyng his bzethe/ but as an odour of a pzecyous oyntment yſſued out of his body. Than he began to wepe strongely kyſſyng his eyen & his berde & sayd. Alas syz Why haſt ỹ fozsakẽ me/ J neuer herde thy doctryne aungelyke/ What anſwere ſhal J gyue to ỹ ſeke people/ What ſhal J requyze the/ ne of What couerynge ſhall J couer thy body. And there by foꝛce of heuyneſſe he fell a ſlepe. Than appered to hym this holy man sayenge. J ſhall not leue this hous ne this holy moũtayne/ in Whiche J haue ben enlumyned/ but go downe & ſanctyfye & appeaſe ỹ people/ & ſhewe in Antyoche that J am in reſt/ & ceaſe not ỹ to ſerue god in this place here/ & god ſhall rendze & gyue to ỹ a good rewarde. Than he awoke & began ſtrongly to wepe agayne in sayenge. What relykes ſhall J take of the syz in remembzaũce of the. Thã he remeued the body moche ſtrongly/ & than had Anthonye moche moze dzede/ & durſt not touche hym/ but went downe anone & Wente vnto Antyoche to ỹ byſſhop & tolde hym of ỹ deth of this holy man. And anone he came with thze other byſſhops & the maiſter of ỹ knyghtes of ỹ towne/ & henge courteyns about ỹ cell/ & bare his body by the awter tofoze a piller/ & anone ỹ byzdes aſſembled aboute ỹ cell and ſlewe lyke as they Wold haue aſked theyz meet/ & cryed ſo ſtrongly ỹ men & beeſtes enfoꝛced them to cry & Wepe at the voyce of the byzdes. The moũtaynes & ỹ feldes ſhewed ſygne of heuyneſſe/ ſo that the complaynte was herde. vij. myle. And there came there aboute a clowde blacke & derke/ & Anthony ſawe an aũgell come from heuen foz to by syte/ Whiche had his face clere as fyze/ & his veſtemẽtes Whyte as ſnowe/ & about x. of the clocke he ſawe. vij. aũcyent men ỹ ſpake to him/ but he knewe not ỹ myſtery that they sayd. The pzelate of Antyoche Wolde haue had his berde to put in his relykes/ & as ſoone as he put his hande foz to take it/ anone his hande Was dzye/ but they made there ſo many pzayers foz him that he Was heled. Than bare they ỹ body in to Antyoche/ & ỹ byſſhop ſware that neuer perſone ſhold haue no thinge of his body. Whan they Were comẽ in to a ſtrete that Was called Merce. v. myle fro Antyoche/ the body abode there/ ſo that no man myght moue it/ & a man ỹ had ben deef & dombe the ſpace of. xl. yere bycauſe he had defoWled a Woman in his hous/ Whiche Woman loued hym not/ he came and fell downe tofoze the bere ſodeynly & began to crye & saye. A man & ſeruaũt of god/ thou arte Well come to poynt foz me/ foz thy comꝛge hath guaryſſhed me & gyuen to me helth. Thã he aroſe & toke one of ỹ ſtaues that bare the bere/ & anone Was all hole/ and ſerued hym all the dayes of his lyfe. Anone yſſued out of ỹ towne all the people of Antyoche/ & receyued the body moche ſolempnely in ſyngynge/ pſalmonyſynge

and glorifyenge god/ & with grete plente of lyghtes brēnynge bare the body in to ỹ grete chirche Whiche is called the chirche of penaunce. Many other myracles hath our lorde shewed at his sepulture/ & moo were shewed after than tofore by his lyfe Than let vs praye to this holy saynt Symeon that he praye for vs vnto our lorde that he haue mercy on vs. Amen.

¶ Here folowyth the lyfe of saynt Polycarpe bysshop & martyr.

SAynt Polycarpe was disciple of saīt Johñ theuāgelyst/ & sayt Johñ ordeyned hȳ bysshop of Smyrne And there were at Rome than two heretykes/ ỹ one was called Marcyon/ & that other Valētyn the whiche had deceyued moche people by theyr falce doctryne. Than saynt Polycarpe went to Rome on ester daye/ and there by his predycacyon brought agayne to the fayth them ỹ they had deceyued. He wrote to ỹ Phylippenses a moche fayre epystle & moche profytable/ the whiche is yet redde in Asye vnto this daye.

¶ It happened that in the tyme ỹ Marcus Anthonius & Lucius Aureli⁹ regned whiche was the yere of grace an. C.lxij. was made ỹ fourth persecucion of christē people after the emperour Nero throughout all Asye. Saynt Polycarpe herde how ỹ people cryed and was moued/ he therfore was neuer moued/ but abode wyout drede And he was gracyous & curtoys in maners & pleasaūt in regarde/ and taryed alwaye in the cyte as an hardy champyon of god. He was so moche requyred of the people that he departed fro the cyte with theyr famylyer frendes/ that he wente to the felde nygh vnto the cyte/ and there he prayed all the nyght for the peas of all holy chirche/ & therof had he a custome all ỹ dayes of his lyfe. ¶ It happed that thre dayes before ỹ he was take/ as he prayed in a nyght he had a vysyon/ that hym semed that his heere was brent/ & whā he awoke he tolde to them that were with hym the vysyon/ & expowned it to them sayenge/ that for certayn he shold be brent for the loue of god. Whan he sawe that they approched hym that wolde haue taken hym/ he wente to mete with them/ & right gladly receyued them/ wherof they were moche abasshed that they were cōmaunded to take so good a man/ & anone he layde the table to his enemyes/ & made to them as good chere as they had bē his frendes/ and gaue to them largely wyne and meet/ and gate of them leue to praye an houre/ & all that houre he prayed moche deuoutly for all the state of holy chirche. Whan the houre was passed he moūted vpon an asse/ & was brought in to the cite. And as they ledde him/ Herode came whiche was prouost of the coūtree/ & his fader with hym/ & they toke hym in to a charyot with them/ & sayd to hym moche swetely/ wherfore do ye not sacrefyce as the other do/ what harme is it to call Cezar his lorde/ & to do sacrefyce to ỹ goddes for to lyue surely. And whan they sawe that it auayled not/ & that alway he was ferme and constaunte in the lawe of god/ they were moche wrothe with hym/ and dyd to hym moche harme in the charyot. And as he approched to the cyte/ a grete multytudde of people began to murmure agaynst hym. Anone a voyce descended from heuen sayenge vnto hym. Polycarpe be stronge and constaunt. That voyce was herde of many/ but none sawe it. Than anone it was tolde to the prouost all openly that Policarpe had thre tymes cōfessed to be chrysten. Whan these tydynges were herde/ all the people of the cyte of Smyrne paynyms and Jewes began

to crye in grete yre. This is the mayster & doctour of all ỹ chrysten people that ben in Asye/ & hath destroyed all our goddes/ We requyre ỹ he be brent all quycke. Thā the people assembled moche wode/ & brought hym to a stake/ & whan they had hym at the stake/ they wolde haue bounden hym to the stake and nayled the handes with grete nayles. Than he sayd to them. Let me alone/ for he that hath ordeyned me to suffre this turment of fyre/ shall gyue to me vertue of pacyence/ wout mouyng me from this place for to endure & suffre the flambe of ỹ fyre. Than the tyraũtes lefte the nayles & bounde hym w̄ cordes to the stake/ & had his handes boũden behynde hym. And as in his passyon he praysed & blysted our lord/ & the fyre was brēnynge & a grete flambe shynynge/ a moche notable myracle was shewed ryght there vnto moche people/ whiche god shewed to ỹ ende that it shold be shewed vnto all other And ỹ myracle was this/ ỹ the flambe departed all about hym in maner of a chambre by vertue of a swete wynde that came from heuen/ & the body of ỹ martyr was not as flesshe brent in the flambe/ but as fayre as it had bē puryfyed in a fourneys And they ỹ were about hym felt an odour so swete as it had ben encence or precyous oyntment. Whan ỹ tyraũtes sawe that ỹ fyre myght not consume the body of ỹ glorious martyr/ that made the mynystres to approche/ and dyd them to smyte hym through the body w̄ a spere/ & than yssued out of the glorious saynt so grete haboũdaũce of blode ỹ it quenched the fyre. And whan the people sawe the myracle/ they departed haupnge moche meruayle that they dyd so moche cruelte to the frende of god. And w̄ this glorious martyr were xij. other martyrs martyred for to gete ỹ ioye of heuen/ the whiche graũte vs ỹ fader/ the sone/ & the holy ghoost. Amen.

Here folowyth the passyon of saynt Quyryace.

IN the tyme that Julyan ỹ apposta ta went for to fyght agaynst them of Perse/ he came in to Jherusalem & dyd do seche saynt Quiryace ỹ bysshop/ whiche of his frendes was called Judas/ but ỹ quene sayst Helayne after he was bapty sed dyd do call him Quiryace. And whan he was brought tofore Julyan/ he promysed to hym many rychesses & honours/ so that he wold do sacrefyce to ỹ ydoll of Jupyter/ & bycause Quiryace wolde not do it/ Julian cōmaũded to strayne hym on a benche/ & with a forke of yren he made to open his mouth/ & put in molte lede brennynge for to brenne his entrayles. Quiryace suffred it moche pacyētly wout makyng of ony crye lokyng alway vp towarde heuen/ & aboute two houres after whā they ỹ were there supposed he had bē deed he lyfte vp his voyce sayenge. Jesus fader eternal/ resplendaũt lyght whiche neuer may be extynete/ I blysse ỹ/ for ỹ hast made me worthy to haue particypacyō w̄ thy frendes/ therfore I requyre the that ỹ pryde & elacyō of this cuyl tyraũt may not ouercome me/ but ỹ thy puyssaũce alway conferme me in stedfast cōstaũce of fayth. And whā he had accōplisshed his oreyson Julian sayd to him. Quiryace loo how I let ỹ iangle/ I haue herde ofte suche wordes/ do sacrefyce to our Jupyter/ & than ỹ shalt do wysely. Thā Quiryace answered to him. I byleue & haue byleued hym ỹ is very god ỹ shall destroye the & thy pryde. Than Julyan dyd do brynge a crabat of copper/ & dyd do lay & stratche out ỹ body theron/ & put vnder it brennynge coles/ & dyd do strawe salt on the body/ & aboue ỹ dyd do bete hym with rodes/ to the ende that his bely & entrayles sholde haue the more payne and trauayle. And after they turned his bely towarde the fyre/ & bette his backe w̄ rodes. And than he with an hyghe voyce began to praye in hebrewe/ the tyraũt was moche admeruayled of ỹ grete pacience ỹ he had/ & did do shette hym in a lytel hous vnto the tyme that he had

deuysed of what deth he myght make hȳ to dye. And about.ij. yere after sayt Anne the moder of sayt Quyryace came to hym & exhorted hym to suffre pacyently for the loue of god. Anone ȳ mynistres of ȳ deuyl went & tolde it to ȳ tyraũt/the whiche cõmaunded ȳ she sholde be brought to hym. And whan he sawe ȳ she wold in no wyse do sacrefyce to ȳ ydolles/he cõmaunded ȳ she shold be hanged by the heeres. And as she henge he made to tere of all her nayles or vngles. And in this turment she was foure houres wout spekynge. Than Julyan sayd to her. What is this that they do to thyn vngles. And thã she answered to him. O houde out of thy wytte werker of all iniquite/yf ȳ haue ony greter turmẽtes gyue them to me/for I am all redy to fyght agaynst thy fader the deuyll/ouer whom I haue hope to haue victory by ȳ meane of ȳ name of Jesu chryst. Thã the tyraũt commaũded to take grete lampes brẽynge & set them to her sydes. The holy woman cryed vnto god & makynge her prayers she rendred vp her spiryte to our lorde. The chrystẽ people ȳ were there buryed her. After this Julyan cõmaũded ȳ Quiryace shold be brought tofore hym/& sayd to hȳ. Quiryace saye to me of what enchaũtementes & what euyll crafte hast thou vsed/by whiche it semeth that ȳ feleste no turment/& therfore ȳ wylte not do sacrefyce to the ydolles. Than Quiryace answered to hȳ. O cursed felon & indygne hounde that peruertest ȳ myght of god to enchaũtementes & euyll werkes/wherfore ȳ shalt be bette by woũdes celestyall. Than cõmaũded Julyan to make a grete pyt/& by enchaũtours dyd do assemble all maner of serpentes & venymous beestes/& dyd do put them in to the pyt/& after he made to cast ȳ holy man in the myddes of them/& as they threwe hym therin/he began to saye. Ryght swete Jesus I yelde to the graces & thankynges/for not onely in ȳ woldest ȳ verifye & applye ȳ prophecye of Dauid/but in vs that ben thy lytel creatures whiche thou hast created hast wylled to haue thy grace. For loo here it pleaseth the ȳ we go vpon ȳ serpentes/& that we marche & trede on the lyon & on ȳ dragon. And as he sayd so/Julyan commaũded to brenne all the beestes. Than a knyght called Amon sayd to ȳ emperour Julyan. O kyng out of thy wytte & wood how hast ȳ the wyl to put this mã to deth thyne enchaũtours & thy goddes whiche ben deceyuable may not make ȳ meruayles ȳ he dothe & in trouth/now forthon I am certayne ȳ the god of chrysten men is moche myghty. For whiche wordes Julyan cõmaũded to smyte of his heed. And as he was ledde vnto ȳ place for to be yheded/he began to saye. Jesu chryst whiche arte the god of Quiryace receyue my soule in peas/and so sayenge he stratched forth his necke & was yheded/& thus fynysshed his martyrdome. Julyan called Quiryace & prayed hym & exhorted ȳ he sholde renye ȳ crucifyxe. Than Quiryace answered hym. O herte peruerted/euyll & without pyte that seest no thynge/that woldest ȳ I sholde leue my god/whiche gyueth to me & to other creatures so many goodes/& ȳ I sholde become yll & semblable to ȳ. Thã Julyan was moche angry/& cõmaũded to hãge a grete cawdron of oyle vpon the fyre/whiche oyle was so hote that they ȳ were there about vneth myght endure ȳ fume ȳ yssued/& he commaũded to set sayt Quiryace therin/whiche entred therin in makyng ȳ sygne of ȳ crosse & sayd. Lorde Jesu Chryst whiche hast sanctyfyed ȳ flome Jordan/& hast gyuen to me ȳ holy sacrament of baptym by water/se now where I shal be yet baptysed in oyle. yet haue I the thyrde martyrdome to do by ȳ wasshynge of effusyon of blode/whiche I haue longe taryed fore. Than the tyraũt replenysshed of wrath & of yre more than tofore/cõmaũded that he sholde be smytten w̃ a sharpe darte in to ȳ brest. And as he was so smyttẽ he prayed god ȳ he myght departe out of the worlde

and than gaue vp his soule vnto our lorde whiche was the fourth nonas of Maye. This saynt Quiryace of whom we speke was the same Judas properly by whom saynt Helayne foũde the very holy crosse. And after that he was baptysed sayt Helayne recõmaũded hym vnto the bysshop of Jherusalem whiche was at that tyme whan ỹ sayd bysshop was deed/Helayne that than was in Jherusalẽ went to Rome to ỹ pope Eusebius/whiche ordeyned Judas to be bysshop of Jherusalẽ in chaũgynge his name & called hym Quiryace. To whome god gaue so moche grace ỹ he chaced awaye the fendes by his prayer. Saynt Helayne delyuered to hym many fayre gyftes for to distrybute & departe to the poore. And at the prayer & request also of her was made a fayre feest of ỹ Jnuencyon of the holy crosse. ¶ And ye ought to knowe that whan ỹ very crosse was foũden/& by ỹ vertue therof a deed man was reysed/the deuyl whiche is of all good enuyous was herd cryenge in ỹ ayre. O Judas by ỹ I am chased out & dymynysshed but I knowe well ỹ I shal be auenged agaynst the/I shall reyse another kynge ỹ shall renye ỹ crucyfyxe/the whiche by my coũseyle & by myn exhortement shal make the to suffre so many turmẽtes/that thou thy selfe shalt reny ỹ crucyfyxe. Thã sayd Judas to him. He ỹ properly hath power to reyse deed men/put ỹ in ỹ depe bottom of hell in fyre pdurable. Saynt Quiryace suffred martyrdome as sayd is for ỹ loue of our lorde/by whiche he hath goten the glory perdurable/the whiche he graũt to vs that suffred deth & passyon. Amen.

## ¶ Here foloweth the lyfe of saynt Thomas of Alquyne.

Saynt Thomas of Alquyne of ỹ order of the freres prechours was a ryght souerayne doctour/hygh & of noble lignage whiche was borne in ỹ realme of Cecyle. And tofore he was borne he was shewed by dyuyne purueyaũce/for in tho partyes there was an holy man in werke & in renome/whiche w̃ many other heremytes ladde a ryght holy lyfe/& all ỹ people had hym in grete reuerence/this holy man replenysshed of the holy ghoost came to the lady & moder of this holy childe not yet borne/& with grete ioye sayd to her ỹ she had cõceyued a sone. And she supposed that she had not cõceyued. Than the holy man said to her. Lady be ỹ glad for ỹ shalt bryge forth a childe whiche shall be called Thomas/& shall haue a grete name & renome through all ỹ worlde in scyence & in holy lyfe/& he shall be of ỹ order of ỹ freres prechours. All whiche thynges lyke as ỹ holy heremyte had sayd were accomplysshed in ỹ name of ỹ sauyour of ỹ worlde & to ỹ glory of his gloryous saynt. Whan ỹ childe was borne he was called Thomas by his right name. He had ỹ worlde & the vanite therof in despyte/& for to lyue in ỹ more holy & clene lyf he entred in to ỹ order of ỹ frere prechours/& after was drawen out therof by his bretherne/& was closed vp in a chambre in a toure two yere/& by cause ỹ by menaces ne fayre wordes his brethern myght not chaũge his good purpose ne reuoke it in no maner/they put in to his chambre a yonge damoysell to ỹ innocẽt childe for to subuerte his good courage/& anone he toke a brõde of fyre & droue the damoysell out of the chambre whiche was come to deceyue hiñ/& after that he put hỹ in humble prayers deuoutly beseechynge our lorde ỹ by his benygne grace he wolde alway maynteyn his chastyte. Anone as he had made his prayers two aũgels in meruaylous habyte appered to hym sayenge ỹ his prayer was herde of god/& they dystrayned hym by ỹ raynes sayenge. Thomas we ben sente to the by the cõmaundement of god/& in his name we gyrde the with the gyrdle of chastyte whiche shall neuer departe fro ỹ/ne shall be broken. The whiche gyfte was gyuen to hym of specyal grace/& was in hym so

fast & ferme that he neuer after felte pryckynge of his flesshe/ and so kepte hym as longe as he lyued/as it appereth here after in his lyfe. Whan he surmounted one of his aduersaryes with his mynystres. His good moder cõsyderynge & hauynge mynde of ẏ whiche ẏ good man had tolde to her/& shewed how he shold be of ẏ ordre of the freres prechours/and let hym to be ledde to them peasybly/notwstandynge ẏ tofore his bretherne wolde haue letted hẏ of the entrynge in to the ordre & of his studye. For whan he was receyued in to the ordre by consent of his good moder/he began to study/whiche was as swete to hẏ as is to the bee to make ẏ hony. And lyke as of ẏ bee the hony is multyplyed/ryght so in lyke wyse was by this gloryous doctour ẏ hony of holy scripture/wherof he made meruaylous bokes in theologye/logyke/philosophye natural/& morall vpon the gospels/in so moche that holy chirche through out all ẏ worlde of his holy scyence is replenysshed. And as he thus ꝓfyted he was sent to Paris. Thã his bretherne herde ẏ he sholde departe anone came after hym sayenge/that it apperteyned not ẏ a chylde of so grete lygnage as he was shold be in the ordre of mendycantes ne of trewandes/& all to rent his cote & cope/& wolde haue taken hym awaye from his good purpose. And whan he was restored to ẏ ordre to serue & gyue praysyng to our lord/he set all his entent to study in thynkynge on god whan he was in cõtemplacyon/ẏ his thought was replenysshed wt grete ioye. For many tymes where as he was in a secrete place & set all his entẽt in prayer/he was seen lyft vp many tymes wout ayde of ony thynge corporall. This than is well an holy doctour. For thus as he set not his thought in this worlde/he set al his herte & his thought toward god and was enhaũced as he ẏ had not had no flesshe ne bone ne ony weyght. We rede ẏ the blissed doctour disputed/redde/or wrote/or argued/or dyd some other vertuous thynge/& after whã his prayer was past anone he had in his mouthe ẏ whiche he sholde dyspute or wryte/as yf he had tofore lõge studyed in many bokes/all whiche thynges he shewed secretely to his felawe named frere Raynolde. To whome pryuely he shewed all his other secretes as longe as he lyued/& wold ẏ none other sholde knowe it/to the ende ẏ the vaynglorye of the worlde sholde not surpryse hym For ẏ scyence that he had was not of humayne study/but was of ẏ admynystracyon dyuyne by ẏ prayers & seruyce that he dyd to our lorde. This holy man is thã as Moyses was/whiche was gyuen to ẏ doughter of Pharao. For lyke as he was taken out of ẏ see & saued & rendred vnto ẏ sayd doughter. Ryght so the sayd blyssed doctour (notwstandynge ẏ he was borne of grete lygnage of ẏ erle of Alquyn) was by ẏ purueyaũce of god rendred to his moder holy chirche/and cast out of ẏ flode of this worlde/& enhaũced & nourysshed by the pappes & mamelles of the scripture of holy chirche. And lyke as Moyses made many meruaylous sygnes tofore ẏ chyldren of israel/in lyke wyse hath this blyssed doctour & his scyence & blissed doctryne in destroyenge errours hath alwaye preched veryte & trouth. ¶ And his holy lyfe wytnesseth as on a nyght this gloryous doctour was in his oreysons & prayers/ẏ blissed apostles Peter & Poule appered to hym & enduced hym in holy scripture/in especyally of ẏ prophecye of prophetes all entyerly and hooly. This than is an holy doctour to whome the chaũceler of heuen and the doctour of dyuyne scripture haue opened the gate/& he ẏ was rauysshed to heuen hath shewed to hym ẏ secrete of all the veryte. And thus this blyssed doctour is taken from ẏ worlde & made bourgeys of heuẽ/he beynge yet in ẏ erth. ¶ On an other tyme as he was in the couent of his ordre at Naples beynge in ẏ chirche in deuoute prayers/he was enhaunced & lyfte vp frõ ẏ groũde ẏ heyght of two cubytes

and more. Than a frere ẏ sawe him was moche abasshed ⁊ admeruaylled / ⁊ after was herde a clere voyce of the ymage of ẏ crucifyxe / tofore whome ẏ holy man was turned ⁊ made his prayer / ẏ whiche voyce sayd vnto hym. O Thomas ẏ̈ hast writen of me / what rewarde wylt ẏ̈ haue for thy labour. Saint Thomas answered to hym. Lorde I wyll none other rewarde but thy selfe. For he hymself wrote in his tyme ⁊ made the seruyce ⁊ offyce of ẏ precyous sacrament of ẏ awter / ⁊ for as moche as on a tyme a questyon was moued amonge ẏ scolers of Parys / how ẏ accydens myght by ryght be wout subgecte / ⁊ hereof made they doubte / ⁊ determyned all hooly vnto ẏ whiche the gloryous doctour shold saye / whiche thinge he clerely shewed to them / ⁊ for so moche as sayd is that ẏ demaũde or questyon was moued of our lorde / it was gyuen to vnderstande of the ende of his lyfe whiche was nygh And as he was sent for of ẏ pope Gregory the tenth he went by champayn in ẏ realme of Cecyle he began to be seke / in suche wyse ẏ he lost entyerly his appetyte / ⁊ in passyng by ẏ abbey called Fosse neuue of ẏ ordre of cisteaus / he was prayed gretly of the monkes ẏ it wold please hym to come to theyr abbey. His sekenes began to encreace from daye to daye / ⁊ yet notwstandynge his maladye he cesed not to sowe ⁊ sprede his holy doctryne of dyuyne scripture ⁊ sapyence / ⁊ than he was prayed of the mõkes for to expowne to them ẏ canticles. And ẏ tyme it happed ẏ in ẏ monastery was seen a sterre thre dayes tofore his deth in maner of a son / wherof they were abasshed what it might sygnefy. But certaynly it sygnefyed ẏ the holy man sholde departe out of this world win thre dayes ⁊ ẏ appered well. For whã the holy man was deed ẏ sterre was no more seen / ⁊ it was in ẏ yere of our lorde a. M. CC. liiij. And anone broder Raynold his felaw witnessed in trouth parte sayenge ⁊ opẽly prechyng ĩ this wyse. I frere Raynold haue herde many tymes ⁊ now ẏ confessyon of this gloryous doctour / ⁊ haue alway foũde hym clene ⁊ pure as a chylde of. v. yere of age. For he neuer cõsented ne had wyll in mortall ne deedly synne / ⁊ it is not to be forgoten what meruaylous tokens were shewed whan ẏ blyssed doctour shold departe out of this world / ⁊ of ẏ entre of the perdurable felycite whiche was graũted to him. For a frere moche deuout sawe in the houre of his deth the holy doctour redyng in ẏ scole / ⁊ saynt Poule entryng in to hym / ⁊ saynt Thomas demaũded him yf he had had good ⁊ true vnderstãdynge in his epystles. Thã saynt Poule sayd to hym ye / as good as ony creature lyuyng myght haue / ⁊ aboue ẏ saynt Poule sayd to hẏ. I wyll that ẏ̈ come w̃ me / ⁊ I shall lede ẏ to a place where ẏ̈ shalte haue of all thynges more clere vnderstãdyng. And it semed to ẏ frere ẏ sayt Poule drewe saint Thomas out of ẏ scole by his cope / than this frere begã to crye sayenge. Helpe bretherne / for frere Thomas is taken frõ vs And by ẏ voice of this frere ẏ other freres awoke / ⁊ demaũded ẏ frere what he had seen. Thã he tolde to thẽ ⁊ expowned this sayd visyon / ⁊ ẏ freres made inquisycyon of ẏ trouth / ⁊ foũde ẏ it was so as ẏ frere had said / for in ẏ same houre ẏ ẏ frere had so cryed / the holy doctour departed out of this worlde. And lyke as he had had in diuyne sapyence ⁊ science a doctour ⁊ techer ryght so in his passyng he had a leder vnto ẏ glory perdurable. And lõge after that he was put in his sepulture / the monkes doubted that ẏ holy corps shold haue ben taken awaye agaynst theyr wyll. For the glorious doctour he cõmaũded ẏ his holy body shold be borne to Naples for as moche as he was of ẏ place / wherfore ẏ monkes trãslated his body frõ one place to an other / wherfore ẏ pryour of ẏ abbey was in ẏ nyght greuously repreued in a visyon of saynt Thomas. The pryour whiche doubted ẏ iudgement ⁊ sentence dyuyne / cõmaũded that ẏ body of the saynt sholde

be remysed in ỹ place that they had taken it fro. And as soone as the sepulture was opened/there yssued so grete & so swete an odour/ỹ all the cloystre was replenysshed therwith/& it semed not ỹ ony body had ben buryed there/but it semed ỹ there had ben all maner of spices/whiche body they foũde all hole in all his membres. The habyte of his ordre/his cope/his scapulayre & cote were all without ony euyll corrupcyon. And the odour of his precyous body and his habyte were swete smellynge by euydent wytnesse. viij. yere after ỹ he was translated/& the body was translated all hole. Our blyssed lord hath honoured his blissed saynt w̃ many meruaylous signes & myracles/by his benefeytes & merytes he hath reysed some fro dethe/& some fro wycked spirytes & fro ỹ puyssaũce of the fende/and many from dyuerse maladyes haue ben brought to helth by the grace of god & the merytes of his glorious saynt.

¶ We rede also ỹ there was a frere moche deuoute called broder Alberte/whiche on a daye was moche deuoutly in prayers tofore the awter of ỹ virgyn Marye/and two reuerend persones meruayloully shynynge appered to hym/ỹ one of ỹ twayne was in the habyte of a bysshop/& ỹ other in the habyte of a frere prechour/whiche had a crowne on his heed roũde besette w̃ precyous stones/& aboute his necke two collers/one of syluer/another of golde/& on his brest he had a grete stone/whiche of his bryghtnes cast out many rayes of clerenes & enlumyned all the chirche. His cope that he had on was full of precyous stones/his cote & scapulayr were all shynynge of whytenesse. Whan ỹ frere sawe this syght/he meruayled moche. Thã he that was in ỹ habyte of a bysshop sayd to hym. I am Austyn that am sent to the/to the ende that I shewe the glory of broder Thomas of alquyne/whiche is in heuen in glory like vnto me/but he precedeth me in ỹ ordre of virgynite/& I hym in dignite pontyfycall. Many other sygnes & myracles hath our lorde shewed vnto the honour & glory of his glorious saynt/saynt Thomas/whose merytes be vnto vs aydaunt and helpynge. Amen.

¶ Here foloweth the lyfe of saynt Gayus.

That tyme whan Dyoclesyan and Maxymyen regned emperoures Gayus ỹ was pope of Rome called & made to assemble all ỹ chrystẽ people togyder & sayd to them. Our lorde hath ordeyned two degrees or states to them ỹ byleue on hym/that is to wyte/confessours & martyrs/& therfore yf some of you be ferefull and in doubte ỹ they shal not mowe suffre martyrdom/let them euer haue true and very confessyon/& be stedfast in ỹ fayth/& go must they with Cromacyen & Tyburcyen for to saue themselfe/& they that are wyllynge for to abyde w̃ me within this cyte/in ỹ name of god let them abyde. For the separacyon of ỹ persones in ferre coũtrees/may not separe that ỹ dyuyne charite hath assembled. Than escryed to him Tyburcien sayenge. Holy fader I beseche the that ỹ leue me not to turne my backe feryng ỹ persecutours/for to me it shal be grete ioye & confort to suffre bodyly deth for to gete and enioye lyfe eternall. Whan saynt Gayus sawe ỹ fayth of Tyburcien & his constaũt courage/he began to wepe for ioye. There abode with hym Marcellyen/Marke/theyr fader Transquylyn/Sebastyen/Tyburcyen/and saynt Nycostrate with hym his broder Castore & his wyfe zoe/also Claudyn and Victoryn his broder/with them his sone Symphoryen The bisshop ordeyned vnto dekens saynt Marke and Marcellyen/and made preest Transquylyn/he ordeyned saynt Sebastyen defensour of the chirche/& the other he ordeyned & made subdekens/nyght & daye they were in grete deuocyon/fastynge/weppynge/and sayenge theyr prayers and dreysons/and deuoutly prayed our lorde that of his benygne grace he wolde

make them able & worthy to be accompanyed with the martyrs by very pacyence & there by theyr prayers many one were heled of theyr sekenes/many a blynde persone was restored of syght/& many enemyes or deuyls were put fro many a creature. So as Tyburcyen yede thrōugh ȳ towne he sawe a man that was fallen frō hye vnto lowe/in so moche ȳ he was all to bursten & broken of all his membres/and men wold haue made his graue for to burye hym. Soone Tyburcien approched & begā to saye Pater noster ouer hym fayre & softly/& incōtynent after he was hole/& rendred hym in to good helth to his parentes. And soone after he had him alyde fro the people/& cōuertysed & baptysed hym. So as zoe was deuoutly in orysons and at her prayers she was taken & ledde by the paynyms to a statue of Mars for to haue cōstrayned her to do sacrefyce to ȳ ydolles She than answered. ye wyll cōstrayne a woman for to do sacrefyce vnto the statue of Mars for to shewe that your Mars deliteth & taketh his pleasaūce in women/& how be it that he may do his wyll of the shamefull Uenus/neuerthelatter he shall not haue the victory of me/for I bere the victory of me at my forehed. Than she was taken and ledde in to a prysō ryght derke & moche obscure/& there she was. v. dayes wout syght of ony lyght/without drynke & without meet/& wout the syght & heryng of ony body/but onely of hym ȳ had closed or shette her therin/who often sayd to her/by famyne or by faute & lacke of meet ȳ shalt dye here in tenebres or derknes/yf thou sacrefye not vnto our mighty goddes. The syxth daye she was had out of prysō/& hāged she was by her heeres to an hygh tree/& vnder her they made a smoke of dongue & of ordure or fylth whiche rendred an horryble stenche/& by this turmēt of martyrdome she expyred & rendred her soule vnto our lorde/confessynge euer his ryght holy name. After ȳ tyraūtes toke the holy corps/& at the necke of it they henge a grete stone/& cast it within the ryuer of tybre/to ȳ ende ȳ the chrysten men sholde not take it to make of it a goddesse. And after ȳ she had thus receyued her martyrdom/she appered before saynt Sebastyen/& recoūted to hȳ how she had suffred martyrdome for ȳ loue of our lorde The whiche thynge as saynt Sebastyen reherced it vnto his felawes/Transquylyn escryed & sayd. The women preceden vs to the crowne of glory/why lyue we so longe. On ȳ seuenth day after this Trāsquylyn alone hye & publyke began to denoūce ȳ name of god. And anone he was taken & cast wt stones. And whan he had rendred his soule to god/he was cast in to the water of tybre. And as Nycostrate & Claudyn with them Castory/Victoryn & Symphoryen were aboute to haue out of the ryuer of tybre ȳ bodyes of ȳ martyrs they were taken & ledde vnto ȳ prefecte or iudge Fabyen/whiche inuyted them to sacrefye vnto the ydolles by the space of. x. dayes/one tyme by thretenynges/an other tyme by fayre wordes/wenynge to haue brought them to this ydolatrye/but euer they were stedfast & constaunt in ȳ fayth/whiche Fabyen whan he sawe them so constaūt/he yede & tolde it to ȳ emperour/& the emperour cōmaunded ȳ they sholde forthwt be turmented by dyuerse turmentes. But whan he sawe theyr stedfast byleue/he cōmaūded ȳ without delaye they shold be cast in to ȳ myddes of ȳ see. Anone Fabyen for to accomplysshe the cōmaūdement of ȳ emperour/made to be hāged at the necke of eche one of them a grete stone and thrown they were vnto ȳ bottom of the see. There were consummed or ended theyr martyrdom flourysshyng as lyues before god/in sempiterna secla. Where we all may haue parte. Amen.

## Here folowyth the lyfe of saynt Arnolde byssshop.

Saynt Arnold was fader of Peppyn & graūt fader of Charles the grete

as a doctour recoũteth named Peter Damyen/& helde a duchy in lorayne/whiche dyd put fro hym all worldly affeccyons/ as rychelles/wyfe & chyldren/and haunted the deſertes for to lede a ſolytary lyfe. ¶On a daye as he paſſed ouer the ryuer of Meuſe/& ỹ he was about the myddes of the brydge where ỹ water was more deper than in ony other place/ he toke a rynge that he had & caſt it within ỹ water/sayenge. Whan someuer I ſhall receyue and haue agayne this rynge/than ſhall I byleue ỹ I ſhall be aſſoyled of all my ſynnes/& after from thens he departed & went in to a deſerte/where he was longe tyme as deed to ỹ worlde & lyuyng with god. In ỹ tyme dyed the byſſhop of Mets & happed that saynt Arnolde was choſen for to be biſſhop there. So than on a tyme as he abſteyned hym fro etyng of ony fleſſhe/as he euer dyd whyle that he was in the deſerte or wode/was preſented vnto hym a fyſſhe/& as his coke dreſſed & ſlytted it/ he foũde within his bely the ſayd rynge/ & yede & ſhewed it to the holy byſſhop/wherof he was ryght ioyfull & gladde/& ye ought to wyte that fro the place where the holy man had caſt ỹ ſayd rynge in to the water vnto the place where the ſayd fyſſhe was preſented to hỹ was .xxiiij. myle by water. And whã the holy mã aduyſed hym & that well he knewe for certayn ỹ ſayd rynge/he thanked god of it ỹ he gaue to hym knowlege of ỹ remyſſion of his ſynnes. From thens forthon euer fro better vnto better deuoutly & by holy perſeueraunce he entended to ſerue our lorde/ & yet as now is the ſayd ringe wĩ the palays of Mets/men may be meruayled & meruaylynge to magnyfye & prayſe god/how in this preſent lyfe they may not lyue wout perylles/but he is borne in a good houre ỹ acquyreth graces of god/ & that maketh iuſtyce on his owne fleſſhe as longe as he is lyuynge in it. I ſaye this bycauſe of this holy man ỹ was at ſo good an houre borne/ ỹ ſo moche of graces he gate & acquyred towarde our lorde/ ỹ he was certefyed & enſured of the remyſſyon & pardon of all his ſynnes as tofore ye herde ſaye. Soone whan he was poſſeſſyng his byſſhopriche/he dyd dyſtrybue & departed to ỹ poore ſo moche & ſo largely of his owne goodes/that the poore folke came thider fro ferre coũtrees and cytees for to be coũſeyled & helped by almes. He was alſo belyly tendyng to all good werkes/& in eſpecyall to receyue religyous folkes/monkes and poore pylgryms/ he hymſelfe waſſhed theyr feet/ he clothed them of newe/ & to them gaue ſiluer ynough to paſſe on theyr waye/as ſoone as other newe came/he was as redy to helpe them as he was before for the honour & reuerence of god. In watchyng in faſtynge/in deuoute prayers & in orey ſons he ſpent euer the tyme/none myght not well reherce ne tell ỹ grete abſtynences that he made. For whã he had faſted the ſpace of thre dayes he was content to haue a lytel breed made of barley & a lytel water/ & euer ỹ moſt ſecretly ỹ he coude he ware vnder his clothes ỹ hayre/ in ſo moche that by force of abſtynẽce he ryght gretly had made lene his fleſſhe. ¶On a tyme durynge the thre dayes whiche he faſted he dyd do make a proceſſion/wher at many creatures were/whiche moche deuoutly prayed/& ſo as ỹ proceſſyõ was in doynge/there was a woman turmented & ſore vexed of ỹ deuyll that began to crye lowde & hygh. Whan the holy man ſawe this woman he made the ſygne of the croſſe ouer her/& ſoone after ſhe was delyuered fro ỹ enemy that ſo turmented her. ¶In the tyme of Dagoberte kynge of fraunce/ſo as he was wĩ his palays a lepre came there that began to crye after the holy man/& demaũded meet & clothynge. Soone cõmaũded the holy man that he ſholde be ledde home/and ſo as he mynyſtred & toke to hym ỹ was nedefull

and necessary to hym/he dyd demaũde of hym yf he were baptysed/for he was of barbarye. Than answered the lepre to ỹ holy man. Alas syr nay/for I that am a poore creature haue not foũde none that hath gyuen to me the precyous gyfte of baptym. And anone the holy man baptysed hym/and incontynent after that his sekenes lefte hym & departed fro his body/& so he that before had ben a synner & sore seke by the meryte of the holy man was lefte & made hole bothe of body & of soule. ¶ On an other tyme a man named Noddo whiche was dr̃ke & full of wyne began to mocke & disprayse the holy man sayenge that he was not the man of god but that he was full lusty and redy to all delices/wherfore it happed that so as he and his sone went to bedde/sodeynly by the wyll of god theyr clothynge were all aboute on a fyre & began to brenne. Than they cryed & called for water/but the water dyd nought to it/so that the fyre toke on theyr shertes towarde the genytoyres and from them they myght not haue of theyr clothes/& whan they sawe that no remedy they myght put to it/they yede out of theyr chambre & began to lay them selfe as swynes downe in to the ordure or fylth & in to foule & stynking waters/but al this auailed them nought/for fro more in to more theyr genytoyres dyd brenne. And so as I byleue at ỹ same houre was verifyed that/that our lorde sayd by the mouth of Dauyd the prophete sayenge. Detrahentẽ secreto primo suo/hũc persequebar. That is to saye. Those that secretely blamen & dispraysen theyr neyghbours/them shall I pcecute. That same Noddo dyed in this estate & knowleged his synne/& so dyd his sone by ỹ sayd sentence. ¶ So as the holy man was perseuerynge in vertues for to kepe & eschewe the vaynglory of this worlde/he departed fro the cyte & went to a place not ferre fro it/where he dyd do make a lytel hous & made hyselfe to be closed & shette therin and there he was cõtynually in prayers & orysons lyftynge his handes towarde heuen. ¶ It happed by aduenture that ỹ fyre toke the hous of ỹ kynge/& so moche it grewe that the houses there aboute began to brenne fast. Sodeynly the people were moued whã they sawe that all the cyte was esprysed on a fyre & flambe/and they yede forthwith to the cell of the sayd holy man/where he was deuoutly in his orysons and prayers as he was accustomed to be. Anone one that was called Romancius toke hym by the hande & sayd. Ryse thou fro hens man of god/to ỹ ende that this fyre cõsume ne dõmage the not with the cite. Than the holy man answered/I wyl not departe/but lede me nygh the fyre/& yf god wyll ỹ I shall be brente I am in his handes here as I am. Thã they of the cyte came with hym hande in hande vnto the fyre. And after cõmaũded that eche one of them shold fal in prayers And whan the holy man had made his prayers they rose vp all/and than he lyft vp his handes and made the sygne of the crosse/and than anone the fyre quenched and made after no maner of dõmage. And after that houre one of his brethern sawe in a vysyon towarde heuen the sygne of the very crosse in a maner of a flambe/& at the other syde he herde a voyce ỹ sayd. Seest thou this crosse/by that hath the bysshop Arnolde delyuered ỹ cyte fro fyre this nyght. After this saynt Arnolde relynquysshed and lefte the worlde all entyerly and wente in to a deserte amonge the wylde beestes/where he made a lytell hous with some monkes that were dwellynge there/where he helde hỹ euer in holy medytacyons & dyuyne prayesynges. And whan ony poore people came thyder/he frendly receyued and serued them/theyr hosen he pulled of/theyr feet he wasshed/& made clene theyr shone/& also moche benygnely he made theyr bed

des/& made theyr meet redy/& so he was bothe coke & bisshop togyder/hongre and thyrste suffred he many tymes/so that he might of his owne meet fede his felawes and set aparte all precyous raymentes/& moche dere he helde ꝑ hayre ꝑ was rough & harde. In these two good dedes doynge the good man rendred his soule to god/& after his obsequye done/the bysshop his successour that had to name Goercius assembled togyder grete cõpany of people/two bisshops & many clerkes also/and all togyder they came in to the deserte. And whan they came vnto the place there as the corps was/sayeng vigyles moche solempnely/& after they toke the corps and bare it awaye with grete honour & reuerence vnto the cyte. And as they came to a ruysel or chanell & wolde haue passed it it happed that they whiche bare ꝑ corps behynde fell down (but as I suppose the aũgels sustayned the corps in ꝑ ayre) for they that bare it before yede ouer & letted not/& they ꝑ were fallen had no harme/but stode vp anone & bare ꝑ corps agayne as they dyd before. ¶ In the tyme that this holy man was on lyue there was a man ꝑ lyued moche lecherously/the holy man repreued hym many tymes therof/and prayed hym that he wolde leue that lyfe & do penaũce/or that he sholde dye in that state. It happed so that as the holy corps was borne to the cyte/and as they passed through the sayd mannes groũde the same holy corps at the entre of ꝑ sayd mannes groũde stode styll/in so moche ꝑ they that bare it coude not moue it from thens/wherfore the bysshops/ꝑ preestes the clerkes/& all the people ꝑ were there were moche ameruayled & sore troubled/also bycause ꝑ the nyght was nygh/and they wyst not where they myght be lodged. Than a duke that was in ꝑ company named Noddo sayd thus to them/ye se how he refuseth to entre vin ꝑ groũde of this synner/my towne is here nye/I coũseyle that we returne thyder for to abyde & rest vs there all ꝑ nyght. For also we ne haue here what to fede this people withall/for of all prouysions or store I ne haue but a lytell bere vin a lytell vessel/& a lytell breed/yf it pleased to god & to the holy corps that we might be there or the nyght come. And how be it ꝑ ferre away it was thens/neuertheles by the wyll of god they were there ryght soone/& them semed that ꝑ holy corps bare hymselfe/& namely ꝑ they were borne thyder/where they came by daye lyght. And than sayd Noddo to them. I praye to sayut Arnold that by his grace he wyll fede vs all this night/for well I wote that at his prayer we shall haue all ꝑ to vs nedeth/& soone with that lytell drynke & breed that they had by the grace of god and of the sayut they were all fedde & satysfyed ꝑ nyght/& yet moche remayned of it bothe of drynke & of breed. On the morowe nexte with grete ioye they walked and bare the holy corps in to ꝑ cyte/they of ꝑ cyte also came to mete ꝑ corps in procession with grete reuerence/as he ꝑ had ben theyr pastour or guyde of theyr soules/whiche of longe tyme they had not seen/and moche reuerently they buryed ꝑ holy corps in ꝑ chirche of ꝑ apostles. ¶ A woman that had to name Jule whiche of lõge tyme had lost her syght/came to the sepulture of sayut Arnolde/and feruently her prayer there made by hym recouered her syght. ¶ An other woman on a sonday wrought/god punysshed her. For her two handes were stycke & conterfayte/she came in to ꝑ chirche where the holy corps lay/& besought the sayut w̃ faythful herte sore weppynge & anone recouered helth. The solempnite of this glorious sayt is celebred the .xbij. daye of the kalendes of August in the honour of god that lyueth/& without ende regneth in seculorum secula. Amen.

¶ Here foloweth ꝑ lyfe of sayut Turyen.

Saynt Turyen was archebysshop of Doll in lytell brytayne / & was borne in a towne nygh to ẏ sayd cite / where was a chirche. His fader & his moder were yssued of noble lygnage. In ẏ tyme a mā of holy lyf / cōfessour & frende of god was archebysshop of ẏ sayd cyte / & was named Samson. So than as ẏ vessell of holynesse / ẏ is to wyte Turien ẏ yet was but a childe of age / but he was by vertue of ẏ holy ghoost fylled with grace / relynquysshed & lefte for the loue of our lord all his parētes whiche were of grete estate / & the fayre lyuelode also ẏ he sholde haue & came in to ẏ cyte of Doll towarde saynt Samson. Whan saynt Samson sawe hȳ he ordeyned & set hym to kepe his kyen & other beestes. This prefygured he to hȳ gladly / signefyenge ẏ he shold be in tyme to come pastour or guyde of ẏ shepe of our lorde whan he shold receyue ẏ dignyte of archebysshop. And in this estate kepyng the beestes esprysed of ẏ loue of god & not of no thynge humayne / he dyd call euery clerke ẏ passed before hym / & prayed hym that he wold wryte some lettres win a lytell payre of tables ẏ he had for to lerne & knowe them. Whan he began to knowe well ynough his lettres / it pleased our lorde ẏ he sholde lerne & knowe the arte of grāmer / & so moche of grace gaue god to hym ẏ he had a melodyous & fayre voyce at chirche more than ony of his other felawes / & so as by many a tyme his voyce pleased moche to ẏ archebisshop / he receyued & toke hym styll wͭ hym / & of hym he made as of his owne adopted sone / & moche endeuoyred hym to make hȳ to lerne the diuyne scripture / & swetely gouerned hym. So moche grewe & fructyfyed the chylde in resplendour or lyght of all good vertues by good doctrines & examples / ẏ the sayd archebysshop ordeyned hȳ mayster of ẏ clerkes of his chapell. The wele of this chylde Turyen multyplyed euer fro better to better in ẏ loue & grace of our lorde. The archebysshop saȳt Samson ẏ as thā was olde / cōsyderynge ẏ holy lyfe that Turyen ledde / the good vertues of whiche he was fylled / & ẏ he was in age perfyte / ordeyned hȳ archebysshop in his place / & namely he yet lyuynge wolde se hȳ to be possessour of ẏ dignite of archebisshop / & so whan by ẏ cōsecracyon dyuyne he was chosen to the sayd dignite / all the people made ioye therof / for well they perceyued ẏ he was full of the grace of god. On a tyme as he lyft vp his eyen towarde heuē / he sawe a wyndowe wyde open & the aūgels in paradyse ẏ bare the arche of ẏ testament of god / & thā he sayd to all the people. I se heuen open & the aūgels beryng ẏ arche of god / & yet I se our lord Jesu chryst syttyng on his tribunal. And whan the people had herde hym / they altogyder bothe more & lesse / began of one voyce / of one herte / and of one mouth to prayse / to gloryfye & to magnifye ẏ name of our lorde / & fro ẏ tyme forthon they honoured more the holy man than they had done before. The holy mā thā cōmaūded that a crosse shold be made of wode / dressed & set in ẏ same place where he sawe ẏ foresayd visyon. ¶ On an other tyme as he preched nygh to a chirche called carny frut before a crosse made of stone / where as moche people was assembled to here his predicacyon / ẏ whiche crosse had ben somtyme made in ẏ honour & reuerēce of our lorde Jesu chryst / & of ẏ gloryous archaūgel saint Mychael / on whiche crosse somtyme he descended fro ẏ sholdres of ẏ sayd archebisshop. ¶ It happed ẏ a yōge mayde deed was brought thyder for to be buryed / the whiche by his prayer at ẏ request of the people was reysed to lyfe. Of thystory of this gloryous saint I ne may fynde more of it. But we all shall praye to hym that towarde our lorde he wyll be our good intercessour & frende. Amen.

¶ Here foloweth ẏ lyfe of saynt Fyacre.

Saynt Fyacre ẏ gloryous heremyte made many vertuous dedes in the terrytory or coũtree of Meaus in the proteccyon of saynt Pharon ẏ tyme bysshop of ẏ cyte of Meaus/many myracles nedefull & necessary as than he made in this worlde as the legende of ẏ lessons of his faytes shewen clerely ynough/& to ẏ ende ẏ this present narracyon ẏ maketh of it mencyon be not to moche ꝓlonged/& that the lyfe of saynt Fyacre and of saynt Pharon assembled togyder may appere to them that shal rede it. It is good as to me semeth ẏ at this begynnyng I make mencyon of the excellẽce of saynt Fyacre/how for the loue of our lorde he lefte his coũtree/bothe fader and moder & all his goodes/& came in to ẏ partyes of fraũce. ¶ In that tyme that the gloryous saynt Pharon lefte & relynquysshed ẏ worldly knighthode/and that he was ordeyned & made bysshop of Meaus/the same monke named Fyacre of the nacyon of scottes beynge in his countree & moued by deuocyon to serue our lorde streytly/departed with suche felawshyp as fortune gaue to hym & came to Meaus in fraũce/where he prayed the holy bysshop there that he myght dwell vnder his ꝓteccyon. Whan Pharon had herde his demaunde/ryght gladly he accorded to it/and as a pyteous pastour graũted that Fyacre sholdꝫ dwell with hȳ after his owne pleasure as lõge as he woldꝫ. Whan the heremyte Fyacre had impetred his petycyon or demaũde/he yede & cast his syght lowe towarde the erth/& onely with all his herte & thought and without spekynge made his prayer to god/that of his grace he wolde haue pyte on hym/& so feruently he besought & prayed ẏ his face rendred grete droppes of water/& was ouer reed & sore chafed. And whan ẏ blyssed saynt Pharon sawe hym in suche estate/he began to be amer uayled/& wende that he was agreued of some thȳge/& anone he called to hym one of his seruaũtes and sayd to hym. Go to yonder man & make hym come secretely to speke with me. The messenger dyd as to hym was cõmaũded/and ledde saynt Fyacre to ẏ bysshop/whan he was before his presence the holy man Pharon full of vertuous thoughtes/to the ende ẏ better he myght declare his intencyon/sayd to Fyacre in this maner. My broder I requyre the that thou wylt put fro the this sorowe and heuynesse whiche is in thyne herte/to the ende that ẏ mayst better receyue my wordes. Than sayd saynt Fyacre to hym. Reuerend fader yf thou wylt haue pyte & compassyon on me thou shalt mowe make me to cease this heuynesse at thy cõmaũdement/but to the ende that ẏ mayst ẏ better vnderstãde myn answere procede forth on thy demaũde. Than the ryght reuerende bysshop Pharon beholdynge on Fyacre sayd to hym. Fyrst my ryght dere broder I requyre of the to tell me in what londe thou were borne/& the cause why thou departest fro thy coũtree Also where thou art boũde for to go/and what thy name is. Ferthermore yf ẏ haue nede of coũseyle of wordes/or of other thynge that I may do/I call god to my recorde ẏ ryght gladly I shall endeuoyre me to fulfyll it. Saynt Fyacre than knelyng rendred to hym thankes & mercyes & after sayd to hȳ. My fader & my moder engendred or begate me in an yle of scotlonde named Hyrlonde/& for as moche ẏ I desyre to lede my lyfe solytaryly/I haue relynqued & lefte my londe & my parentes/& I do seke a place for to lede my lyfe heremytyke & solytaryly/& by my ryght name I am called Fyacre/& therfore mekely I beseche thyn hygh & ineffable paternyte/that yf there be in some parte of thy bysshopriche a lytel place win a wode where I myght vse & employe my lyf in prayers and in oreysons/that thou wylt not dyfferre to me the graũte of it. Whan saynt Pharon herde this/he was therof

ioyfull & gladde / & sayd to saynt Fyacre. I haue a wode ferre ynough from hens whiche is win our owne herytage / & is called by ẏ folke of ẏ coũtree brodyle / the whiche wode as I suppose is couenable for to lede lyfe solytary / & yf it be so ẏ thy desyre is to se it / let vs two go thyder togyder for to beholde & se ẏ place. Thã answered saynt Fyacre. So as thy paternyte cõmaũdeth / I desyre ẏ it be done anone Than ẏ pyteous & holy bysshop as soone as he myght ledde Fyacre vnto the right desyred place / & whan they were comen thyder / saynt Pharon sayd to saynt Fyacre. My broder this place is belongynge to me by myne owne herytage comynge fro myn auncestrye / & yf it seme to ẏ good and pleasaũt for to dwell and abyde in / as moche of it as behoueth to the deuoutly & with good herte I present it to the / & full gladly I gyue it to the for to do withall thy good pleasure / & whan thus he had graunted & sayd / Fyacre fell to his feet / & for grete ioye wepyng rendred to hẏ graces & thankynges sayenge. O ryght blyssed fader ẏ same place onely of syght pleaseth me & delyteth ryght gretely / for it is an holy place & ferre fro abydynge of ony folke. After these wordes they toke theyr refeccyon or fode of nouryture dyuyne / & soone after returned togyder vnto ẏ cyte of Meaus / & on ẏ morow nexte saynt Fyacre toke his leue of saỹt Pharon / whiche gaue hym his blessyng. And whan saynt Fyacre had receyued it / he departed and went to ẏ place beforesayd / where he foũded a chirche in the honour & reuerence of our blyssed lady / & beyonde it a lytel way thens he buylded a lytel hous wherin he dwelled / & there herberowed ẏ poore that passed by. Than whan he had done & accomplysshed all ẏ to hym semed necessary for ẏ tyme. This very frende of god Fyacre contynually without cese laboured & watched in to ẏ seruyce of our lorde Jesu Chryst / & euer in good vertues fro better to better multyplyed / and moche vyctoryously agaynst his aduersary ẏ enemye resysted / & agaynst his flesshe / & that ẏ he had ryght hertely to the poore gaue and distrybued / yf some were that tyme that had lost theyr strength / or ẏ were dombe / deef / coũterfeyted / blynde / or vexed with the enemye / or of what someuer sekenes that it had be / they al came or made them to be borne vnto this holy man / & anone after ẏ he had layde his hande on them / by the grace of our lorde & by his prayers they returned homeward as hole as euer they were / and in suche wyse floured the odour of the renome of the myracles that our lorde shewed by hym through all the bisshopryche of Meaus / that they began all to haue grete hope in his suffrages & prayers. ¶ Amonge all other thynges it happed ẏ an holy man named Chillenus borne in scotlonde ẏ was come fro Rome as a pylgrym / & was arryued within ẏ terrytory or coũtree of Meaus / whan he herde speke of the good renome of ẏ holy man Fyacre / he anone went towarde hẏ And saynt Fyacre moche benygnely receyued hym. And whan he vnderstode ẏ they were bothe of one londe / & by affinite of blode nygh parentes / instaũtly prayed hym that he wolde abyde with hym certayn dayes / whiche Chillenus accorded to it / & as they were togyder / & that they had reherced the extraccyon of theyr parentes / & spake of the swete sentences of holy scriptures / wherẅ they nourysshed and fedde themself by the grete ioye that they toke whan they spake of it. They recõmaunded eche other to our lorde / & toke leue to departe one fro an other. And for certayn the renome of hym grewe so moche & flewe so ferre / that from ferre countrees moche people came dayly to him for to recouer theyr helth / in so moche that ẏ holy man sawe ẏ of nedes he must make his habytacyon or housynge more spacyous & greter than it was / and thought

to hym good & necessary to make a grete gardyn wherin he sholde haue all maner of herbes good for to make potage with for to fede the poore whan they sholde re-turne toward hym/& so he dyd. And how be it ỹ saynt Pharon before ỹ tyme gaue to hym leue to take as moche of his wode as to hȳ neded/neuertheles he durst not take on him ỹ hardynesse for to make his hous greter ne more than it was before tyll that he had spoken agayne w̄ saynt Pharon for to demaunde leue of hym to throwe downe the trees & other thynges growynge about his hous. To whome ỹ venerable & curteys bysshop gaue of his wode as moche as he might pyke & delue & throwe down w̄ his owne hādes to do w̄ all as of his owne lyuelode. Saynt Fya-cre thā enclyned his heed & rendred than-kes to saynt Pharon & toke his leue of hȳ and returned in to his heremytage. And whā he had made his prayers/he drewe his staffe ouer the erth/now may ye vn-derstande a thynge moche meruaylous & of grete myracle/for by ỹ wyll of our lord where someuer ỹ holy heremyte Fyacre drewe his staffe ỹ trees fell down both on one syde & on other/& roūde about where he drewe his staffe was a dyche sodeynly made/& in ỹ meane whyle that he drewe so his staffe there came a woman whiche meruayled moche how ỹ erth claue & dy-ched by hymselfe onely by ỹ touchynge of the holy mānes staffe/& w̄ grete haste she ranne towarde Meaus & denounced this thynge to ỹ bysshop Pharon/testyfyenge & enstrynge ỹ the holy man Fyacre was ful of wycked & euyl arte & not seruaūt of the souerayne god/& whan she thus had sayd she returned forthw̄ towarde ỹ holy man/& with an euyll presumpcyon yede & sayd many iniuryes & vylanyes to Fya cre cōtumelyenge & blasphemynge hȳ/& cōmaunded hym by ỹ bysshop ỹ he sholde cese of his werke/& ỹ he were not so har-dy to be ony more aboute it/& that for the same cause the bysshop sholde come there whan the holy man sawe ỹ he was thus accused to ỹ bisshop by a woman/he ceced his werk ỹ he had begon & made no more of it/& sate on a stone moche thoughtfull & wroth/wherfore yf our lord had before shewed grete myracles by hym/yet gre-ter and more meruaylous myracle was made for hym/for ỹ stone whereon he sate by ỹ wyll of god wexed & became softe as a pylowe/to ỹ ende that it sholde be more able & ease for hym to syt on/& it was ca-ued somwhat as a pyt there as he sate on And for testyfycacyon & preue of this my-racle/the sayd stone is as yet kepte w̄in his chirche/& many seke folke haue ben & are dayly heled there of dyuerse sekenes-ses onely to touche & to haue touched the sayd stone. The bysshop than by ỹ prouo-cacyō of the sayd womans wordes came towarde ỹ holy man Fyacre/& whan he sawe the meruayles that god shewed by hym as well of ỹ trees that by themselfe were throwen downe to ỹ erth of eyther parte/also how ỹ erth onely by frayenge of his staffe was dyched aboute/as of ỹ stone that was thus caued & made softe lyke a pylowe/he knewe well ỹ he was a man of grete meryte towarde our lorde And fro thā forthon he loued ỹ heremyte saynt Fyacre more than before/& honou-red hym moche. The dyches before sayd ben yet as now shewed to them that go to vysyte his chirche. Whan than Fyacre as is abouesayd sate on ỹ stone full sory & wroth that the woman had so accused & blasphemed hym to ỹ bisshop/also for the iniuryes & vylanyes that she had sayd to hym/he made his prayers to our lorde/ỹ no womā sholde neuer entre in to his chir che wout she be punisshed by some maner of sekenes/wherof it happed on a tyme ỹ a womā of moche noble & ryche estate/de-syred to knowe what therof sholde befall yf a woman had entred in to his churche/ the whiche woman toke her mayden or

seruaũt & shoued her sodeynly within the chapel. And anone seynge all they ꝑ were there/the sayd womã lost one of her eyen & the mayde Innocent as to ꝑ dede/came out agayne wt her playne helth. ¶ On an other tyme an other womã of Latinynak put one of her feet within ꝑ sayd chapell or chirche/but her fote swelled by suche maner that all the legge/knee & thye of it was greued wt sekenes. And many other myracles hath ben therof shewed/wherfore ꝑ womẽ shall ne ought not entre in to it. The good & holy sayt Fyacre in his lyf tyme resplendysshed by myracles & vertues/and after rendred ryght gloryously his soule vnto our lorde/& syth after his temporall deth at his owne graue by his merytes & prayers our lord sheweth & as yet now sheweth many myracles/as to restore in good helth ꝑ poore seke folke langwysshynge of theyr mẽbres of what som euer sekenes or languour ꝑ it be/who wt good & cõtryted herte cometh to ꝑ chirche where ꝑ sayd graue or tombe is/and deuoutly beseecheth & prayeth god & ꝑ good & holy saynt Fyacre/ꝑ whiche by his glorious merytes may be vnto vs good frende towarde our sayd lorde & god. Amen.

¶ Here folowe ꝑ lyfe of saynt Justyn.

SAynt Justyn was borne in ꝑ cyte of Naples/& his fader was called Trysphobachye/& was a ryght grete philosopher/whiche laboured strongly for ꝑ chrysten relygyon/in so moche ꝑ he cõposed many fayre bokes moche profytable/as recoũteth saynt Jherome & Hugo. He betoke to the emperour Anthonyn a boke whiche he cõposed of ꝑ chrysten religyon And so moche he laboured towarde ꝑ sayd emperour ꝑ he had pite & cõpassyon of the chrysten people/& not onely the emperour hymselfe/but also all his chyldren/& all ꝑ senatours of Rome. And the sayd emperour made sythe a cõmaũdement that no paynym sholde not be so hardy to haue in despyte the sygne of the very crosse. Also Pompee the Troyen whiche was of the spaynysshe nacion cõposed in to. xliij. bokes all ꝑ hystoryes ꝑ were throughout the worlde/from ꝑ tyme & regne of Ninym that was kyng of Assyrye/vnto ꝑ tyme & regne of ꝑ emperour Cesar/& wrote them in latyn/ꝑ whiche hystory saynt Justyn abbreued or shorted/& also composed many other bokes/whiche were to longe to reherce. To him was dyuynly reuelyd or tolde ꝑ moche he sholde suffre before his deth for to mayntayne trouth/as it appereth by a wryte or lettre whiche he sent to the emperour Anthonyn/where he sayth thus. I shall haue ynough of ꝑsecucions of staues of yren/by them agaynst whom I batayle or fyght for to mayntayne the estate of trouth/but whan that shal be I than shall haue knowlege ꝑ they be not philosophers/ꝑ is to wyte/louyng arte & scyence/but ꝑ they be louers of all vanytees. For he is not worthy to be called a philosopher whiche publikely affermeth & testyfyeth that whiche he knoweth not & that sayth ꝑ the chrysten men are wout a god/& put in grete errour tho ꝑ all redy are in errour/all ꝑ whiche thynge was thus accomplisshed/so as saynt Jherom recoũteth & Eusebius also/for whan the said emperour was passed to god frõ this worlde/after hym regned two other emperours/the whiche were named Anthonyn & Aurelyen ꝑ were grete ꝑsecutours of chrysten people/& so as Justyn perseuered in holy lyuynge & in holy doctryne he cõposed the seconde boke for to defende wt the chrysten religyon. It happed so ꝑ many other philosophers were ꝑ had grete enuy at Justyn/as moche for his holy lyf & honest cõdicyons wherof he was fylled as for his grete scyence/accused hym to ꝑ emperour/sayenge he was chrysten/and that he wolde destroye theyr lawe. Than was Justyn take/& made hym to suffre

many turmentes and dyuers paynes/in whiche bycause ẏ he constaũtly reclamed euer the name of god/they spryncled and shedde his blode by suche maner ẏ he rendred and gaue his soule to our lorde Jesu chryst/w̃ whom he resteth in peas ⁊ shal rest w̃out ende/in seculorũ secula. Amen.

¶ Here foloweth the lyfe of saynt Demetryen.

Thyle that the emperour Maxymyen had the lordshyp of thessalonycense/he made all the audytours of ẏ chrysten fayth to be put to deth amonge whiche was Demetryen/that made hȳselfe to be manyfested ⁊ knowen of all without ony fere or drede/for syth ẏ tyme of his youth he had euer bẽ stedfast ⁊ constaũt in good operacions or werkes and euer endoctryned ⁊ taught the other how the dyuyne sapyence was descẽded in the erthe/who by his owne blode had quyckened or reysed fro deth ẏ man whiche by his synne was put to deth/⁊ as he preched some of ẏ mynystres ⁊ sergeauntes of the emperour that were cõmytted and ordeyned for to take the chrysten men toke saynt Demetryen ⁊ wolde haue presented hȳ vnto ẏ emperour Maxymyen/but it happed so that the emperour was gone to se a batayle ẏ sholde be done/for moche he delyted hym to se shedynge of blode humayne/in ẏ same batayle was a man named Lyneus/whiche bycause of the vyctoryes ẏ he in his dayes had had was moche loued of ẏ emperour/but as fortune chaũgeth oft/it happed that this Lyneus was there woũded to deth. And whan the emperour was returned in to his palays sorowfull ⁊ angry of the deth of the sayd Lyneus/mencyon of Demetryen was made vnto hym. Thã was ẏ emperour sore moued agaynst hym/in so moche ẏ in ẏ same pryson where he was sore fetered ⁊ harde holden/he made him to be stycked through ⁊ through his body w̃ sharpe speres/ẏ whiche saynt Demetryen thus euer wytnessynge ẏ name of Jesu consũmed there his martyrdom. Many myracles were made by his merytes ⁊ by his good vertues/on all them that w̃ good fayth deuoutly reclamed hȳ. ¶ A man ẏ was called Hemycius/who hertely loued ⁊ serued god/gaue moche of his goodes to ẏ hous where ẏ holy corps of saȳt Demetryen was buryed/⁊ made the place more greter than it was tofore/⁊ buylded there an oratory or chapell in ẏ honour of the sayd martyr saynt Demetryen. ¶ One of ẏ prefectes or iudges of thessalonycẽse that was named Manam was moche agreable to god ⁊ to ẏ worlde on whiche the enemy had grete enuy for his good werkes/⁊ began to tempte hȳ sore ⁊ strongly/⁊ fyrst he tempted hym of the.vij.deedly synnes/but god wold ẏ he neuer shold ouercome hȳ. Whan ẏ deuyll sawe that he might not deceyue hym/he toke from hym all his tẽporall goodes/⁊ fynally smote hym w̃ suche a sekenes/ẏ he had no mẽbre wherw̃ he myght helpe hȳ/saue onely his tongue/w̃ the whiche he praysed ⁊ thanked euer our lord. After this the enemy appered to one of his seruaũtes in lykenes of a man/⁊ shewed to hym a cedule/sayenge thus to hym. Yf thy mayster dyd put ones this cedule or scrowe on hym/he shold be anone all hole of his sekenes/for it cõteyneth w̃in wryten the names bothe of ẏ goddes ⁊ of the aũgels. Anone yede forth ẏ seruaũt ⁊ tolde it to his mayster/whiche answered to hym. God ẏ made me/may saue me yf it please him/and without his pleasure no thȳge may be done/all is his/⁊ all thȳge lyeth in his handes/he may well take that is his/therfore let his wyll be done. Soone after these wordes he fell in a slepe/⁊ as he wold slepe he herde ẏ voyce of saynt Demetryen that cõmaũded hym ẏ he sholde make hymselfe to be borne w̃in

his chirche/and that he sholde there recouer his helth/& whan he was borne thyder he fell yet agayne on slepe and herde saynt Demetryen ỹ sayd. God that created the/& that restoreth to the folke theyr helth/whan he wyll sende to the cõforte & helpe. Whan he was awaked fro slepe he reherced how saynt Demetryen tolde to hym in his slepe/god that heleth seke folke sende to the cõforte & helpe/& how at tho wordes of our lord sent to hỹ helth & rendred to hym ỹ force & strength of all his membres/& stode vpon his feet/and forthwith kneled & thanked our lord and the glorious martyr also. The solempnite of this glorious martyr saynt Demetryen ỹ many vertues hath made is celebred the. viij. Idus of ỹ moneth of October/& his lyfe was trãslated out of greke in to latyn by saynt Anastasye/& sent it to Charles ỹ emperour to ỹ prayse & reuerence of god/whom by the merytes of the sayd glorious martyr saynt Demetryen hele vs of all our synnes. Amen.

## Here folowyth the lyfe of saynt Rygoberte.

Saynt Rygoberte was archebysshop of Raynes euer fylled wt holyneesse/& regned in ỹ tyme in whiche two noble kynges dyd regne in fraũce/that is to wyte Chyldebert & Dagobert/& was extract or come out of the mooste excellent lygnage ỹ was in all ỹ regyon/his fader had to name Cõstãtyn/& his moder was called Francigene/whiche was of ỹ coũtree of Poyteyen. Saynt Rygobert fro the tyme of his youth gaue and habandoned hymselfe to heuenly & celestyal discyplyne He loued chastyte/he was redy in Watchỹges & prayers/true bothe in worde & in dede/charitable/full of abstynence/foũded in humylite/aourned of sapyence/in iustyce true & iust/prudent & wyse in coũseyle/& honest in all cõdicions/all in good vertues he proceded. Thus as he grewe and perseuered euer fro better to better in spiritual dedes & ỹ he was of age perfyte By electyon celestyal he was chosen & enhaũced in to ỹ dygnite of archebysshop of Raynes/in whiche dygnite by ỹ grace of our lord he mayntayned & gouerned hym so that he was bothe loued & dradde of al folke. It was no meruayle yf ỹ good people loued hym/for moche they desyred to here his good doctrynes and monycyons spirytuall/& humbly to serue hym/ne no meruayle it was yf ỹ euyll folke doubted hỹ/whiche for theyr synnes doubted moche to be repreued of hym. Saynt Remy wryteth that by hym was as it was by saynt Peter/that dyd appere to them ỹ thought to do well moche debonayrly/& as saynt Poule that to ỹ synners shewed him increpatyble/for he promysed mercy to them ỹ were in synne/to the ende that they sholde amende themselfe/& to ỹ good folke he promysed payne wout ende yf they fell from theyr good werkes. He fered the good folke/to ỹ ende ỹ they sholde take no vaynglory wtin themselfe for theyr good dedes/& the synners he recõforted/to the ende that for theyr synnes & malyce they sholde not be despayred/but ỹ they sholde be dylygent for to put fro them theyr synnes/& to fall in penaunce therfore/by his good & dylygent predycacyon he inuyted many one to do good werkes. By ỹ multyplicacyõ also of his good doctrynes many one ledde a lyfe of holy cõuersacion/by his good ensamples many one he wdrew vnto his holy cõpany/thus he gaue hym selfe to all folke/trauaylynge alwaye for theyr saluacion. He was archebysshop of Raynes after a man ỹ was of grete vertues that men called Reole/whiche was nygh cosyn to hỹ as some folke say/whã ỹ sayd Reole was deed ỹ syege of raynes was vacaũte & voyde by many yeres for cause of many thynges ỹ were destroyed whiche by lõge processe of tyme had be goten/& wt grete deuocyõ & diligence foũded

all the whiche thynges ꝑ same glorious saynt Rygoberte repayred & restored in to theyr fyrst estate. For he ordeyned a relygyon of chanons & clerkes after the nombre ꝑ they had ben in tyme before passed/ & suffysaũtly ordeyned for theyr lyuynge to the ende that they shold tende & wayte besyly & dylygently to ꝑ dyuyne seruyce. They toke not ꝑ canonyke breed / for the chanons that were at ꝑ tyme were not of suche rule as ꝑ chanons ben in tyme present/but they gouerned themselfe after ꝑ rule of saynt Austyn. Neuertheles he gaue to them many thynges / whiche they kepte as theyr owne good/ to ꝑ ende that ꝑpetually they myght helpe them with at theyr nede. He was also the fyrst arche bysshop of Raynes/that fyrst ordeyned a comyn tresour in theyr chirche & general to all theyr vsages necessary in tyme to come. These werkes he made & many moo innumerable vertues & myracles/and he fylled w̃ blyssed aũcyente of dayes by holy perseueracyon rendred his soule vnto our lorde. Cui honor et imperium.

## Here foloweth ꝑ lyfe of saynt Landry.

Saynt Landry of whome we shall ioyfully here after make memory and solempnyte / was a ryght glorious bysshop of Parys. We rede in the cathologue that is made & wryten of ꝑ successyon & of ꝑ nombre of bysshops in Parys how saynt Denys was receyued by sayt Clement/the whiche saynt Denys wayted euer for to go there as he wyst the ertour of the paynyms regned moost/god ꝑ guyded hym brought hym to Parys / & there he was the fyrst bysshop/& there he ordeyned clerkes & offycers for to serue ꝑ chirche. After saynt Denys was the.ix. bysshop saynt Marcel/ after saynt Marcell the.ix. was saynt Germayn/ & saynt Landry was the.ix. bysshop after saynt Germayn / & thus it appereth ꝑ he was the.xxbij. bysshop after saynt Denys. He sate in the chayre of ꝑ chirche cathedral of Parys in the tyme that ꝑ noble Clouys regned kynge of Fraunce/whiche by the grete & feruent loue ꝑ he had to ꝑ chirche of sayt Denys gaue to ꝑ same many gyftes & made ꝑ sayd chirche moche riche as the preuileges of ꝑ religyous there testyfyen to this daye.xxbj. bysshops were in the chayre of the chirche of Parys before saint Landry as aboue is sayd/of whom the names ben wryten in the preuyleges of the sayd chirche/ & neuertheles none of them all was made archebysshop/all ꝑ intencion of saynt Landry whyles he lyued in this worlde was to accõplysshe mercy & he hym̃selfe departed or delt ꝑ almesses to the poore at all tymes. We haue seen and knowen ꝑ a mã whiche men called Raoul gracard was smytten sodeynly & had the heed moche grete & swollen & was so reed in ꝑ face/that all folke ꝑ sawe hym demed and helde hym for a lepre/whiche man w̃ grete haste came to the presence of saynt Landry/ & there he cõfessed hym̃ moche deuoutly receyuynge benygnely his penaũce/ & after he came to ꝑ sudarye of ꝑ saynt & with grete deuocyon kyssed it/ & whan he had done his offrynge & vowe w̃ moche grete fayth & hope he returned/ & vnneth he was comen to his hous whan he became as hole as euer he was/ he therfore ꝑ name of god prayised/ who for his good frende saynt Landry heled so promptely the forsayd pacient. ¶ On an other tyme a squyer was full of palsey/so moche ꝑ he coude not helpe hymselfe w̃ feet ne with handes. His frendes seynge hym̃ so oppressed of his sekenes/made a bargeyn with a phisycyen for to helpe hym. It happed so ꝑ on a daye as this squyer sawe hym̃selfe so oppressed with the sayd sekenes / & no remedy myght be foũden to it / he began for to wepe and to reclame saynt Landry sayenge. O blyssed saynt Landry vouche safe to beholde on my myserye. And than

he prayed to his frendes that they wolde bere hym to ỹ sepulture of saynt Landry whiche dyd as he prayed them. Thã the bysshop of Parys named Maurice that was there/seynge ỹ deuocion of the sayd seke man/prayed to saint Landry ỹ helth he wold impetre vnto god for hym by his glorious merytes/& with one of ỹ teeth of the saynt touched the places on his body ỹ moost greued hym makyng ỹ sygne of the crosse/& anone he became all hole. ¶ Also it is redde of a knight named Gylberte that had a thorne within his knee/ wherto he foũde no remedy by no maner of medycyne/and was as desperate/not onely for the dolour & payne ỹ he suffred/ but also for faute of hope to be heled. The whiche knyght made hym to be borne in to ỹ chirche of saynt Landry/& with his sudary dyd to be made ouer hym ỹ sygne of the crosse/& anone after ỹ thorne yssued out fro his knee/& was all hole heled by the merytes of the saynt/whome we beseche to praye god for vs. Amen.

¶ Here folowyth the lyfe of saynt Melonyn.

IN the tyme of the emperour Valeryan saynt Melonyn whiche was borne in grete Britayne came to Rome to paye the tribute of his londe & for to serue the emperour. Whan he came thyder so as custom was/he went in to the temple of Mars for to sacrefye with his felawes. He than herde the pope Steuen with a fewe chrystẽ folke/to whom he preched ỹ fayth of Chryst & the gospell/he tended & opened his eeres to vnderstande his wordes/& anone he byleued on god/& requyred to be baptysed. This Mellonyn was baptised by ỹ pope Steuen & also taught in the catholike fayth. And anone he solde away all suche good as he had/& gaue al to the poore for the loue of god. The pope promoted him in to all the degrees of the



ordre of prestehode/in so moche ỹ he hym selfe made saynt Melonyn preest/& so as in prayers/in watchynge/& in fastynges he perseuered. On a tyme as he sayd his masse/bothe ỹ pope & he togyder sawe at the ryght syde of ỹ awter an aũgell that toke to hym a staffe pastorall/sayenge in this maner. Melonyn take this staffe vnder the whiche ỹ shalt rule & gouerne the cyte of Roen. For all the people there is of god/& all redy to thy seruyce & cõmaũdement/& notwithstandyng that it is ferre fro hens/& that ỹ waye is to the ryght greuable/bycause that thou knowest not the coũtree/neuertheles thou oughtest not to doubte no thyng/for Jesu chryst shal euer kepe ỹ vnder ỹ shadowe of his wynges. And than after these wordes he toke & receyued the popes blessyng & went on his waye. And whan the euen came & helde the sayd staffe in his hande/he mette wt a man ỹ was hurt in his fote whiche was clytte alongre. This holy man made his prayer & anone he heled hym. Fro thens he came to Roen where he accomplisshed well & holyly his offyce/and made there many vertues & myracles/ỹ whiche glorious saynt rested in peas the .xj. daye of the kalẽdes of the moneth of Nouember to ỹ honour of god that lyueth & regneth in infinita secula. Amen.

¶ Here folowyth the lyfe of saynt yues.

SAynt yues was borne in lytel bretayne in ỹ diocese of Triguyer engendred or begoten of parentes noble & catholyke/& was reueled to his moder ỹ her sepe ỹ he sholde be sanctyfyed in his fyrst age. He was of ryght good condicyons/& ryght humbly & deuoutly frequented the chirche/herynge ententyfely the masse & the sermons. Moche of his tyme he employed to study besyly the holy lettres/& redde moche curyously the lyues of saynts & payned hym selfe moche with all his

powerfor to ensewe them/the whiche by processe of tyme was aourned of ryght grete wysdome/& renomed full of grete scyence/bothe in lawe cyuyle & in canon/ & also in theologye well lettred/as it appered sythe/as well in cõtemplacyons & iudgemẽt/as gyuynge coũseyle to ỹ soules vpon ỹ fayte of theyr cõscyence. For after ỹ he had occuppyed & exercyd moche holyly & deuoutly ỹ fayte of aduocacye in ỹ bysshops courte of Triguyer euer pletynge wout takyng ony salary ỹ causes of ỹ myserable & poore plones/expolynge hym selfe to it w̃ his good gree/& not requyred by them for to defende theyr questyons & dyfferences. He was chosen in to ỹ offyce of the officyall/fyrst in ỹ courte of ỹ archedeken of Reines/& afterward in the sayd courte of ỹ bysshop of Triguyer/whiche lawfully/iustly/& diligently accõplisshed all suche thynges ỹ ben perteynynge to ỹ sayd offyce. He socoured them ỹ were oppressed & ỹ had wronge/& to euerychone rendred his owne/by ryght without ony accepcyon or takynge of money/nor none other good/the whiche than called to the gouernement & guydynge of soules/bare euer with hym the byble & his breuyer or portoes. And so he made & ordeyned in the ordre of preesthode/celebred as euery day and herde moche humbly/deuoutly & dylygently ỹ cõfessyons of his paryssheyns. He vysyted the seke folke wout difference recõforted them ryght wysely/& taught to them ỹ waye of theyr saluacyon/& deuoutly admynystred vnto them the precyous and blyssed body of our lorde Jesu chryst. And for certayn in all thynges apperteynynge to the cure of ỹ people of our lorde Jesu chryst cõmytted to hym/he in all & ouer all accõplysshed dewly & ryght worthely his mystery. He profyted euer goynge besyly fro vertues in to vertue/& was pleasaũt bothe to god & to ỹ worlde in so moche that ỹ folke were full lothe to departe fro his wordes & fro his felashyp/& moche abasshed were they ỹ sawe hym: bycause of his frendly maner & for his wõderfull holynesse/what meruayle he was of admyrable or wonderfull humylite/whiche he shewed ouer all/in habyte or clothynge/in dede/in wordes/goynge/comynge/& beynge in dyuerse companyes/he spake euer to the folke bothe more & lesse swetely & full mekely lokyng on the erth/his hode before his face/ỹ he shold not be prayed of ỹ folke/& to eschew all vanytees by ỹ space of.xv.yere before his deth he ne ware but cours cloth/russet or whyte/suche as poore folke of ỹ coũtree ben acustomed to were. He helde the ewer & also the towell whyle poore folke washed theyr hãdes/& after w̃ his owne handes admynystred to them the meet ỹ they shold ete/& settynge hymselfe on the groũde w̃ them of ỹ sayd meet/that is to wyte browne breed/& somtyme a lytel potage/& amonge them ỹ ete w̃ hym he had no prerogatyue/but ỹ moost defourmed & moost myserable he sate nygh hym. He laye all nyght on ỹ groũde/& had for his beddyng/for shetes/for couerlet/& for hangynge onely a lytel strawe. Euer before ỹ celebracyon of his masse or he reuested hym he kneled downe before ỹ awter & deuoutly made his prayer wepyng & pyteously syghynge/& often tymes as he celebred his masse plente of teres fell frõ his eyen alonge his face/the humylyte of whome pleased moche to our lorde/as ones is appered by a colũbe or doue of meruaylous resplendour/whiche openly was seen flynge w̃in ỹ chirche of Triguyer about ỹ awter where this holy sayntyues sayd masse/& certaynly ful pacyẽtly he suffred al iniuryes & blasphemyes/for whã men did mocke hym or sayd euyl to hym/he answered no thynge/but hauynge his thought on god susteyned theyr euyll wordes pacyently & w̃ grete ioye. A man he was of trãquillite: for he loued peas & neuer was moeued to no stryfe/indygnacyon or yre

for no thynge that euer was done to hym he sayd no wordes tumelous ne cõtumelyous/ne other dysordynate wordes. He was defensour wout drede of ỹ lybertees of ỹ chirche/wherof it happed ỹ as a sergeaũt of the kynges had taken & ledde wt hym the bisshops hors of Triguyer for ỹ encheson of ỹ centesme of ỹ goodes of the forsayd bysshop. Saynt yues than beynge in ỹ offyce of offycyal/vertuously toke the sayd hors fro ỹ sayd sergeaũt & ledde hym agayne vnto the bysshops place/& how be it ỹ men demed & wende ỹ grete euyll or dommage sholde fall therfore/as wel to saynt yues as to ỹ chirche/seynge that ỹ sergeaũt was about to haue procured it/neuertheles no maner of dõmage came neuer therof/neyther to the saynt nor to ỹ chirche/whiche thynge was holden & reputed for a myracle/& not wout a cause attrybued to ỹ merytes of the sayd saynt yues. For it is byleued & testifyed ỹ he was chast bothe of flesshe & in thought all the tyme of his lyf/& also chaste bothe in wordes & of eyen. And lyued alway so honestly that neuer no tokens of worldly maners appered on hym/but certaynly euer he abhorred & cursed the synne of lechery/& he accustomed to preche agaynst the sayd synne/made many a persone to flee frõ it. He was neuer foũde slouthfull ne neclygent/but euer redy to ordeyson or predycacyon/or els he was studyenge in holy scripture/or doynge werkes of charite & pyte. Euer he occupyed hymselfe in wele after the doctrine of ỹ apostles. He profred hym to god in all thynges prysables & without confusyon of his werkes he created to right ỹ worde of vertue & of trouth/& euer eschewynge all vayne wordes/spake but lytel & with payne/saue ỹ wordes of god & of saluacyon perdurable And he prechynge ỹ worde of god ryght well & boldly brought ofte them ỹ herde hym to compunccyon of herte & euermore vnto teres. And he exercysynge and occupyenge hỹ in this holy operacyon or werke there as he might be herde by ỹ leue of the bysshops & diocesens euer goynge on fote/preched somtyme vpon a daye in. iiij chirches moche ferre one from an other/& to ỹ ende ỹ he sholde not leue his custome of his abstynence/he after this grete labour returned fastynge vnto his hous/& wold neuer accorde with no man to dyne with hym. He had ỹ spiryte of prophecye for he prophetysed that a recluse sholde be seen amonge men by the vyce of couetyse The whiche thynge happed not longe after. For the meschaunt recluse leuynge ỹ waye of saluacion & of penytẽce/yede out fro his cell & toke a worldly & dampnable waye. This holy saynt yues euer laboured to appease al discord & stryfe after his power/& the folke whiche myght not accorde by his pswasyon & admonestynges/called soone to concorde after his ordeyson by hym made to god. ¶ It may not be recounted ne neuer it was seen in our tyme the grete charyte/pyte/& mercy ỹ he had towarde the poore indygent & nedefull/& towarde the wydowes & to the poore children bothe faderles and moderles/all the tyme of his lyf all ỹ he receyued or might haue/as well of ỹ chirche as of his patrymony he gaue to them before sayd wout ony dyfference. Whan he was dwellyng at Resnes & promoted to the offyce of offycyall there at the courte of ỹ archedeken/also or he chaũged his maner of lyuynge he made vpon the grete & solempne holy dayes plente of meet to be dressed & redy for to ete/and at dyner tyme he called and made to be called the poore folke to dyner/and to them admynystred meet with his owne handes/and after he ete with two poore chyldren/whiche for the loue of our lord Jesu chryst he susteyned at scole/for euer he was ryght curteys to helpe chyldren/bothe fader & moderles/& as theyr fader sent them to scole/& with his owne susteyned them/payed also the salarye to

theyr maysters. He clothed tyght curteysly the poore naked of our lorde. ¶ It happed ones that a gowne & an hood bothe of lyke cloth whiche he had do make for hym selfe to were / & so he takynge greter cure of the poore naked than of his owne body gaue ỹ sayd gowne & hood to a poore man He helde hospytalite indifferently for the poore pilgrims in an hous whiche he did make for ỹ nones / to ỹ whiche he admynystred bothe meet & drynke / bedde & fyre for to warme them in wynter. In what place someuer he wente the nedy & poore ranne to hym fro all sydes & folowed hym for all that he had was redy to theyr behofe as theyr own. He gaue sudaryes for to bury with the deed bodyes / & with his own hãdes helped to bury them. A poore man ones came agaynst hym / and he as than haupnge no thynge redy to gyue hym toke his hood & gaue it to the sayd poore man & yede home bareheed. He chastysed his flesshe moche sharpely / for he was so acustomed to be in orysons & in prayers and to study / that the mooste parte of the tyme he passed wont slepe bothe day and nyght / yf he ne were sore trauayled by study / orysons or goynge / that he as constrayned must slepe / & whã he must slepe he slepte on the erth / & in stede of a pylowe he layde vnder his heed somtyme his boke / & somtyme a stone. He ware euer the hayre vnder his sherte whyles that yet he was in the offyce of the offycyal in the cyte of Triguyer. He vsed browne breed & potage suche as cominly poore labourers vse / & none other meet he ne had / & to his drynke vsed colde water / & there lyued w̃ suche meet & drynke by ỹ space of .xj. yere tyll he came to his deth. He fasted .xj. lentes / & all the aduentes of our lord / and fro the ascẽcyon vnto Penthecoste / all ymbre dayes / all bygyles of our lady and of the apostles / & all other dayes stablysshed by holy chirche for to faste / he fasted w̃ breed & water. And aboue all this durynge the xj. yere afore sayd / he fasted thre dayes in the weke with breed & water / that is to wyte wednesdaye / frydaye / & saterdaye. And on ỹ other dayes he ete also but ones a daye / & vsed breed & potage suche as followeth / excepte ỹ sondayes. Chrystmasdaye / eesterdaye / & whytsondaye / and all halowen daye / on whiche dayes he ete twyes / his breed was rustycall browne made of barley or otes. His potage was of grete cooles or of other herbes / of benes or of radysshe rotes / sauered onely w̃ salte wout ony other licour / saue ỹ somtyme he put in it a lytell floure & a lytell butter / & on eesterday aboue his customed pytaũce he ete two egges. He neuer w̃in the space of .xiiij. yere before his dethe tasted of no wyne / saue onely at masse after ỹ he had taken the body & blode of our lorde / or els somtyme whan he dyned w̃ the bysshop / for than within his water he put a lytell wyne / onely for to chaũge the colour. He fasted ones by ỹ space of .vij. dayes wout ony meet or drynke / euer beynge in good helth. The forsayd saynt yues lyued .l. yere or there aboute / & in his last sekenes he ceased not to teche them ỹ were aboute hym / & preched vnto them of theyr salute And he compynge blysfully vnto his laste dayes / toke humbly the sacramẽtes of ỹ body of our lord & last vnccyon / lyenge on his noble bedde beforesayd / added alway to the same w̃ grete instaũce of his frendes a lytell strawe thre dayes before his deth / and his hood in stede of a kercheefe aboute his heed / had on his gowne / and refusynge all other thynge he was couered with a lytel & badde couerlet / sayenge that he was not worthy to haue ony other couerynge on hym. The pure and clene than haupnge the hayre on his flesshe / couered with his sherte / and yssuynge out of this worlde / in ỹ yere of our lorde god a thousande thre hondred & thre / the .xix. daye of Maye whiche was on the sondaye after the ascencyon of our lord Jesu

chryst went vp vnto heuen / & lyke as he had ben a slepe wout ony sygne or token of what someuer dolour he toke ẏ ryght blyssed rest of deth. And who that coude recounte all the myracles done by hym / how be it that to none is possyble but all onely to hym whiche can nombre or tell ẏ multytude of sterres / & imposeth to eche theyr names. But bycause ẏ to one ryght grete incõuenyence & dyshonour were / yf by slouth refrayned hymself fro vttrynge & kepte styll suche thynges ẏ are & apperteyneth to the praysynge & laude of our lorde / & namely there as plente & haboũdaunce of his praysynge is or sholde be / & how be it that the sayd myracles are infynyte or without ende / neuerthelesse we shall reherce some of them. Than as it is recorded in the boke longe sythe made & accomplysshed of his lyf & of his vertues ẏ at his inuocacyon by vowes & prayers by some deuoutly made vnto god & to the saynt in dyuerse places / were. xiiij. deed bodyes reysed rekened alwaye in ẏ sayd nombre two chyldren lyuynge win theyr moders wombe & deed before theyr baptysyng / whiche syth receyued lyfe / & at the inuocacyon of the same saynt yues. x. demonyakes / madde folke or fylled w wycked spirytes were delyuered from theyr frenesye or madnesse / & fro all wycked spirytes. xiij. contractes or fylled with paralesye were by the same restored in good helthe. Thre blynde folke were by hym enlumyned. Dyuerse folke in ten places with all theyr goodes were kepte and saued fro drownynge in ẏ see. One perfytly ydropyke or fylled with dropsye was entyerly cured. An other that had the stone grete as an egge / and the genytoyres as grete as a mannes heed was restytued vnto helth. One condempned to be hanged fell thre tymes fro the galowes / & all hole was delyuered & let go. A woman to whom ẏ mylke wanted win her papped were fylled full of it. Thynges loste dyuerse persones & in dyuerse places were foũde and recouered by myracles. Two dombe chyldren & dyuerse other that had lost the vse of ẏ tongue were restytued of theyr spekynge. Thre or foure women w all theyr byrth were delyuered fro the peryll of deth. The fyre taken & quenched in thre dyuerse places was put out / & bothe men / women / chyldren and goodes kepte fro brennynge wout to be hurte / ne in no maner of wyse domaged. A woman sore agreued with an axes toke a lytell breed that before had ben wette in water by ẏ hãdes of ẏ saynt / ete it & recouered helth. The saynt hymselfe gyuyng foyson of al messes ẏ corne multyplyed in his garette & the breed in his hande somtyme. Many seke folke were heled of dyuerse sekenesse & dolours / onely for to haue touched his hode. A man dressyng ẏ whele of his water myll / on whome sodeynly the water came fro hygh russhynge / & he besought the holy saynt yues / & anone he was saued fro drownynge. ¶ On a tyme as the sayd saynt sayd masse / whyle he celebred & helde vp ẏ holy body of our lord / a grete resplendour appered aboute it / & soone after the leuacyon was done dysappered & vanysshed away. ¶ A post ordeyned to ẏ werkes or makyng of a brydge / not couenable to ẏ sayd werke for faute of halfe a fote of length / after ẏ prayer of ẏ carpenters done vnto ẏ saynt / was ẏ sayd post foũde longe ynough & couenable to ẏ fore sayd werke. ¶ In tyme of a grete inundacyon or flowynge / whiche couered the wayes & places / the sygne of ẏ crosse made with ẏ sayd holy mãnes hande on the water cesed and ebbed away. The hood whiche he gaue to a poore man as aboue is said / & went bareheed homeward / god that had hẏfelfe in fourme or likenes of a poore mã receyued ẏ sayd hood as it may be byleued / sent to hym agayne the sayd hood / whiche was a meruaylous & grete myracle. ¶ On a tyme whan that he had

gyuen all his breed to pooze folkes/loues of breed were brought to hym ynough to suffyse hym & ỹ pooze people in his felawshyp withall/by a woman vnknowen/ỹ whiche after her presente delyuered banysshed awaye & neuer was seen after. ¶On an other tyme as he had receyued a pooze man apperyng ryght foule & disfourmed & ouer foule in clothynge/ & had made hym to ete & set hande at his owne dysshe w̃ him/this pooze man departyng & sayenge/god be w̃ you & at your helpe/ his gowne ỹ befoze was wonder foule as it is sayd/became so whyte & so shynynge and his face so fayze appered & so bzyght that all the hous was replenysshed & fylled with grete lyght. ¶The archebisshop of Narbonne was vexed with a stronge axes/& by ỹ feblenesse of his nature was reputed & holden as foz deed of all them ỹ were about hym. Foz his eyen were shette in maner of a deed man/at the inuocacion oz callyng to saynt pues/made foz ỹ salue of the sayd archebysshop by his parentes and frendes/ with weppynges/ vowes & deuocyons was ỹ fozesayd archebysshop thzough the merytes of the saint restozed vnto lyfe/syght/& good helth/by ỹ grace & vertue of hym of whom is wzyten that he enlumyneth ỹ eyen/gyueth lyfe/helth and blessynge/lyght/sayyence/ the whiche god/creatour/enlumynatour and sauyour be thanked/prayse & wozshipped by all the syecle and syecles. Amen.

¶Here foloweth the lyfe of saynt Mozant.

THe kyng Theodozyk cõmaunded to saynt Mozant of Dowey whiche was in Parys/ sone of Aldebaulte a noble frensshe man/& of saynt Rotrud of Marchyennes/ỹ whiche had thze doughters virgyns & sayntes/ỹ is to wyte/Clotende/Eusebe/& Elysente. Sayt Rotrud dwelled at Marchyennes ĩ a nonry with Clotende & Elysente her doughters/by ỹ ordynaũce of saynt Amand & with many other/& there she passed fro this wozlde/ and Eusebe her other doughter dwelled in an abbey of nonnes in Henaude/ with the grandmoder of saynt Aldebaulte her fader the whiche was called Gertrude/& the abbey Nyuelle/of the gyfte & foũdacyon of saynt Amand/& in the same countree were many abbeys of mõkes/ wher of as to come to our purpose/ saynt Mozant & Rotrud his moder dyd buylde and make an abbey on theyz owne groũde/ & put mõkes therin/& gaue to them rentes and possessyons foz to lyue on/& called the place Bzuell. The kyng Theodozyk that well wyst of it/cõmaunded to saynt Mozant that he shold make saint Amer to be ledde as pzisoner fro Peronne to the sayd newe abbey/& to do hym to be kepte/that he sholde not scape fro thens and go some where in other places. Saynt Mozant came to Peronne/& fro thens bzought w̃ hym saynt Amer thzough Cambzey/and saynt Amer whyles that they made the dyner redy there/he wente to our lady of Cambzey/& made there his pzayers kneelynge/ he toke of bothe his gloues & his habyte/& cast them nygh to a glasse wyndowe/ but ỹ rayes oz bemes of the sonne susteyned them fro ỹ groũde as they had hanged vpon a staffe/& ỹ holy man whiche euer loked humbly downwarde perceyued it not. Saynt Mozant folowed hym soone after to ỹ chirche/& whan he came there & sawe ỹ myzacle/ he was all abasshed/& prayed hym of mercy of ỹ he had bzought hym thider lyke as a pzisoner/& besought hym ỹ fro thens foz thon he wold become his fader in god/& ỹ to his cõmaũdementes he wolde obey. Saynt Amer than whiche retched not foz ỹ/lyfte hym selfe vp & reuested on him his habyte and gloues/& thanked moche saynt Mozant/ & sayd to him ỹ he sholde obey ỹ kyng/foz therto he was holden/& that as foz hym he sholde obey to our lozde & sholde bere in

all pacyence his aduersytees/ & that gladly he wold go with hym there as he was ordeyned for to go. Saynt Morant than ledde saynt Amer at Bruell in Henawde where many holy mynystres or abbeys were separed & gouerned by ẏ dyscyples of saynt Amand/ whiche were all saỹtes There was saynt Amer lyke as he were in paradyse terrestre/ all ẏ countree there resplẽdysshed with sayntes bothe men & women in grete penaũces/ seruauntes & frendes of god euerychone forced hỹselfe to passe his felawe in wele without euyll & wycked enuy/ & with grete charyte one gaue ensample to an other for to do well. Whan saynt Morant & saynt Rotrud his moder knewe & ynough wyst ẏ deuocion humylyte/ pacyence/ & doctryne of saynt Amer/ they prayed hym ẏ he wold entrepryse or vndertake ẏ cure or gouernemẽt of the abbey of Bruell whiche they had founded on theyr patrymony/ they gaue theyr owneselfe theyr abbey and all theyr good to hym. And saynt Amer receyued them mekely/ and dwelled there togyder peasybly. All ẏ other holy men there desyred moche to here his doctryne. Saynt Amer exhorted & taught so moche saynt Morant that he made hym clerke and ordeyned hym vnto deaken/ and made him abbot of his owne hous foũded in the honour of god our lorde and of saynt Peter. Saynt Amer did do make a chambre ioynyng to ẏ chirche for his oratory wherin he rested hym with our lorde not slepyng but watchynge/ fastynge/ & contynually prayenge. There made the holy man his holy penitence as longe as he lyued. And whan our lorde wolde call hym vnto his company/ he receyued his rightes & toke leue of saynt Morant & of ẏ other freres & so dyed there/ & was buryed within the chirche of saynt Peter of Dowey/ & rendred & gaue his soule to our lorde about ẏ yere of grace. vij. hondred. I haue sayd before that whiche I now saye/ the lyfe of the sayntes were nygh lost & all theyr legendes by the normãs whiche wasted and spylte the londe w̃ two hondred & two and fyfty shyppes of men of armes/ whiche arryued & came in that same londe/ & walked through Fraũce vnto Romanye/ goynge & comyng by the space of. xl. yere and began aboute the yere. viij. hondred and one & fyfty/ yf one scaped there were twayne lost/ & yet ouer all other dyuerse warres were/ ẏ meruayle it is how we knowe of none. Therfore we shall praye vnto our lorde Jesu chryst.

## Here foloweth the lyfe of saynt Lowys kynge of Fraunce.

Saynt Lowys somtyme the noble kynge of Fraũce had to his fader a kynge ryght chrysten named Lowys. This Lowys fader batayled and fought agaynst the heretikes & albygeoys & of ẏ coũtree of Tholouse & extyrped theyr heresye/ & as he returned in to fraũce he passed vnto our lorde. Than ẏ chylde of holy chyldhode faderlesse abode & dwelled vnder the kepyng of the quene Blaũche his moder/ somtyme doughter of ẏ kynge of Castylle/ & as she that loued hym tenderly/ betoke hym for to be lerned & taught vnder the cure & gouernaũce of a specyall mayster in cõdicyons & lettres. And he also as the yonge Salomon/ chylde wyse & dysposed to haue a good soule/ profyted ryght gretly in all thỹges more than ony chylde of his age/ of whiche good lyf and childhode his debonayr moder enioyenge her selfe sayd often tymes to hym in this maner. Ryght dere sone rather I wolde se the deth comynge on ẏ than to se ẏ fall in a deedly synne agaynst thy creatour/ ẏ whiche worde ẏ deuoute chylde toke and shette it so within his courage/ that by ẏ grace of god whiche defended & kepte hỹ It is not soũden ẏ euer he felte ony attouchement/ tatche or spotte of mortal synne

In the ende by the purueyaũce of his mo
der & of the barons of the londe/ to ỹ ende
that so noble a realme ne sholde not fayle
of succession royall/ the holy man toke a
wyfe/ of ỹ whiche he receyued & gate on
her fayre chyldren/ whiche by souerayne
cure he made to be nourysshed/ endoctry-
ned & taught to ỹ loue of god & despyte of
the worlde/ & to knowe themselfe by holy
admonestynge & ensamples/ & whan he
myght tende secretely to them bysytyng
them & requyrynge of theyr profyte (as ỹ
auncyent Thobye) gaue to them admo-
nestyng of saluacyon/ techynge them ouer
all thynges to drede god & to kepe and ab-
steyne them assydually frõ all synne. Gar
londes made of roses & of other floures he
forbade & defended them to were on ỹ fry
daye/ for ỹ crowne of thorne that was on
suche a daye put on the heed of our lorde.
And bycause that he wyst well & knewe
that chastite in delices/ pyte in rychesse/ &
humylyte in honour/ often perysshen/ he
toke & gaue his courage to sorbrete and
good dyete/ to humylite & mercy/ keppyng
hymselfe ryght curyously fro ỹ pryckyng
sawtes & watche of ỹ worlde/ the flesshe &
the deuyll/ chastysed his body & brought
it to scruytude by the ensample of the a-
postles/ he forced hymself to serue his spi
ryte by dyuers castigacyon or chastysyng
He vsed the hayre many tymes nexte his
flesshe/ & whan he lefte it for cause of ouer
febleneſſe of his body at ỹ instaũce of his
owne cõfessour/ he ordeyned the sayd con-
fessour to gyue to ỹ poore folke/ as for re-
compensacyon of euery day ỹ he fayled of
it. xl. chyldynges. He fasted al waye ỹ fry-
daye/ & namely in tyme of lent & aduẽtes
he absteyned hym in tho dayes frõ all ma
ner of fysshe & fro fruytes/ & contynually
trauayled & payned his body by watchyn
ges/ orysons & other secrete abstynences
& discyplynes. Humylite beaute of all ver
tues resplendysshed so strongly in hym/ ỹ
the more better he wexed/ so as Dauyd
the more he shewed hyselfe meke & hum-
ble/ & more foule he reputed hym before
god/ for he was acustomed on euery sater
daye to wasshe with his owne handes in
a secrete place/ the feet of some poore folke
& after dryed them with a fayre towell/ &
kyssed moche humbly/ & semblably theyr
handes/ distrybuynge or delyng to euery
one of them a certayn of syluer/ also to. vij
score poore men whiche dayly came to his
courte/ he admynystred meet & drynke wt
his owne hãdes/ & were fedde haboũdaũt
ly on the bygyles solempne. And on some
certayn dayes in ỹ yere to. CC. poore be-
fore ỹ he ete or dranke/ wt his owne hãdes
administred & serued them bothe of meet
& of drynke. He euer had bothe at his dy-
ner & souper thre aũcyent poore folke whi
che ete nygh to hym/ to whome he charyta
bly sent of suche metes as were brought
before hym. And somtyme ỹ dysshes and
metes that ỹ poore of our lorde had tou-
ched wt theyr hãdes/ & specyally ỹ soppes
of whiche he fayne ete/ made theyr reme
naũt or releſe to be brought before hym/ to
the ende ỹ he sholde ete it. And yet agayn
to honour & worshyp ỹ name of our lorde
on the poore folke/ he was not ashamed
to ete theyr releſe. Also he wolde not vse
scarlet ne gownes of ryche clothe/ ne also
furrynge of ouer grete pryce & coste. And
namely sythe he came fro the partyes of
beyonde see the fyrst tyme agayne/ he co-
ueyted by grete delyre ỹ growynge vp of
the fayth/ wherfore he as very louer of ỹ
fayth & couetous for to enhaunce it/ as he
yet that of late conualesshed & yssued out
of a greuous sekenes/ lyeth at Pontoyse
toke ỹ crosse wt grete deuocion fro ỹ hande
of the bysshop of Parys/ ledde with hym
thre of his bretherne wt the gretest lordes
& barons in his realme & many a knyght
& other people with hym applyed on his
waye & with a right grete hoost arryued
in to egypte/ the whiche settynge fote on
grounde/ occupyed & toke by force of men

of armes that same cite renomed Whiche is called Damete/ & all ỹ regyon aboute. Than after the chrysten hoost espryed & bette With a moche grete and Wonderful sekenes by ỹ iust iudgement of god many chrysten men dyed there/ in so moche ỹ of the nombre of.xxxij.thousande fyghtyng men ne Was there lefte on lyue but.vj. thousande men/ and god fader of mercy Wyllynge hymselfe shewed Wonderful & meruaylable on his fayte/ gaue & betoke the sayd kyng champyon or defensour of the fayth in to the handes of ỹ cuyll paynyms/ to the ende that he sholde appere more meruaylable. And as the debonayr kynge myght haue scaped by the nexte shyppe nygh thens/ alWayes he yelded hymselfe w̄ his good gree/ to ỹ ende that he myght delyuer his people through ỹ encheson of hȳ. He Was put to grete raūsom Whiche he payed/ Wolde yet abyde prysoner for ỹ paymēt or raūsom of other his lordes and barons. And than after he put (and lefte so as Joseph) out of ỹ chartre or pryson of egypte/ not as fleynge or dredefull returned anone vnto the propre or owne partyes/ but fyrst abode contynually by the space of fyue yere in Syrye Where he cōuerted many paynyms to ỹ fayth. And he beynge there/ the chrysten out of the paynyms handes dyched and fortefyed many townes & castelles With stronge Walles. He foūde thā about Sydoyne many deed bodyes of chrysten men of Whiche many one Was dysmembred & eten With beestes/ & stanke ouer moche/ ỹ Whiche he gadred & assembled With his owne handes With ỹ ayde & helpe of his Whiche vnneth might endure ne suffre ỹ stenche of them/ humbly & deuoutly beto ke them to the buryenge of holy chirche. And after this vnderstandyng ỹ sekenes of the quene his moder by the coūseyle of his barons assented to returne in to fraū ce. And as he Was vpon ỹ see on ỹ thyrde nyght after nygh the ryssynge of auroza/ the shyppe Where ỹ kynge Was in/ hytte & smote twyes agaynst ỹ roche so strongly that ỹ maryners & other there Wende that the shyppe sholde haue broken & be plonged in the see. And than the preestes clerkes & the other folke were abasshed w̄ so grete hyttynge of ỹ sayd shyppe/ foūde the holy kynge deuoutly prayenge before the body of our lord/ wherfore they fermely byleued that god almyghty by the merytes & prayers of this holy kyng had saued them from ỹ forsayd peryll of deth. Than ỹ sayd sayt so returned in to fraūce Was receyued of all there w̄ grete ioye/ & the more ardaūtly or brennyngly profytyng from vertue to vertue became to all maner perfeccyon of lyfe. And how be it ỹ myseracyon & pite Was growynge in hȳ from his youth/ neuertheless he shewed thā more euydently his charitable dedes on the poore folke/ socourynge them profytably so as he myght at theyr nede. He began than to buylde & foūde hospitalles or houses for poore people to lye in/ & edyfyed ministres of religyon/ & gaue yerely to other poore nedefull in dyuerse places in ỹ realme moche money perunyes or syluer. He foūded many couētes of ỹ ordre of freres prechours/ & to many other poore relygyous buylded chirches/ cloysters/ dortours/ and other edyfyces couenable/ gaue for god largely almesses to ỹ blynde begynes/ doughters of god/ & releued the mynystre of many a poore nonry. He enryched many a chirche foūded by hym w̄ grete londes & rentes/ in Whiche he many tymes exercysed ỹ offyce of charyte/ & of meruaylous humylyte/ humbly & deuoutly seruynge to the poore w̄ his owne handes/ by grete mercy whan he came in Parys or in other cytees vysyted ỹ hospytalles & other small houses Where poore people laye in/ & wout abhomynacyon of dissomite ne of ordure or fylth of some pacyent or seke/ admynystred many tymes knelynge/ gyuynge meet to ỹ poore With

his owne handes. In the abbey of royal mont whiche he foūded & endowed with grete londes & rentes/is shewed playnly that suche & semblable almesses he made there many tymes. And yet greter meruayle/a monke of the sayd abbey a lepre & abhompnable/& as than proued bothe of nose & eyen by corrupcyon of the sayd sekenes/the blysſed saynt Lowys admynystred humbly puttyng knelyng w̄ his owne hādes bothe meet & drynke within the mouth of the sayd lepre/without ony abhompnacyon. The abbot there present whiche vnneth myght se that/wepte & syghed pyteously/& how be it that to all indygent he opened the bosom of mercy/ neuertheleſſe to them that watched in dyuyne seruyces and that prayed for soules he made grete almesses & ofter. And by ỹ grete almes that he delte euery yere to ỹ couentes in Parys/bothe of ỹ freres prechours & mynours/sayd somtyme to his famyliers. O god how this almes is wel sette or bestowed on so moche and so grete nombre of freres affluynge & compynge to Parys out fro all londes for to lerne ỹ dyuyne scriptures/& to ỹ ende they myght shewe & vtter them through all ỹ worlde to the cure & saluacion of soules. ¶ Other almesses that he did through the yere/no tongue sholde suffyse for to reherce it. He worshypped ỹ holy relykes with moche grete deuocyon & assydually grewe ỹ cultyuynge of god & the honour of ỹ sayntes He buylded in Parys a fayre chapell w̄in the palays royall/in whiche he purposed and put ryght dylygently ỹ holy crowne of thorne of our lorde/with a grete parte of the holy crosse/also ỹ yren or heed of the spere wherwith ỹ syde of our lorde was opened/with many other relikes whiche he receyued of ỹ emperour of Constantynople. He wold̄ speke to no body whyle ỹ he was at chirche herynge ỹ dyuyne seruyce/wout it were for grete nede or grete vtylyte of the comyn wele/& than with shorte & substācyous wordes vttred that he wolde saye/to the ende that his deuocion shold not be letted. He might not here ne forbere the reproches or blasphemyes done to ỹ chrysten fayth/but he enamoured of ỹ loue of god as phinees punyſſhed them ryght greuously/wherof it befell ỹ a cytezyn of Parys who lothely swerȳge had blasphemed Jesu chryst agaynst the acte or statute royal/whiche sayt Lowys by the coūseyle of the prelates & prynces had ordeyned & made for the swerers and blasphemers/at the cōmaūdement of the sayd saynt/he was marked or tokened at the lyppes of hym w̄ an hote & brēnynge yren/in sygne of punycyon of his synne & terrour/& dredefulneſſe to all other. And how for cause of that he heryng some say and cast on him many cursynges sayd. I wold fayne susteyne on my lyppes suche payne or shame as longe as I shall lyue/ so that all ỹ euyll dyce of swerynge were lefte and cast out from all our realme. He had the signacle or fygure of ỹ holy crosse in so ryght grete reuerence ỹ he eschewed to trede on it/and requyred of many relygyous/that within theyr chircheyerde & tombes they ne sholde fro thens forthon portraye nor put ỹ fourme or fygure of ỹ crosse/& that ỹ crosses portrayed & fygured they sholde make to be paued. O how grete reuerence he had. He also went euery yere on ỹ good fryday to ỹ chapell w̄in the palays royal for to worshyp there the holy crosse knelȳge bothe feet & heed bare O diligent discutyng of cauſes & maters he rendred or yelded iuſt iudgemēt. O very dylecyon or loue. He doubtynge ỹ the stryfe/accyons & pletynges of the poore sholde come onely to the presence & knowlege of his coūseylours he went & presyded amonge them at the leſt twyes in the weke for to here ỹ playntes/whiche lightly he made to be dyscuted/and soone after iustly iudged. He stablyſſhed also for to haue awaye the brennynge couetyſe of the

vsurers/that no iustycer shold compell ne constrayne them that were boūden to the iewes or other comyn vsurers/by lettres ne by none other maner to paye or yelde to them theyr vsure or growynge in ꝑ ende. After the course or rennynge of many yeres vnderstandynge and by true reporte knowynge ꝑ desolacion & perplexite & the perylles of ꝑ holy londe as an other Machabeus With his sones/not Wyllynge ꝑ the chrysten folke & holy persones shold susteyne ne bere ony lenger cuyl or payne enspyred With ꝑ holy ghoost passed & sayled agayne ouer ꝑ hygh see vnto the holy londe/accōpanyed w̄ the nobles & moche comynalte of his realme/& Whan ꝑ shyppes Were redy for to sayle/saynt Lowys beholdynge his thre sones & specially dressynge his Wordes towarde ꝑ eldest sayd. Sone cōsyder ꝑ must/how as now I am ferforth in age/& that ones I haue passed ouer the see/also how ꝑ quene thy moder is of grete age procedynge nygh her last dayes/how now blyssed be god We possessen peasybly our realme Without ony warre/in delices/richesses & honours as moche as pleaseth vs or appertayneth loke than that for the loue of Jesu chryst & his chirche I ne spare myn olde age/& haue no pyte of thy dyscōforted & Wofull moder/but I leue bothe delyces and honours/& expose myn owne selfe to peryll for Jesu chryst/Whiche thynges I Wyll ꝑ here & knowe/to ꝑ ende ꝑ Whan ꝑ comest to the successyon of ꝑ realme ꝑ do so. The shippes than redy sayled on ꝑ see so longe that the hoost arryued at ꝑ hauen of cartage in Affryke/Where by force of armes the chrysten men toke ꝑ castell & enioyed ꝑ lōde there about/& betwyxt thunes & cartage they dressed theyr tentes for to dwell there a lytel tyme/& in this meane Whyle saynt Lowys after soo many vertuous werkes/after so many paynes & labours whiche he had suffred for ꝑ fayth of Jesu chryst/god ꝑ Wold̄ blyssedly consume his lyfe for to yelde to hym fruyte glorious for his labours & benefeytes/sent to hym an axes contynuall. And than the holy enseygnemētes or techynges Whiche before he had Wryten in frenshe/exposed dylygently to Phylyp his eldest sone/& commaūded that soone they shold be accomplyshed. And than he beynge of thought syght & herynge hole/sayenge his seuen psalmes & callyng all ꝑ sayntes deuoutly toke all the sacramētes of ꝑ chirche. And at ꝑ last he comynge to ꝑ last houre stratchynge his armes in maner of a crosse/& sayenge the last Wordes/I cōmende my soule in to thyn handes/dyed & passed vnto our lord/the yere a thousande. CC. lxx. The corps of the glorious saynt Lowys Was transported vnto the sepultures of his faders & predecessours at saynt Denys in fraūce there to be buryed. In Whiche place & also in dyuers other this glorious sayt resplendyssheth of many myracles. ¶ On that daye ꝑ saynt Lowys Was buryed a Woman of ꝑ diocese of sees recouered her sight Whiche she had lost & sawe no thynge/by ꝑ merytes & prayers of the sayd debonayr and medefull kyng. ¶ Not longe after a yonge childe of bourgoyne/bothe dombe & defe of kynde/comynge w̄ other to the sepulture or graue of ꝑ saynt/besechynge hym of helpe knelynge as he sawe ꝑ the other dyd/& after a lytell Whyle ꝑ he thus kneled Were his eres opened & herde/& his tongue redressed and spake Well. ¶ In the same yere a Womā blynde Was ledde to ꝑ sayd sepulture/& by the merytes of the saynt recouered her syght. ¶ Also ꝑ same yere. ij. men & fyue Women besechynge saynt Lowys of helpe/recouered ꝑ vse of goynge/Whiche they had lost by dyuerse sekenesses & languours. ¶ In ꝑ yere ꝑ saynt Lowys Was put or Wryten in ꝑ cathologue of the holy cōfessours many myracles Worthy to be praysed befell in dyuerse partyes of the Worlde at ꝑ inuocacion of hym by his

merytes & by his prayers. Another tyme at Eureux a childe fell vnder the whele of a Water myll/ grete multytude of people came thyder & supposynge to haue kepte hȳ fro drownynge/ inuoked god/ our lady & his sayntes to helpe ȳ sayd chylde/ but our lorde Wyllyng his saynt to be enhaū-ced amonge so grete multytude of people Was there herde a voyce sayenge/ that ȳ sayd chylde named Johñ shold be vowed to sayt Lowys. He than take out of ȳ Wa ter Was by his moder borne to ȳ graue of the sayne/ & after her prayer done to saint Lowys/ her sone began to sygh and was reysed to lyfe. ¶ It befell the same tyme in the dyocese of Beauuays/ that .x. men were broken wȳ a quarrye there as they dyd fetche out grete stones for to buylde withall. For on them fell a grete quantite of erth/ in so moche ȳ they Were couered With it. A clerke than that passed therby herde theyr syghynge/ & hauyng pite on them ȳ Were nygh deed/ kneled downe to the erth/ & remembrynge the newe canony-zacyon of ȳ blyssed sayne Lowys/ sore Weppynge made for the forsayd men his prayer to hȳ/ & after his prayer was done he sawe folke comynge ȳ Waye/ he called them/ & forthWith delued wȳ suche toles as they had/ so moche that by ȳ merytes of ȳ sayne to Whome they trusted moche/ they had out of the quarrye ȳ forsayd .x. men/ the Whiche Were founde vnhurte & as hole as euer they Were before/ how be it ȳ for certayn they Were deed. ¶ It hap ped an other tyme ȳ a grete Wall fell on a chylde/ Whiche Was reputed as deed by all the folke/ his moder vowed him to the sayd sayne/ made the stones that couered hym to be had a Waye/ & fonde her chylde laughynge and hole of all his membres. ¶ A Woman agreued wȳ a sekenes Whi-che men call the fyre of sayne Anthonye/ came to Poyssy there as sayne Lowys Was borne/ & before the font Wherin the sayd sayne Was baptysed she kneled and sore Weppynge made her prayer there to god & to ȳ sayne/ by ȳ merytes of Whome her body was clene delyuered from ȳ fore sayd sekenes. Also two dayes after this a Worshypful man Whiche of longe tyme had be oppressed & beten With sekenes of feet/ that he coude not go ne stande Wout he had two crutches or staues vnder his armes/ came to the sayd font/ made there his prayer/ lefte his staues there/ & home he returned as hole as euer he Was. And yet syth Were there and are as now done many other through the prayers & me-rytes of sayne Lowys at the glorye and praysynge of our redemptour.

## ¶ Here folowyth the lyfe of sayne Lowys bysshop of Marseylle.

SAynt Lowys of Marseylle Was borne of royall lygnage/ & had to his fader Charles kyng of Cecyle/ and to moder Marye quene of Cecyle/ & louyng humylite he refused & forsoke ȳ hyghnes of regalite & his noble lygnage/ & how be it ȳ all ȳ Worthy faytes of his holy lyfe wȳ fewe Wordes may not all be recoūted/ ne-uertheles some We shall reherse to ȳ pro-fyte & techyȝge of them ȳ shall rede or here them. This glorious sayne than as testy fyed it is of many dygne of fayth or Wor-thy to be byleued/ beynge of yonge age Was wȳ his brethern holden & kept vnder the cure and relygyous dylygence of his mayster/ & how be it ȳ he was tender and yonge of age/ yet he semed to be auncyent in maners/ cōdicions & courage/ & Where he Was ledde in to Catheloigne a prouyn ce of ȳ realme of Arragon wȳ his two bre-therne in ostage or pledge for the delyue-raūce of ȳ sayd kyng theyr fader/ he gaue hymselfe so fermely to ȳ study that in .vij. yere Whyle he was pledge he profyted so moche in ȳ seuen scyences & in holy scrip-ture ȳ the same goddes man resplendys-shynge in wytte/ might not onely dispute

subtylly in publyke & aparte of the sayd scyences/but also durst & coude propose ẏ worde of god solempnely vnto the people & before clerkes/in so moche ẏ men supposed & byleued better ẏ god had sente & enspyred with suche scyence/than it had begoten by hȳ humaynly. He confessed hym ofte & dilygētly/& herde ẏ diuyne seruyce deuoutly. And on ẏ solempne & hygh holy dayes w̄ grete preparacyō he receyued the body of our lorde. And whan he was preest he celebred as dayly/and herkened moost ententyfey the worde of god. And for ẏ nourysshynge of his soule/he gladly & ofte studyed the holy & deuoute scriptures. Fro the tyme of his chyldhode he loued chastite/so that for the moost sure kepynge of hymselfe he fledde & eschewed ẏ company of all women/in so moche that he spake to none/saue onely to his moder and with his systers/& yet selde. He chastised his body by abstynence of meet and drynke/& made it lene/& disciplyned it as an other saynt Poule w̄ chaynes of yren ryght ofte w̄ his owne handes/& he puttyng his flesshe vnder ẏ seruytude of ẏ spiryte/ware for a sherte a stamyn or streyner cloth/& for gyrdell he gyrded hym on his bare flesshe with a corde. This holy man than remēbrynge his vowe to entre in to ẏ ordre of ẏ freres mynours/by hym made beynge in ostage (as it is sayd) in ẏ prouynce of Catheloigne/purposed to accomplysshe it. But he seynge ẏ for fere of the sayd kyng his fader/the freres durst not receyue hym/he solempnely renewed the sayd vowe/& by no maner of persuasion & admonestyng/ne for ony prouisyon that pope Boniface had made & gyuen to hym he wold not assent to forsake it/whiche deuocion consydered by ẏ assent of the sayd pope this holy saynt Lowys toke ẏ habyte of religyon of the sayd freres mynours/& knelyng made expresse ꝓfessyon in ẏ presence of John bysshop of Portuence/whiche as than was mynystre generall of the same ordre. Meruaylous & moche wonderfull thynge it is & not accustomed to be seen/for ẏ same holy saint fylled with vertues renounced to ẏ right of the fyrst borne/& despyted the pompe or worshyp of ẏ syege royall/& for ẏ realme temporall & corruptyble chaunged & gate the realme perdurable & full of all maner delyces. He had meruaylous compassion on the poore people/to whom largely he delt his almesses. This holy saint Lowys as goddes pleasure was the pope Boniface promoted hym to the dignite of bysshop/and not w̄standȳge he neuer chaūged his habyte/but dylygently exercysed ẏ offyce of bysshop. He celebred deuoutly ẏ orders examyned dylygētly in lyfe/in cōdicyons & in the artycles of ẏ fayth. And he loued feruently ẏ fayth/wyllynge & euer redy to enhaūce it/persuaded and admonested ententyfly the iewes & paynyms to baptym. And at the last this gloryous saynt tendȳge to god/foūtayn quycke & lyuyng nygh ẏ terme of his dayes/lyenge on his bedde seke with his last sekenes/toke & deuoutly receyued the precyous body of our lord/& how be it ẏ he was ryght feble he yssued frō his bedde agaynst his creatour/and anone after he passed ryght gloryously out of this worlde to the glory of paradyse/wherfore it was well behouefull & reasonable thȳge/that he in whose lyfe durynge god aourned w̄ so many vertues & good condicyons shold be ennobled & honoured of many myracles after his deth/the whiche myracles are approued & testyfyed by ẏ worthy people of ẏ fayth & are declared hereafter to ẏ honour & glorye of the sayd saynt. ¶ A mayden of two yere of age ẏ whiche was agreued with a stronge axes/whiche she had suffred by the space of two yere/dyed and passed fro this world/her fader besought the saynt for her lyfe. And anone by the merytes of the saynt she was reysed & restored to lyf. ¶ A chylde of .v. yere of age by ouer grete

forze of an axes dyed/ bowe by his fader made foz hym to ꝑ saynt was restozed agayne vnto lyfe. ¶ A mayden of.vij.yere of age whiche had suffred an axes contynually dyed/ & bowe made vnto the same saynt by her parētes/ recouered ꝑ spiryte of lyfe & lyued longe after. ¶ A woman conceyuynge two doughters/ one of the whiche foz cause of a fall that her moder receyued agaynst her bely dyed within ꝑ wombe of her moder/ tyme came that ꝑ moder sholde be delyuered of her byzthe. This chylde deed & as than all rotten by helpe & mystery of mydwyues was had out one pece after an other/ and bowe made by the fader to the saynt/ the chylde so dismembzed was restozed to lyfe/ and lyued after.vij.monethes. ¶ An other chylde whiche vnder a bedde was foūde deed vowe made to the same saynt/ the childe was restozed to lyfe. ¶ A wōmā whiche by grete sekenes was passed out of this wozlde/ bowe made foz her by her parentes vnto the saynt recouered the spiryte of lyfe/ & sythen lyued longe. With these myzacles and many other wolde god his saynt to be magnyfyed & rendzed honourable to all the wozlde. Therfoze let vs pzaye ꝑ holy saynt Lowys of Marseylle that he wyll pzaye god foz vs. Amen.

¶ Here folowyth the lyfe of saynt Audegonde virgyn.

IN the tyme of Dagobert kynge of fraunce whiche regned aboute the yere.vj.C. was bozne saynt Audegonde of lygnage royall. This holy Audegonde was nourysshed in ꝑ seruyce of god. And yet I may saye that our lozde hym selfe nourysshed her in his seruyce & endoctryned her as well hym selfe present by noble bysyons & wonderfull as by his aūgels/ men & women relygyous & holy/ as well by her owne holy syster as by other/ as it appereth in her legende. None ought not than to be meruayled yf she lyued holyly that was scoler of suche a scole. ¶ Whan than ꝑ holy Audegonde was of age competent/ her fader & moder wold haue maryed her to a noble man ryche & myghty. But in cōclusyon she answered that none other she wolde take to her lozde & spouse but our lozde Jesu Chzyst/ to whome of bounte/ beaute/ noblesse/ puyssaunce/ rychesse and wytte may none be compared Saynt Wantrud of moūs whiche after the decese of her husbonde saynt Vincent of Songnyes made her pzofessyon in the abbey of nōnes at Moūs whiche she had foūded/ & wzote & pzayed to her moder/ ꝑ she myght haue Audegonde her syster w̄ her/ foz her dispozte/ cōfozt/ & company in very loue & charite. Audegōde ꝑ holy virgyn was sent thyder/ & was taught and endoctryned by her syster in ꝑ maner holdynge of religyon. Fewe dayes after her moder yet supposing to haue maryed her wente there where bothe her doughters were/ & to Audegonde gaue a pece of lynnen cloth suche as pzynces were/ & commaūded to her ꝑ therwith she sholde make shertes/ shetes/ & kerchyers foz her paramours. The good virgin wenynge ꝑ her moder had ment her spouse Jesu Chzyst toke the sayd cloth & therof she made crysmes/ whiche are put on newe bozne chyldzens heedes whan they be bozne to the fontes there to be baptysed. To whome ꝑ pzeest sayth. Take ꝑ this whyte clothe ꝑge whiche ꝑ shalte bere tofoze the syege trybunall of our lozde. Wherfoze ꝑ sayd holy virgyn/ to ꝑ ende that the shertes of her owne shapyng & makyng sholde be bozne to her spouse Jesu chzyst/ she made crysmes with her moders cloth/ & whan she had made them moche fayze & ryche as foz kynges sones/ she with a mery coūtenaūce gaue them to her moder/ sayenge that she had done it in the best wyse that she coude. Whan her moder sawe ꝑ crysmes and her lynnen cloth thus employed

she was moche wroth & euyll apayed / & fette a rodde for to bete her doughter wall But the blyssed saynt fledde vnto ẏ forest of maubeuge ẏ was there nygh / & there she made her penaũce with the cõforte & helpe of our lorde. ¶ It is sayd ẏ he whiche by the assent and graũte of her moder sholde haue had her to his wyfe / came in to ẏ sayd forest for to haue rauysshed her by force / but he coude neuer fyde ne se her all though he went nygh her. There she abode vnto ẏ tyme that her moder was deed / & after she went to Mouns where she was sacred vnto a nonne by ẏ handes of saynt Obeyr & of saynt Amand / & anone after she buylded & founded her abbey of maubeuge. There was ones brought to this holy virgyn a grete fysshe whiche she put in to a foũtayn for to be kept there It happed as suche grete fysshes ben acustomed to do / ẏ he lepte so hygh fro the water that he fell on the groũde / & coude not returne in to ẏ foũtayn / on hym came a grete rauen whiche wold haue ete of it but there came a lambe ẏ kepte the fysshe fro harme / & fought agaynst the rauen so longe that the ladyes nonnes of the place perceyued the batayle. Some of them came to the foũtayne / & toke the fysshe and brought it w̃ them / the sayd lambe euer folowed them vnto ẏ tyme ẏ fysshe was before the presence of saint Audegonde / & neuer wold departe tyll that holy virgyn sayd to hym / ye haue done right well / go to your herde agayne. ¶ On a nyght as saynt Audegõde with her syster togyder spekyng secretly of theyr spouse our lorde Jesu chryst / theyr candell fell fro ẏ candel stycke & was put out / saynt Audegonde toke it / & as god wold it lighted by it selfe agayn. ¶ Also as on a tyme they two togyder went towarde the chirche of saynt Peter / about ẏ houre of sexte / the gates ẏ as than were shette / sodeynly opened before them / at ẏ instaũce of theyr oreysons & prayers. ¶ Also ones as she had thurst was water brought to her whiche was turned in to wyne by ẏ grace of hym ẏ in Galylee dyd turne the water in to wyne. Saynt wantrud sawe in a vysyon fyue dayes before ẏ deth of ẏ holy Audegonde her syster / ẏ blissed virgyn Marye / bothe saynt Peter & saynt Poule princes of the apostles accompanyed w̃ many sayntes and a grete legyon of aungelles / whiche ledde her syster Audegõde in to paradyse She therfore came to ẏ place where her syster laye seke / & was present whan she rendred her soule to her spouse our lorde Jesu chryst. To whome we shall praye that through ẏ merytes of ẏ blyssed virgyn Audegonde (of whiche the myracles bothe in her lyfe and after her dethe ben without nombre) we may come there as she is in glory withouten ende. Amen.

¶ Here foloweth the lyfe of saynt Aulbyne bysshop.

Saynt Aulbyne was borne of noble lygnage: in the partyes of ytalye. In his chyldhode he loued & serued god ententyfely / & with so grete wyll that he lefte bothe his fader & his moder / his parentes & frendes / londe & all worldly rychesses / and became a monke in an abbey called in latyn Tincillacense monasteriũ / where he ne did shewe of his noblesse but onely ẏ good cõdicyons. He was humble and seruyable vnto all / & was euer in cõtynuall prayers / & replenysshed with all vertues / redy & apparaylled to flee & eschewe all vyces. Whan saynt Aulbyn came to ẏ age of thyrty yere he was made abbot of ẏ sayd abbey / whiche he gouerned bothe temporall and spirytual by the space of .xxv. yere / so that our lorde was at all tymes well & deuoutly serued / and all goodes temporal dayly grewen there. The bysshop of Angyers dyed that tyme and than this holy saynt Aulbyne by the grace & wyll of our lorde / and by the co-

myn & concordable assent of all the chappytre was promoted to the dygnite of bysshop there/Where as he was afterward knowen so perfyte and so charytable that doubtlesse his promocyon was cause of ꝑ saluacyon of many soules. ¶A woman there was in ꝑ cyte of Angyers/Whyche had her handes as lame & counterfeyted for cause of a sekenes ꝑ men call ꝑ goute/WherWith she was sore vexed/& she made her prayer and demaũded helpe of the saynt. And soone she was holpen & releued from ꝑ sekenes onely by ꝑ he handled thre tymes her hãdes. And on a tyme as saynt Aulbyne went through a towne w̃ in his dyocese/he sawe the fader & moder wepynge ouer theyr chylde dced/& toke on them pyte/made his prayer vnto our lorde/& sodeynly theyr childe was reysed to lyfe. ¶Also a blynde man demaunded helpe of saynt Aulbyn/& the holy bysshop made ꝑ sygne of ꝑ crosse ouer hym & anone he was enlumyned agayn. ¶Also as saynt Aulbyne passed on a tyme before ꝑ pryson hous at Angyers/the prysoners cryed & besought hym of helpe/the holy bysshop haupnge on them grete compassyon yede vnto ꝑ bayly/prayed hym for them/but no thynge auayled there his prayer/Wherfore he went to his chirche/& soone after his prayer made to god knelynge before ꝑ hygh awter/a grete parte of the pryson wall fell downe/& so scaped euery prysoner there. ¶A woman vexed with a wycked spiryte was brought before this holy bysshop/& as soone as the enemy perceyued ꝑ holy man he put hym selfe in to ꝑ womans eye in fourme of a lytell whelke reed as ony blode. To whom saynt Aulbyn makyng ꝑ sygne of ꝑ crosse sayd. Thou wicked spiryte thou shalt not destroye the eye whiche ꝑ madest not nor can make. And anone ꝑ same lytel whelke began to blede as one had slymed it. The enemy thã went frõ her/Whiche in good helthe was lefte/& of her wytte restored. ¶After our englysshe tongue albinus is as moche for to saye as Whyte. Primo/quia albinus dicit quasi albus. And thus this holy saynt was all Whyte by purete of clene lyuynge. Secũdo/as he ꝑ in hym selfe hath boũte or goodnes. Sic albinus dicitur quasi bonus. And verily this holy bysshop was good. Tertio/as he ꝑ by vygour or force slyeth to ꝑ spirytualte. Sic albinus dicitur/alas bínas habens/that is to wyte/hope & sayth/therw̃ this holy saynt was replenysshed. ¶It is redde that saynt Aulbyne had two wyues/ꝑ is to wyte two nouryces whiche dyd nourysshe hym/Wherof the processe or tale is suche. Saynt Aulbyne lyenge in his cradell was lefte alone doubtyng none inconuenyent in a gardyn/a she wolfe came & rauysshed ꝑ chylde & bare it in to ꝑ feldes/two maydens thã passed that waye perceyued ꝑ childe & came thyder as he laye on the erth/& hauyng pyte on hym one of them two sayd. Wolde to god I had mylke to foustre the withall/& these wordes thus sayd/she sawe her pappes ꝑ grewe rose vp & were fylled w̃ mylke. She than toke ꝑ chylde & gaue hym souke. Semblably sayd & prayed ꝑ other mayde/& anone she had mylke as her felawe had/and so they two nourysshed the holy childe Aulbyne. ¶It happed on a tyme as ꝑ Normans in grete nõbre of men of armes came in to ꝑ countree Where ꝑ holy corps of saynt Aulbyne rested/& ꝑ people there so sore they trauayled ꝑ they ne wyst where to become & flee/& a mã armed all ī whyte came amonge ꝑ sayd peòple & sayd. Why doubte you to sawte & befyght your enemyes/so ꝑ ye haue saint Aulbyne to your helpe & defence. And ꝑ sayd he vanysshed away/Wherfore ꝑ people toke courage & armed them & wente agaynst theyr enemyes & dyscõfyted them. Saynt Aulbyn was buryed at Angyers. And whan his successour wolde haue translated hym in to a greter chapell in the presence of saynt

Germayn & many other mo came thyder foure men coũterfeyted & lame in al theyr membres / also two blynde men / Whiche all syxe were there by ỹ merytes of saynt Aulbyne releued in to theyr good helth / ỹ is to wyte / the counterfeyted redressed of theyr membres / & the blynde enlumyned This holy saynt Aulbyn was byssshop of Angers by ỹ space of .xx. yere & .vj. monethes / Whose soule toke his syege in paradyse / the yere of his natyuite .lxxx. there as by ỹ merytes of hym may lede vs the fader / the sone / & the holy ghoost. Amen.

## Here foloweth the lyfe of the holy byssshop & martyr saynt Erasmus.

The holy man sayt Erasmus was come of noble and of grete kynrede / & he was not onely gentyll by his byrth / but also in dedes & cõdycyons. In ỹ tyme ỹ Dyocle syan the emperour regned Whiche was a grete persecutour of chrystẽ people / tho came this holy man saynt Erasmus in ỹ lond of Campanyen / Whiche was vnder the iurisdiccyon of the sayd Dyocleſian / & there this holy man preched to ỹ people the worde of god / & taught vnto them the chrisſten fayth / & he baptysed them in the name of ỹ fader / the sone / & ỹ holy ghoost Than was this holy man chosen & made byssshop of all the londe of Campanyen / & preched & taught ỹ people how they shold serue god & loue hym / and auoyde synne. Than it came to the knowlege of ỹ emperour ỹ saynt Erasmus had cõuerted all ỹ londe of Campanyen in to his byleue & to his god ỹ he called Jesu chryst that was borne of a pure birgyn ỹ hyght Maria. Thã was this emperour sore troubled / & sent forth his knightes for this holy man saint Erasmus / & cõmaũded them ỹ they shold cõstrayne hym to forsake his god ỹ he called Jesu chryst / & yf he wold not do that / than they shold turment hym with the gretest payne ỹ they coude ymagyn. So it happened that they foũde this holy man / & they boũde hym as though he had bẽ a theke or a manqueller / & brought hym before ỹ iudge / & w̃ a fell & spytefull mode ỹ iudge sayd to hym. Thou rude & vnbyleuynge man wherfore doest ỹ with thy deuyllysshe werke cõuerte all the people frõ theyr byleue to thy byleue & to thy god / Wherfore byleuest ỹ not vpon ỹ same god ỹ Dyocleſyan & We all byleue vpon / I tell ỹ for trouth yf ỹ Wylt not forsake & denye thy god that ỹ namest Jesu chrysſt & praye to ỹ Wyse god / We Wyll hange ỹ so horybly that all ỹ veynes of thy body shal breke. Tho answered the good saynt Erasm⁹ mekely & softly & sayd. Almyghty god ỹ all thynge hath wrought heuen and hell & all that is therin / hym Wyll I not forsake for no thynge that can or may be done to me / for his goodly grace hath gyuen to me suche grace and to other his chosen frendes / that he Was made man / and hath tasted & suffred the bytter deth for me & for all synners. As ỹ iudge herde that of this holy man / he swelled vpon hynt for angre & made him for to be beten vpon his heed / and spyttynge vpon his blyssed face and besprenked on hym With foulenesse that he semed a leprous man. Whan this tyrannous iudge sawe that this good saynt Erasmus thus pacyently suffred / & that alWaye he thanked our lorde Jesu chrysſt of all / than Wente he in grete cruelnes & dyd that holy man to be beten so cruelly w̃ leden malles / ỹ all his veynes must breke & brast / of Whiche he cared no thynge / for he suffred it hertely / thynkynge for Chrystes sake. Than commaũded the cruell iudge ỹ this holy man sholde be put in to a depe pyt / ỹ Was full of snakes / adders / paddockes and other wormes / & after that he dyd take brymstone & oyle & dyd sethe it / and dyd do cast this holy man therin / & he laye therin as he had layen in colde Water thãkyng & lo

uyng god. Whā this vnmercyfull iudge ſawe that this no thynge hym perylſhed than waxed he moze angry/& toke ſoden pytche & oyle/& dyd put it in to his holy mouth lyttyng alway in ỹ ppt oz foznays thankyng & louyng god. Than roſe there ſo grete tempeſt of thondzynge & lyghtynge that ỹ foznays bzenned that ſaynt Eraſme ſate on/& he no thyge greued noz hurte/but all the other cruell people that were by/were bzēned vp with the ſame fell weder. Whan ỹ emperour herde this he was ſo angry that foz wzathe he dyd make grete chaynes & boltes of yzen and ſmote it about his holy necke/& dyd hym ſo to be caſt in to ỹ fozeſayd ppt that was full of wozmes foz ỹ they ſholde ete this holy man Eraſmus. Thā came there an aūgell fro god & dyd lyght all the ppt and dyd ſlee all the wozmes. And than was this holy Eraſmus thzough hole & fulfyl led gretly with ỹ grace of god/& agaynſt the wyll of ỹ euyll people he came agayn out of that pyt/& went agayne & pzeched the wozde of god ſo longe/tyll the cruell emperour Dyocleſian dyed/& than came another emperour ỹ hyght Maxymyan and he was mochе wozſe thā was Dyocleſyan/& whan this Maxymyan herde of the lyfe of this holy Eraſmus/than he dyd hym to be taken & wolde haue made hym to foꝛſake his god & his byleue. And whan he ſawe that he wolde not chaūge his byleue/than he dyd do this good man to be put in to a panne ſethynge w̄ roſen/ pytche/bzymſtone/lede and oyle/and dyd poure it in to his mouthe/foz whiche he neuer chzynked. And whā this cruell emperour ſawe that this payne hurte hym no thynge/than made he a cloke of metal as bzaſſe oz coper/and made it glowynge hote/& put it vpon his holy body. And as ſoone as that cloke had touched his holy body the cloke bzenned & cōſumed all the euyll & wycked people that were by. By whiche myzacle many folkes were turned vnto the chzyſten fayth. Than appered to hym the aungell of god/& cōfoꝛted hym in his grete trybulacyon/and made hym hole & ſtronge/& caryed hym thens & ſayd to hym. O ſaynt Eraſme ỹ mooſt choſen frende of god/be ſtronge in thy tribulacyon/foz thzough thy grete martyzdome ſhall many come to ỹ eternall lyfe/ therfoze byleue ſtedfaſtly in god & foꝛſake hym not. Whan ſaint Eraſmus herde this he went agayne gladly/& pzeched & conuerted mochе people vnto ỹ chzyſten byleue moze than euer he dyd befoze. And whan the emperour vnderſtode this/he purſued this holy man ſtyll/& ozdeyned foz hym a cote of yzen/& he cōmaūded ỹ it ſholde be made glowynge hote/& ſo put it vpon the naked body of ỹ holy man. And whan they had foūde ſaynt Eraſm⁹ pzechynge/they toke hym & ſayd. yf ỹ wylt not foꝛſake thy god and thy falſe byleue/ and pzaye & wozſhyp our god/we wyll put on thy naked body this bzēnynge cote. Than anſwered the good Eraſmus & ſayd. My lozde & my god hath foz me ſo mochе done & ſuffred moze than I haue deſerued/wherfoze I wyl ſuffre all that I may ſuffre foz hym/foz he hath deſerued it ſo hyghly agaynſt me & agaynſt al ſynners/therfoze I tell you foz certayne that I wyll neuer foꝛſake hym to ſuffre all that I may ſuffre foz his holy name/ & I cōmytte me hooly to his holy grace. Than they with grete wzathe put this bzēnynge cote vpon his blyſſed naked body. Than he kneled downe & called mekely vpon god & ſayd. O almyghty god haue mercy vpon me. And foꝛthw̄ bzaſt the bzēnynge harneys from his blyſſed body & bzenned all them ỹ ſo wzathfully wolde haue punyſſhed hym/by the whiche myracle many a man was cōuerted & was chzyſtened of ſaynt Eraſmus. Tho appered to hym agayn ỹ aūgell of god & ſayd. O Eraſmus goddes champyon/ỹ ſhalte go agayn in to Campanyen/& there ſhalt

thou ſuffre paſſynge grete payne / & god cõmaũdeth ỹ to cõuerte there moche people / & what thynge ỹ deſyreſt of hym to thy ſoule helth / it ſhall be graũted. Than kneled saynt Eraſmus mekely downe & sayd. O almyghty god fader of heuẽ / thy wyll be fulfylled in me. Than went he agayn gladly in to ỹ londe of Campanyen and there preched he agayn the worde of god / & cõuerted many folke to ỹ chriſten fayth. Than this emperour Maximyan dyd do take this holy man / & let hym be brought befoze hym / & he cõmaũded hym to be ledde to the falſe goddes & he ſholde worſhyp them. And whã this holy man came befoze the falſe goddes than might they no lenger ſtande / but fell downe and brake all in peces / & cõſumed in to aſſhes oz duſt. And whã this came to ỹ knowlege of ỹ emperour than was he ſoze agreued / & than he ordeyned a tonne ſmytten full of yzen nayles / & dyd this holy man to be put therin naked / & cloſed it faſte / & let it fall downe frõ an hye hyll. And than came the aũgell of god & cõfozted this holy man & holpe him out of ỹ tonne & made hym hole / & ſayd to hym. O Eraſme ỹ bery choſen ſeruaũt of god / ſeaſe not but go & preche agayn / & take hede of no payne. Whiche cõmaũdement he mekely obeyed Than the emperour dyd do take hym agayn / & cõmaũded his teth to be plucked out of his heed wỹ yzen pyncers. And after that they boũde hym to a pyller & carded his ſkynne with yzen cardes / and than they roſted him vpon a gredyzen / & as he lay he ſpake to the turmentours meryly I lye here better than I am wozthy / foz I lye vpon a bedde well ſtrewed wỹ ſwete roſes / & I ſe ỹ lyght euerlaſtynge ỹ ſone of god ſyttyng on ỹ right hande of his fader. Tho ſpake ỹ cruell emperour. A this is a bery taryer of tyme / & he mocketh vs & our goddes / he deſerueth to be brought to the mooſt cruell deth ỹ we can foz hym ymagyn. Than toke they this holy man and dyd put hym in a depe pyt that was full of ſtenche. And than this fell & cruell emperour toke coũſeyl what martyzdom & payne that they myght do to this holy man to bzynge hym to deth. Than foũde they in theyz myndes ỹ they wold bzỹge this holy man to deth though they ſholde martyz & payne hym a yere longe / and ſo they dyd befoze & after / euery ſondaye wỹ newe payne the heuyeſt & ſharpeſt ỹ they coude foz hym ymagyn. Whan the emperour had thus takẽ his whzewed coũſeyle than toke they this holy Eraſmus out of that ſtynkynge pyt / & dyd ſmyte ſharpe nayles of yzen ĩ his fyngers / & after they put out his eyen of his heed wỹ theyz fyngers / & after ỹ they layd this holy biſſhop vpon ỹ groũde naked & ſtretched hỹ with ſtronge wythes boũden to hoꝛſes aboute his blyſſed necke armes & legges / ſo ỹ all his beynes & ſyneWes ỹ he had in his body bzaſt. Than let they hym lye in ỹ felde that ỹ beeſtes ſholde ete hym. Thã came a voyce frõ heuen & ſayd. O Eraſme lyfte vp thyn eyen / the croWne of euerlaſtyng lyfe is redy foz the. And with ỹ he lyfte vp his holy eyen in to heuen / & he ſaWe ỹ euerlaſtyng ioye open and ſayd. O lozde Where haſt thou bẽ / blyſſed be thy name. Than Was ỹ holy man hole & ſoũde / & an aũgell bzought hym a purple cloth from heuen & cõmaũded hym that he ſhold go agayne & preche ỹ Wozde of god / Whiche he dyd moze ſtrongly than he dyd befoze. And Whan ỹ emperour wỹ his falſe counſeyle vnderſtode this / he wexed out of his Wytte foz angre / & called wỹ a loude voyce lyke as he had bẽ madde & ſayd. This is the deuyll / ſhall We not bzynge this caytyfe to deth. Than foũde he a coũſeyle foz to make a Wyndace / & that Was vpõ the laſt ſondaye of the yere / & they layde this holy martyz vnder ỹ Wyndace all naked vpon a table / & cut hym vpon his bely / & Woũde out his guttes oz boWelles of his blyſſed body. But Whan this cruell em-

perour sawe that they coude not brynge this holy man to deth w̄ all these paynes & turmentes/they cheyned & bolted hym hādes & feet w̄ grete yrons/& with grete woodnes cast hym in to a foule stynkyng pyt/& let it be shette w̄ grete yren boltes/ so that he wolde neuer more se hȳ. Than appered to hym an aūgell of god w̄ grete clerenes & sayd. O Erasme stāde vp. And forthwith fell from hym all his yrens & bandes/& he was brought in to a towne called Fremyana/and there he reysed a chylde frō deth to lyfe whiche was a gentylmans chylde/the fader hyght Anastasius/by the whiche myracle many thousandes of people were cōuerted to ȳ chrysten fayth/in whiche towne this holy mā abode.vij.dayes prechynge the worde of god & strengthed the people in ȳ chrysten byleue. And whan ȳ houre was come ȳ this holy bysshop & martyr of god sholde departe out of this worlde/than was preferred a lowde voyce perfytly comȳge fro heuen sayenge. O Erasme my true seruaūt ȳ hast done me true seruyce/wherfore come w̄ me & go & entre in to ȳ blysse and ioyes of thy lorde/& I promyse the & all people ȳ thynke vpon thy grete payne and call vpon thyn holy name/& the sue & worshyp euery sondaye/what ȳ they axe of me in thy name for ȳ wele of theyr soules/I shall graūt it. Now come my true & chosen frende be gladde & cōforted with myn ascencion. I wyll that ȳ aryse with me & come syt vpon ȳ ryght hande of my fader. Than was this holy man ryght glad & ioyfull/& he cast his eyen vpward to heuen with lyftynge vp his handes/& there he sawe a clere shynynge crowne come frō heuen vpon his blyssed heed. Tho gaue he louyng & thankyng to almighty god with bowynge his heed & knelynge/ & bothe his handes vpwarde to heuen & mekely sayd. O lorde in thyn hādes yelde I my spiryte/& this sondaye receyue my soule in to thy peas & rest. And w̄ sayenge these wordes he yelded vp his ghost/whiche was seen w̄ many mānes eyen/shynynge clerer than ȳ sonne. And how ȳ he was receyued of the holy aūgels/& was ledde through ȳ heyght of heuen in to the vppermost place of heuē/there he stādeth with god/with all ȳ holy company/& is there a true helper to all them ȳ call truly to saynt Erasmus for ghostly helth/whiche ioye & ghostly helth let vs praye that he for vs all of our lord god may obteyne.

A M E N.

¶ Finis.

Thus endeth the legende/named in latyn Legēda aurea that is to saye in englysshe the golden legende. For lyke as golde passeth all other metalles/so this boke excedeth all other bokes/wherin ben conteyned all the hygh and grete feestes of our lorde/the feestes of our blyssed lady/ the lyues/passyons/and myracles of many other sayntes hystoryes and actes/as all alonge here afore is made mencyon. Whiche werke hath ben diligētly amended in diuers places where as grete nede was. Finysshed the.xxvii.daye of August/the yere of our lord.M. CCCCC.xxvii. the.xix.yere of the regne of our souerayne lorde kynge Henry the eyght. Imprynted at London in Flete strete at the sygne of the sonne/by Wynkyn de Worde.

+ 251 ex. 2234

wynkyn worde
william kempe